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THE
GENERAL BAPTIST
MAGAZINE,
AND
MISSIONARY OBSERVER,
FOR
1861.

'Jesus Christ by the grace of God, tasted death for every man.' Heb. ii. 9.

'Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.' Matt. xxviii. 19.

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LOUGHBOROUGH: JOHN HENRY GRAY.

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

PREFACE.

SOMETHING for everybody: this has been our motto during the past year. How far it has been adhered to the Editor must leave others to judge. He begs, however, to offer his heartiest thanks for the very warm and very flattering expressions of approval received from all parts of the Connexion. To know that 'the arrival of the Magazine is always anticipated,' that 'it is read with growing interest,' and that some generous friends think 'it will bear comparison with any denominational periodical,' have been a constant stimulus in the midst of his monthly toil. Nor can he forget the oneness and cordiality of the Association vote which placed the management of our only periodical in his hands for the next five years.

But to justify in the future such approval and confidence the Editor feels how much he needs the help of his brethren in the ministry to give increasing variety to the earlier part of the Magazine, and the help of the secretaries of our churches to give additional interest to the columns of intelligence. Whatever may be reasonably expected from the Editor he will endeavour faithfully to supply. May he ask as much from every minister and secretary?

The Editor has great pleasure in announcing that he has secured the help of a very talented writer for a serial contribution throughout the year. He hopes by his aid to lay before the readers of this Magazine, in a readable and

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attractive form, one of the most momentous and stirring periods of English history, and therein especially to illustrate the opinions and fortunes of Baptists two centuries ago.

The coming year will be the bi-centenary of Black Bartholomew in England. That fact will not be forgotten. We hope to bring home to our memories and hearts the names and deeds of some of the noble army of martyrs belonging to that era. May the God of all grace help us to profit by the review of their heroic fidelity to truth, to hold with more tenacious grasp, and to bequeath with undiminished glory, the hard-earned liberty for which they paid by their fortitude and their sufferings.

Nor shall we cease to advocate and to defend 'the things most surely believed among us.' When attempts are being made to popularize a meagre and exclusive salvation, and even to assail the very citadel of our common Christianity, it would ill become us to slacken our efforts. We should be recreant to our principles as a denomination if we faltered in the emphasis with which we proclaimed that redeeming love is as wide as the earth and all-embracing as the heavens. We should be recreant to our duty as Christian men, if we withheld whatever weapons our sanctified intelligence can furnish to the defence of divine revelation. We confidently appeal to our former contributors, lay and ministerial, for their valuable help in this imperative service.

A new sphere of labour will be shortly occupied in India. In addition, therefore, to the welcome letters of our devoted brethren in Orissa, the 'Observer' will in future be enriched by communications from those who may be stationed in the untrodden mountains of Khondistan.

November, 1861.

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THE
GENERAL BAPTIST
MAGAZINE.

JANUARY, 1861.

MEMOIR OF REV. HENRY EVERARD, OF SPALDING.

REV. HENRY EVERARD was born April 8th, 1780, in the village of Fulbeck, on the cliff-row between Lincoln and Grantham. His parents were small farmers, made no profession of religion, were industrious, well-meaning people, and, in common with their neighbours, attended the Established church. When little more than three months old, Mr. Everard lost his father, who was killed by a fall from his horse. His mother, by the advice of her friends, removed with her children, the eldest a daughter scarcely three years old, to Horbling, near Donington, and afterwards to Postland, near Croyland. While at this last place, Henry was the sharer in the kind interposition of a very merciful Providence. He was sent by his mother on Christmas-eve, to Croyland, to purchase some 'shop goods' for the family. The pools and dykes were frozen, and Henry skated there. As he returned, night came on, and he lost his way. The ice broke and let him in. He called loudly for help, but no one at that bleak place ('Cowbit Wash') heard the voice of the sufferer. He crawled out of one hole in the ice only to sink in another. At last, nearly exhausted by effort and by fright, he providentially caught hold of the weeds and grass growing by the side of the bank, scrambled out, and with his clothes as

stiff as armour, made the best of his way home on foot. His mother and the rest of the family were lost in wonder and thankfulness to the God of mercy, who had thus preserved his life amidst such imminent danger.

Soon after Mr. Everard became of age, he took a farm of eighty acres, at St. James's, five miles from Fleet. Being impressed through grace with the claims and value of eternal things, he asked one of his labourers if he knew any preacher in the neighbourhood who held the doctrine of universal redemption, through the death of Christ. 'O yes,' said the servant, 'Mr. Burgess, of Fleet.' It so happened that Mr. Everard's farm adjoined the one occupied by Mr. Benjamin Ewen, a good man, about his own age, and a member of the church over which Mr. Burgess was pastor. An intimacy arose between the young neighbours. They went together to the house of God, and by the way had much pious and profitable discourse. In the course of twelve months, Mr. Everard saw it his duty to join the church at Fleet, and was requested to give his religious experience to them by word of mouth. He and his wife, with some other friends, were soon after baptized.

Only a short time elapsed before the church at Fleet, with the concurrence

and goodwill of the pastor, seeing their young friend had a talent for speaking, invited him to take part in the week-night meetings. These essays were generally approved. Expressions of the most cordial esteem and attachment were uttered by members and hearers. His desire to be doing good now led him to open a room in the village of St. James, on Sabbath evenings for praying, reading, and expounding the Scriptures. Many comfortable and profitable meetings, with the Lord's presence, were thus enjoyed by himself and his neighbours. Mr. Burgess, hearing of this, went to his young friend to enquire further about it, when Mr. Everard said that he began these meetings, thinking they might be useful to his neighbours, but with no view of becoming a preacher. 'My dear brother,' replied Mr. Burgess, 'I have not come to forbid your speaking, but to encourage you in it. We must have you regularly called out; for the harvest is great, and we want labourers in the field.'

Hitherto his various services had been mostly of a private nature. His modesty made him shrink from taking part in any public services. His friends, however, thought that he underrated his abilities, and that as he grew in years and experience he would become increasingly useful. He was called out by the church at Fleet to preach. A few months previous to this he was appointed to take the afternoon service at Mr. Kirkham's. He had not been speaking more than ten minutes when he felt that all his thoughts had suddenly fled. He sat down. His pastor, seeing what was amiss, stepped up to the desk, and said, 'Our young friend was quite right in his observations; and the words of the text naturally suggest a train of remarks in the following order,' &c. The service was thus concluded without any but the most momentary interruption.

In 1810, the church at Spalding was suddenly deprived of their pastor, by a fall from a ladder while he was pruning a fruit tree against the wall in his garden. Under this mournful bereavement the friends, through their brethren, Mr. Lawson and Mr. Butters, requested

Mr. Everard's help. He yielded. His labours were successful: the congregation increased, and many were added to the church. Mr. Everard now received a unanimous invitation to become their minister.

Two years previous to this had proved very disastrous to farmers in Lincolnshire. Continued inundations had destroyed much property. Mr. Everard lost upwards of £400 besides labour and seed. He was advised to sell the remainder of his farming property, and give himself wholly to the ministry.

A considerable revival took place among the Baptists at Spalding. The old chapel was found too small; and, partly out of the old materials, a new chapel was raised on the site. To defray the cost, (£300), the friends exerted themselves worthily, and Mr. Everard travelled upwards of 800 miles and collected £200. Having now relinquished his farm, he was ordained pastor of the Spalding General Baptist Church, by the joint advice of the Quarterly Conference, on the 21st of May, 1812.

A Sunday-school was soon after opened, which has proved a great blessing to the church and neighbourhood.

While our friend was a youth and in his carnal state, he gave way to the turbulent passions of his corrupt nature, and profane swearing was his besetting sin. A young man, who lived servant with Mr. Everard's mother, was also a dreadful swearer, and the young master and servant used to try who could outdo the other in profane oaths. Soon after Mr. E. was settled at Spalding, there was seated one Sunday in front of the pulpit, among others, this servant, who had come out of curiosity to hear the new preacher. The presence of this man brought vividly to mind former things, and for the moment, Mr. E. was upset. He lifted his heart in prayer to God, and was graciously heard. He proceeded with the service without any further difficulty.

The cause still continued to prosper. More room was required. The chapel was re-built, after seventeen years, at a cost of £800, and afforded accommodation for 800 persons. This is the fourth chapel erected on the spot.

It was the custom among the churches to have afternoon preaching, and this laborious service Mr. E. continued, patiently and without complaint. He opened a place for preaching at Pinchbeck, two miles from Spalding, which succeeded well, and is now an independent church under the care of the Rev. J. Cholerton.

After labouring for many years, and beginning to feel the infirmities of age increase, the church sought for a co-pastor. Mr. E., however, did not unite in the measure, and the church at Gosberton being without a minister, invited him to become their pastor. Here he remained for a few years; but on the friends expressing a desire to have a young minister, Mr. Everard relinquished preaching altogether, and settled at Spalding. He was very useful in visiting his old religious friends in their afflictions, and in giving them Christian consolation and advice.

Mr. Everard, although subject to frequent attacks of illness, was not entirely laid aside until within a few

days of his end. He might daily be seen out taking his customary walks, calling on his friends, talking and praying with them, almost to the last. A few days before his departure, the enemy of souls was for a season permitted to harass and vex him. In the midst of this conflict and darkness, he cried out, 'I am done now at the last.' His friends were bending over his pillow in anxiety and sadness, and his wife encouraged him to look to the dear Saviour. At length he was able to lay hold of the promises, and after a while, he raised up both his hands, and cried in triumph, 'O my dear wife, I love you more than ever for this kind conversation and encouragement. The enemy has now nothing in me. I am happy!' As a shock of corn fully ripe, our brother was gathered into the garner of God, on Tuesday, July 10th, 1860, aged eighty years and three months. Few public men, moving in a comparatively quiet sphere have gone down to the grave amid such deep and unequivocal expressions of regard from all classes.

H. B.

DIVINE PROPHECY AND HUMAN AGENCY.

WHAT is the true relation of prophecy to the facts of history? Do the facts transpire as the ordinary results of human volition and intercourse? Or, are they predetermined to take place, the volitions and actions of men predetermined along with them, and then the prophecies uttered as the declaration of what is thus first arranged in the Divine Mind as the order of events?

There are not wanting passages of Scripture which, taken by themselves, would seem to imply that events which have been foretold by inspired men have been absolutely settled beforehand by Divine decrees, apart from what are commonly regarded as the contingencies of human action. And there are many others which express a fixed determination on the part of God to accomplish designs of his own, notwithstanding all that human or Satanic agency can effect to prevent their execution.

But if events are ordained to take place independently of the will of the men concerned in them, the men themselves must be regarded as machines, and of course not accountable for their acts. On this supposition we are driven to the conclusion, either that the cases referred to are exceptional—or, that the affairs of the world (and if so, of the universe) are conducted on the principle of unconditional predestination; and that there is but one moral agent, if indeed there is so much as one, as there is but one all-controlling Power. The latter alternative we dismiss as untenable, without the necessity of discussion in these pages. Respecting the former, a remark or two may not be out of place; as, though seldom put openly forward, it is probably cherished by many as a latent resort, in case of difficulties arising not otherwise easily met.

That men who have been the un-

conscious agents in fulfilling Divine predictions have been, as to the conditions of their earthly existence and the principles of their conduct, in a different position from their fellow-creatures, there is, we submit, no reason for believing. Not to insist on the circumstance that no intimation is anywhere to be found in the Scriptures, that one portion of the race has at any time been under a system of moral administration different from the rest, the supposed exceptions, if you try to enumerate them, would be found to be so many as to render the idea of a distinction in this respect altogether incredible. Nay, perchance they might appear to be so numerous as to swallow up, like Aaron's rod, all others that could be named, and include the entire sum of the generations of men. Taking those only who have been implicated in the bringing about of local and particular events, you must reckon such bodies as the armies of Egypt and Persia, of Assyria, Greece, and Rome. But why stop with these? For what part of the world's history from the time of the flood has not been distinctly foreshadowed in prophecy? And if the general character of human affairs has been marked out to the end of time, in the pages of inspiration, we see no reason for inventing a theory to account for some of those affairs that will not equally explain them all. If Pharaoh and Cyrus must be placed under an exceptional moral constitution, in order to become the instruments of God's judgments on the Egyptians and the Israelites, it will be hard to show why all the families of men in all ages of the world should not claim the same benefit, or be doomed to the same calamity, in whichever light you choose to regard it. For those judgments were not more distinctly foretold than the ultimate universal prevalence of Messiah's kingdom, and the events that are to precede and accompany the consummation of the present order of mundane things.

But the general character of any age cannot be foretold with confidence, unless the particular characters of individuals can be clearly discerned. In order to the construction of a steam engine, it is not enough that such prominent parts as the boiler, fly-

wheel, cylinder, and piston, which first strike the eye of an observer, be properly made; but all the smaller wheels, and cranks, and screws, and pins must be carefully measured and adjusted. Everybody knows that little omissions or errors in minor details would not only alter the character of the machine, but prevent its ever being put into working condition. No less necessary is it, if great events and world-wide transactions are to be indicated with anything like certainty before they come to pass, that every individual concerned in them should have his place in the vast system to which he belongs clearly defined. If, therefore, you admit an exceptional order of agency with reference to some principal actors in any scenes of the world's great drama, you will scarcely know how to mark off such a class from the rest; since it is clearly necessary that the precise position of every person in the picture should be distinctly perceived, in order to present a faithful view of the whole.

We consider it then an altogether untenable hypothesis, that mankind, or any portion of them, have ever been under any other system of government than that of moral agency, each individual being accountable for his own acts. This is the only system which harmonizes with our own consciousness, and justifies the language in which we are addressed in the Word of God. But if so, how are those passages of Scripture to be explained which represent the Divine Being as working his own will in defiance of all opposition? And how is it to be accounted for, that facts are predicted as certain to occur, which yet are contingent on the volitions of men? Two considerations may serve to indicate the direction in which a solution of these questions is to be sought—by no means to solve them.

The first consideration is, that *God sees the end from the beginning*. To Him the past and future are equally present, with things and events now existing and in progress. His being is one eternal now—so that he can speak with equal confidence of any part of the vast cycle, which none but himself can ever comprehend, and of

which all creatures, in their assigned orbits of movement, are severally the parts.

The second alleviating reflection is, that God not only surveys, but *actively superintends and controls the affairs of the universe*. To suppose the contrary is in the highest degree unphilosophical, though some who arrogate to themselves the character of philosophers scarcely consent to recognize the Deity in the regulation of his own works. They speak of physical laws as though they were all-sufficient for purposes of government, forgetting that a law supposes a lawgiver, and a competent executive authority to carry out the law into practical operation. In the case under review, moreover, there must be the constant exercise of infinite power to uphold the material fabric, and to sustain the movements of all its parts. If, indeed, the plan of the physical universe is so exquisitely arranged that every requirement for its orderly working, and for its exact adjustment to every new phase of being it is designed to support, is met by forces which are developed just when and where they are wanted—not so as to supersede, or violently interfere with, arrangements already known and in progress, but so as to manifest deeper and more complex harmonies of design and contrivance—all this surely is not a reason for excluding the Grand Contriver, but rather for inspiring us with profounder admiration of his amazing skill. Men speak of laws and forces—attraction, gravitation, and the like; of the revolutions of globes round their own axis and round central suns, at rates of speed of which we can conceive in some gross inadequate way by the help of words and figures, but of which we have no just idea after all—and they seem to imagine that they have settled the question of the origin and physical structure of the universe, and that nothing more is necessary to account for the existence and management of the whole. Strange that they do not see the infinite absurdity of supposing that this mighty material fabric can be upheld for a moment without the exercise of Almighty power, or that the laws by which its movements are sustained were originated by themselves.

But if it is unreasonable and monstrous to exclude the idea of Infinite Power and Wisdom from the beginning and continued existence of material things, not less so is it to suppose that the same Power and Wisdom should abstain from an active oversight of the vast machinery they have created and set in motion, directing them to some definite end, and interfering, as occasion may arise, to secure its accomplishment. The propriety of such interference with commonly recognized laws—in other words, the necessity of such paramount and less obvious law, is the more apparent if we take into account that the most important portion of created being consists of agents who, by their very constitution, do not admit of subjection to the law of physical necessity. The existence of multitudes of intelligent creatures, each possessing in a great variety of cases a self-determining power, must render it impossible that events shall follow one another in a fixed and necessary order, like that of natural cause and effect where material agencies alone are concerned. And if, in spite of human and Satanic perversity, the Presiding and All-controlling Wisdom will still work out His own plan; and defeat all creature conspiracies; and make manifest eventually to all beholders, in the grand eternal and all-comprehending cycle, or so much of it as they may be able severally to survey, an ever-revolving amphitheatre, resplendent everywhere with His own glory—yea making, as He will, the very malignity that would have frustrated His designs, and defaced His handiwork, to supply only subordinate accessories to the astonishing result,—if, we say, all this will be done (and who can doubt that it will?) what other possible way of effecting it can there be, than that He who holds the entire structure in the hollow of His hand should directly interpose at His pleasure, and thus with an all-plastic energy evolve His purpose?

The interference which, as we see, it is necessary for the Supreme Governor to exercise in the affairs of the world, must be of such a nature, however, as not to infringe on the moral constitution of men. That He should

interpose so far as to do this would be to contradict Himself; treating men, on the one hand, as responsible agents, and acting towards them, on the other, in such a way as to destroy their responsibility. It would be to falsify the language in which they are uniformly addressed in the Word of God, always implying an independent power to render or to refuse obedience to His commands.

How the contingencies of innumerable individual acts can be reconciled with the certain ultimate accomplishment of Divine purposes is one of the many problems which must be left for eternity to solve—yet by no means the most perplexing now. For how often does it happen that circumstances, in themselves trivial, and involving no moral alternatives at all, are the beginnings from which great events proceed—events which place entire families and communities in positions widely different from those they would otherwise have occupied. What changes, for example, in the intellectual and moral aspects of the world, have taken their rise in the first efforts at printing; in the early observations and experiments of Newton and Franklin, of Arkwright and Watt:—as witnessed in the indefinite production of books and publications, in the facilities thus afforded for promoting education and diffusing general intelligence in all parts of the world, in the endless multiplication of all kinds of articles for the conveniences and the luxuries of life by improved machinery and the power of steam, and in the progressive union of all nations by the electric wire. It is not difficult to see that, by the hastening or retarding of some one of these wondrous developments of human discovery and invention, the social and moral surroundings of great multitudes of the race, and more or less of all, must have been very different from what they are. And so in a thousand other instances of less prominent influence in the world's affairs, it is easy to perceive that the Great Disposer may interfere so as to vary indefinitely the circumstances of mankind, and their relative positions, without encroaching in the smallest degree on the personal liberty of any

individual. It is the recognized and legitimate sphere of Divine sovereignty to order the outward relations of men, and no one pretends that the responsibility of each is in any way compromised by this exercise of supreme prerogative. And who shall say to what extent such interference with human designs and acts may be carried, so as to work out the will of God?

Miracles are interpositions of the Divine Being with the ordinary course of things, direct, and visible to men. But there may be interpositions not less direct, though not perceptible by the outward senses. Dr. Chalmers once represented human affairs under the government of Providence as connected with the throne of God by innumerable chains, and the universal Governor as directing them at His pleasure, touching them at any point He chooses to modify their bearing and course. If He alters the direction of any chain by removing or transposing some link beyond the range of human vision, the interference is not noticed, and the laws of nature are not seen to be disturbed. But if the displaced or altered link is one that men can see, then the direct exercise of Divine power is at once discerned, and a miracle is the result.

The foregoing remarks may serve, it is hoped, to explain in some degree the true principles on which historical facts are to be interpreted in relation to the predictions respecting them. The chief of those principles we take to be the following:—

First, that the prophecies of the Divine Word are necessarily and infallibly true, because they are the declarations of events which are unerringly seen by God as certain to take place, whether as the accomplishment of His own absolute decrees, or as the result of His overruling wisdom and power.

Secondly, that while general and ultimate results are to be regarded as brought about by the controlling power and presiding wisdom of God, the moral liberty and accountability of His creatures are in no case infringed.

In view of these principles some questions are suggested with reference to the prominent facts of the Gospel

history, which may be discussed in a future paper.

J. L.

LETTERS FROM A PASTOR TO A FRIEND.

[The following is the commencement of a series of letters, written by one now with Christ, and which are of such a character that the friend to whom they were originally addressed dares not keep them to himself, but publishes them for the church's benefit. The beloved writer wrote in all confidence, and as the feeling of the moment prompted, so that what appears was simply the utterance of his heart, as elicited by the circumstances then present, and must not therefore *always* be assumed to be his final and formal judgment. Most of the utterances, however, do not come under this class—he expresses his deliberate and solemn convictions—many of them which had been tested by personal experience, and which repeated study of the Word had only the more ineffaceably imprinted. Pre-eminently was he an experimentalist in contradistinction to a theorist, and most thoroughly did he hold that religion was an experience, a life to be lived, something to be consciously tasted, handled; rather than a creed to be adjusted and professed. As it is believed that no confidence is violated by this publication, and that the now sainted writer would rather rejoice, if being dead he might still be useful in commending to mankind the Saviour he so devotedly loved, and unhesitatingly followed, this precious portion of a private correspondence, spreading over several years, is now dedicated to the glory of God and the service of His church. It may perhaps interest some to know that the writer was for some years a beloved successful Congregational minister, but that towards the end of his course, owing to a more prayerful, simple, and docile study of the Bible, he became a Baptist, was 'baptized straightway' in the river—, and unhesitatingly stood forth to witness for all the Divine will and ordinances. He was eminently successful in the conversion of

sinners, and in perfecting the saints—his life being the reflex of his teaching and lending to it a beautiful illustration. He was sent for by various churches, and of various denominations, and wherever he went the savour of Christ was diffused, and multitudes were drawn to the cross. His sermons were full of Christ, and the result was that he rarely, if ever, preached without present fruit. He was an afflicted and feeble man, having been twice brought to death's door by hemorrhage on the lungs, of which, indeed, on the third occasion he died. He endured too, not a little persecution of a certain kind, owing to his independent spirit, and thorough investigation into the Scriptures, their meaning and application. But none of these things moved him—neither physical debility and exhaustion, nor the 'cold shoulder' and suspicion of his brethren in the denomination, who thought more of the 'decrees of God' than His love—sufficed to deter his ardent, loving spirit from following the Lamb whithersoever He led. He counted all things but loss, for the excellency of the knowledge of Christ Jesus his Lord, and pressed with unsurpassed and restless ardour toward the mark for the prize of the high calling of God in Christ Jesus. Those who knew him best loved him with no ordinary affection, and wonderingly glorified the exceeding grace of God in him. The crowning glory of his character was his subjection to God, which implied and secured constant and familiar intercourse with Him, and this was perpetuated and promoted by the word of Christ, which pervaded and livingly dwelt in his soul. What has been said of another may truthfully be said of him:—'He lived *in* and *on* the Scripture—it savoured every sentiment, and toned every thought of his soul. He caught the faintest whisper, and analyzed the minutest expression of the

oracles of God. The Scriptures were wrought into the very texture of his inner life. He fed on them in his heart. Hence the vividness, newness, unction, and savour of his writings. Like the silkworm, which spins her exquisite thread from her own vitals, fed by the mulberry leaves; so he from the experience of his own spirit nourished by the leaves of the tree of life, wrought out into lovely tissues of heavenly wisdom.*]

I.

W—, May, 18—.

MY DEAR BROTHER,—I do not feel at liberty to write for —, and scarcely think I ever shall. I am more and more persuaded that they are simply the backwoodsmen of the millenium. I do not think their movement can be *materially modified*. I do not think that it ought to be. I think that we should be in their way, and I am sure they would be in ours. I am clear that they are right, as far as they go, but they do not go nearly far enough. It is the colossal porch of the temple which they are raising, and having done that, their mission will close. I am sure our views of the fulness—prayer of faith, providence, &c., would only divide and damage them. From an interview with — he is very, very dark about the prayer of faith, and consequently very dark about almost everything else. Because if his view of the way of peace, in believing that the righteousness of Christ is ours, even as sinners, be right, it is singularly inconsistent to send saints in any other way to the throne of grace for the Spirit, &c. But you are aware, I presume, that he holds that you have only to *take* peace, not *pray* for it, but that afterwards the asking must begin. Now I never could see why a sinner

should only have to take, and yet a saint must ask. I am persuaded they do not understand the *gift view*. If *ALL* BE given, why put any other construction upon asking than that of recipiency? Why not work for salvation from the first, if we are to work for it afterwards? Surely praying, if it means anything *different to believing* is working. Believe me, this is that actual legality against which they contend so nobly and courageously. If it be not wholly a life of recipiency, then it must be wholly labouring, and hence salvation is not really free. If I understand nothing in God's Word besides, I do understand that all things *ARE* mine, whether I enjoy them or not. But there are few prayers which do not mean that by praying we *make* that to be ours which was not ours before. This is the doctrinal delusion of the age. I do not know of a single sermon upon the 'fulness;' the *BEST* thing extant is A. Clarke's Commentary upon the passage in Ephesians. I do not think it can be explained. The only way to understand it is by enjoying it, and the only way to enjoy it is by believing that it *is yours*, and it is at the peril of our soul we doubt that. It *is* yours. If God be not a liar! 'All things are yours.' Believe this, rest upon it, and you will soon feel it. Remember the most naked faith is always the most efficacious. Do expect great things every hour. They are coming. They are come. They are in you. Yours till the day dawns. 'Fear none of those things which thou shalt suffer.'

II.

Saturday Morning.

DEAR BROTHER,—As regards Mr. H's threats, it will be very easy work for the Lord to make him eat his own words, even as He has done with a Mr. H. here, who *actually left* us a week ago in high dudgeon, but who *actually remains* after all, and will remain, I believe, until the Saul of Tarsus is turned into a Paul, a servant of Jesus Christ. My dear brother, I rejoice in these trials—I exceedingly glory in them. They are *making* us. They are our schoolmaster. I feel

* We publish these letters in the belief that they will serve to quicken religious feeling, and to provoke a closer examination of the Word of God. Although not prepared to endorse all the opinions expressed, our readers will do well to remember Robinson's advice to the Pilgrim Fathers;—'If God reveal anything to you by any other instrument of His, be as ready to receive it as ever you were to receive any truth by my ministry; for I am verily persuaded, I am very confident, the Lord hath much truth yet to break forth out of His Holy Word.'—ED.

that I wax stronger and stronger. I can do all things, and I have seen my church almost torn asunder the last three weeks, and yet *without an effort* on my part, the Lord has apparently healed the breach again. I am more thankful for trial, reproach, and calumny than all beside. We must be baptized with Christ's baptism if we would do His work. We must be made *conformable unto His death*. I neither fear men nor devils. I am stronger than both—they may kill, but they cannot conquer me. I never was so near to God; I never had such calm, invincible confidence in His word, or such unspeakably glorious views of Christ. I am lost in God—swallowed up in the bottomless and boundless ocean of His love. I wish I could describe to you some social prayer meetings we have had lately. Our praying people stand like the everlasting hills. Oh bless the Lord! how glorious it is to see them unmoved and unmoveable in the midst of coldness and discord, enough to distract the whole creation. I had quite a new baptism of the Holy Ghost last Friday—I believe I then received the power from on high. We have had some, yea many beautiful conversions of late; indeed we seldom have a sermon without. All this, however, goes for nothing with the carnal class. My health is the same as you describe—but all is well. God is come, I am SURE He IS come, even God with a recompense—the windows of heaven are open, &c. Dear brother, hope for all, but fear nought. Be assured there is a moving among the dry bones. If God save a million souls to-day, it would not surprise me. One hour may make a blessed change in the aspect of our churches, and the complexion of our destiny. We will leave all with Jesus. He is doing all things well. 'Fear not, I am with thee,' &c. Now, brother, take fast hold of the Almighty, and you will be strong enough to turn the whole district upside down. God is with, and will greatly bless you. With love to all, &c.

III.

August 7, 18—.

MY DEAR BROTHER,—As regards

Müller, of Bristol, I should think there is not a shadow of truth in the statement of your informant. It is, however, what might be expected from an admirer of a despotic and cruel Conference. I understand he has received about £9,000 towards the Orphan House, and if the ——— party could raise that sum, even with prayerful prank, I am confident they would not be long before they would take a leaf out of Müller's book. Mr. W— is intimately acquainted with Müller, and nothing can be more false than the matter you refer to. [It was this—that when Müller was in need of money, and he was in company of monied people, he would pray with them, taking care to mention his difficulties in his prayer, and to beseech God that some friend might be disposed to contribute the amount. Thus, it was insinuated, while abstaining from *asking* any man for a penny, Mr. Müller's statement, he thus craftily contrived to worm out the money.] I have not met with Guion and De Renty, but should wish to see them. I have long thought of purchasing them. As regards the ——— secession from the Methodists, I know little, but I should like to know more, as I have been pleased with what I have heard. The evil was simply that of might triumphing over truth. I can establish all our views from John Wesley, but he is so self-contradictory, that our opponents can do the same. What are we to think of their penitence, godly sorrow, &c., before believing, when Wesley in his sermon on the 'Righteousness of Faith,' declares that all works done before reconciliation are *sin*.

I have long thought that the phrase 'gave himself for me,' was a far profounder expression of Christ's love than the phrase 'he died for me.' I think we are fully authorized to look upon Christ as being ours in all the infinite variety of meanings which can be easily conceived as couched under it. 'My Lord and my God' appears to me to touch the two poles of truth. 'My beloved is mine.' I am not a great admirer of Dr. Jenkyns. He has done good service to the truth of Christ, but it is rather as a scholar than a son, and I do not think the schoolmen will ever

do ought but mar and mutilate the Gospel. I deeply dread them. I cannot read his works, excellent as they are in many respects. They are so cold, *cold, cold*. If I do not err, he is rather a speculator than a believer.

I never have considered depravity and guilt as being corollaries. I hold all depraved, but not all guilty. 'Sin is the transgression of the law,' hence they who do *not transgress* are not *sinner*s, even though they are fallen. I dare not go beyond that in either direction. It is madness to deny that even in childhood there is not something *materially wrong*; and on the other hand, it is not less mad to maintain that we are held guilty before we are proved to be criminal. The Lord continues very good to me. Indeed, I am sweetly lost in his goodness. I want a thousand tongues to show forth his praises. Oh for truly grateful hearts. I think I never was so near to God, never so much delighted with Jesus, never so full of faith in the Holy Ghost. I have all and abound. I am increased with all the increase of God. I feel His blessed Spirit raying and radiating all through my being. I believe there is a beautiful resurrection of my whole existence. I stand upon the tip-toes of expectation. I am on the Lord's watch tower, watching for the breaking of the day. Oh, how sweet those words 'looking for and *hasting* unto the *coming* &c.' The Lord continues to go before us. We have many troubles and troublers, but I heed them not. We have had our chapel beautified, &c. It caused much trouble, shyness, and censure, but when it was opened, after all the religious croaking of the *rich* among us, that the money could not be raised, the collections on the day were £84, and this has been made into £100, which is considerably more than was needed. Bless the Lord, O my soul. I told them we should have enough and *to spare*, but some laughed at my folly, and others pitied my weakness. The 'infidel' in our church are being rapidly thrown into the shade. Life and death are coming out more and more plainly. I have no fears, none whatsoever. I am sure we are on the eve of victory. 'One shall chase a thousand, and two shall

put 10,000 to flight.' O dear brother do lift up your head and cease to doubt. Do believe, do believe, for all things possible and impossible. We are all ruined for want of faith. I must, I will, I do claim all the fulness of God, and that every moment of my life. I can see no resting-place between universal confidence and universal scepticism. All, or nothing. God can do nothing by halves. It would be unlike Him and unworthy of Him to do so.

Now, dear brother, God is pouring out his Spirit upon you, your family, and your flock. Do believe *without* feeling, *before* feeling, and *AGAINST* feeling. All is yours. Oh, for Christ's sake, don't take less. Take it now. The most naked confidence most honors the Divine veracity. Help me with your prayers. Till the day dawns.

IV.

W—, Nov., 18—.

MY DEAR SIR,—I need not inform you that your delightful epistle has filled us all with joy and gladness. Truly God is good, and he doeth good continually. 'Truly God is good to Israel, even to *such as are of a clean heart*.'

Our last visit to L— was not so productive of good as the former: we are not surprised at this, but we are surprised that they were so successful. Two of the three travelling preachers were at a banquet given by the Mayor of L—, at the very time we were holding the (revival) meeting, and not more than one-third of the leaders have at any stage of the movement been ever present, and during the last week at a leaders' meeting, a motion was proposed, which I think meant that they did not view our presence and procedure in a very pleasing light. However, souls were saved, and I therein do rejoice, yea, and will rejoice. I think I may say we are going on well at the chapel; the evening congregations are good, prayer meetings excellent. *Many* cases of conversion have come to light since you left. Some are really striking instances, and some have stepped into sanctification at once. I wish I could give you particulars. Oh that you could have heard a young woman

pray, for the first time, last Sabbath week. It was characterized by the sweetness and sublimity of an angel. The very tones were inspired. The class meetings are well attended and deeply interesting. The spirit of faith is rapidly rising, and there are at least some symptoms of improvement among the *élite*.

I am happy to inform you that my own soul prospers and is in peace. It is indeed well with me. I never *had* such deep and pure enjoyment. I am mysteriously full. I have *all* and *abound*. I am increasing with all the increase of God. I have been wonderfully illumined on the Scriptures. I am going carefully through the 'Hebrews' and am lost in its everlasting depth. I am most confident that he who would fully understand the New Testament, must *fully* understand the Old. To be Christians, we must be Jews. I am resolved (God helping me) to spare neither time nor pains to master the *whole* book of God. Oh, brother, what beauty have I seen in it the last few weeks. Our people say that they never saw the Saviour in such rich, sweet light before. Depend upon it, brother, a clear acquaintance with the types would speedily demolish the whole superstructure of modern theology. The *Christian church*, as it is called, is far beneath the *Judaic* in its best periods. The *typical* atonement was

far more real and operative than what passes for the great antitype. The whole *nation* *ACTUALLY* were *free* from *sin* the moment the annual expiation was offered. This is the Jewish estimate of the atonement still, to this day. At present we only enjoy a shadow of that shadow. Indeed, it is not so *much* as a shadow—would it were. It is *another*—a theological, not a divine atonement. The way of life is *more simple* to me every day. I bless the Lord that I am fast going into the same order of experience with De Renty, &c. I am increasingly confirmed in the idea I have had for years, that the highest order of prayer is *simple reciprocity*. 'In *that day* ye shall ask me nothing,' &c. 'It *shall come* to pass,' (i.e. under certain circumstances, and at a *certain* time in the history of individuals or even of the whole church), 'that before they call I will hear,' &c. I think our prayers cannot be too quiet, too confident, or too comprehensive. What I mean is, the moment I feel a desire for any promised blessing, I *meekly* assume that I *HAVE* it. I do not *reason* at all. Many are praying for you, and have been to see your letter. Have faith in God. I am believing *all* things. Although a stranger to all; how I should like to spend a Sabbath with you. Salute them in the Lord from me.

Yours in Christ.

THE STORY OF THE CHESNUT TREE.

A CHAPTER FOR THE YOUNG.

A CHESNUT was taken from a nobleman's park, and buried down dark and deep in a city garden. For a long while it lay still and sleeping. All through the months of frost and snow it kept comfortably covered up with mould, not even stirring an inch, lest by any chance a cold blast from the upper world should pierce under its earthy coverlid.

But at last, when 'the winter was over and gone, and the time of the singing of birds was come,' the chesnut awoke. It was a fine, warm morn-

ing, and the sunlight had penetrated down into its dark cell so powerfully that it aroused the sleeping chesnut; who began to move a little, and presently said to itself—

'Dear me, what a long sleep I have had; I am sure it must be time to get up. I should like to see where I am, and what the people are doing above there; they seem to be making a great stir.'

Accordingly the chesnut shot up a few tender leaves, and peeped out above the black mould. 'Why it is

quite cold, I declare!' said the little delicate thing, shivering. 'I wish I had stayed in bed a few days longer; however, now I am here I suppose I must stay.'

The sun good-naturedly came out more brightly than ever; and some sparrows, who were watching for crumbs on the wall, hopped about and chirped away famously, doing their best to welcome the new comer.

But the chesnut was in no humour to be pleased. 'What a dismal place this is,' it said to itself; 'how different to the lovely park where I was born; there all the trees were so tall and so green: there was some sense in their trying which could grow the largest, but there is none here. What is the use of my putting out more leaves if I am to have them covered with smuts like those poor stunted plants I see round me?'

'Tweet! tweet! tweet!' cried the sparrows. They meant that for 'good morning,' but the chesnut only tossed its few poor leaves, and looked haughtier than ever.

'Where I came from,' it went on, 'we heard nothing from morning till night but the most exquisite singing of birds; and must I, who used to hang close to a thrush's nest, be content to shelter these stupid little sparrows, who cannot sing for the life of them?' And the chesnut grew quite yellow with vexation and disgust.

Just then, a little girl came out of the house to which the garden was attached. She walked round the paths till she came to the chesnut. There she stopped, and after surveying it for a few moments, ran back into the house clapping her hands and crying, 'Oh papa, papa! do come and look; my chesnut has come up!'

Then the little plant began to feel quite ashamed that it was looking so yellow. It would have been worth while, certainly, to have done its best to please so charming a little creature. Presently she came out again with her papa.

'You were right after all, papa,' she said.

'Yes, another time you will trust me, Mary

'I was so tired of waiting, I began to fancy it was never coming; but do you think it will live, papa?'

'I hope so, my dear; though it looks rather delicate.'

'Is there anything I can do for it, poor little thing?'

'Not at present, only I hope we shall have no more of those severe frosts, or else I fear you will lose it even now, Mary.'

The chesnut trembled at the very word 'frost.' However it was certainly much more reconciled to its new home. 'Had I grown up in the park,' it thought, 'there would have been no little girl to take care of me; really I am quite sorry I am looking so ill, all owing to my bad humour too; I must try and get quite green again by to-morrow.'

Every day little Mary came to look at her chesnut, and she soon had the pleasure of seeing it grow taller and stronger. To be sure there was one night of hard frost, when it got sadly nipped and pinched; however, when the sun came out the next morning it revived a little, and by the time the summer was come it was a strong and beautiful plant. And, as the years went by the chesnut grew taller. It was true smuts did sometimes fall on it, and no birds except sparrows ever visited its branches; but then as it grew older it grew wiser, and instead of grumbling at what was inevitable, it managed to look green in spite of all.

Now Mary loved her tree very much, she watered it with her own hands; and though both Mary and the tree grew together, she seemed quite pleased when it out-stripped her.

At length there came a hot, dry summer, when no rain fell for many weeks; and then the poor chesnut *did* feel almost tempted to repine, when in spite of all its efforts the city smoke would rob its loveliest leaves of their spring brightness. But what most troubled it was, that Mary had ceased her accustomed visits to the garden. Day by day passed, and she never came; the chesnut could not make out how it was. But it had by this time grown so tall, that at last it reached quite to the parlour window. Peeping

in, it saw—oh sad, sad sight!—Mary lying on the sofa, with closed eyes and such a white, thin face. The chesnut felt very sorrowful, and hoped she would look that way, that she might see it once more. And it was not disappointed, for by and bye she opened her eyes, and it thought it heard her say,—

‘Papa, I wish you would open the window; I fancy I can see my chesnut.’

Her father did so.

‘Is it not beautiful?’ she said. ‘How it has grown. I am so glad to see it once more.’

How proud and pleased the chesnut felt! and the afternoon sunlight, falling upon its leaves, made it look as bright as ever.

It grew now as fast as possible; but though every day the tree gathered fresh strength and beauty, Mary only grew weaker. One day she said to some friend who had come to see her, ‘I cannot read much now, but I like to sit and look at my tree, it is so green and beautiful; it reminds me of the country where I am going.’

How thankful the chesnut was then,

that he had not withered away on that first morning of its discontent.

Very soon after this Mary died. She had lain quite still all day with her hand in her father’s, and her eyes fixed either on the bright blue heavens or her chesnut tree. When they closed, she was gone beyond the sky, to that land where the Tree of Life is growing. Then the shutters were shut in the house, and the poor chesnut felt very lonely. But as the starry night came on, and the evening dews fell, a tender thrilling passed through all its leaves. The chesnut had resolved, come what would of sorrow or pain, always to do its best: and never to despair, whatever difficulties it might have to encounter. For years after Mary’s death it grew, till even in the park from which it was taken there was no finer tree. I do not know of what use the chesnut tree became afterwards, but I am sure that even after it was cut down, it was doing some good.

My little children, if you are ever tempted to grow tired of doing right, remember the story of the chesnut tree.

MAUD.

Scripture Illustrated.

ASHAMED OF THE OAKS, &c.

‘For they shall be ashamed of the oaks which ye have desired, and ye shall be confounded for the gardens which ye have chosen.’—Isaiah i. 29.

‘Then shall ye know that I am the Lord, when their slain shall be among their idols, round about their altars, upon every high hill, in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savour to their idols.’—Ezekiel vi. 13.

Not only, says Dr. Thomson, twenty-five years a missionary in Syria and Palestine, did the heathen delight to build temples and rear altars on the tops of the mountains, but they worshipped their idols under every green tree, and especially under thick oaks. They do so still, in a modified form. These oaks under which we now sit are believed to be inhabited by Jan

and other spirits. Almost every village in these valleys and on these mountains (the region immediately southwest of Mount Hermon) has one or more such thick oaks, which are sacred from the same superstition. Many of them are believed to be inhabited by certain spirits called *Benate Yacobe*, ‘daughters of Jacob’—a very strange and obscure notion. The common people are afraid of these inhabited trees, and when they pass them, hang on the branches a rag torn from their clothes, as an acknowledgment of their presence, and a sort of peace-offering to avert their anger. I have seen scores of such thick oaks all over the country, but could never obtain an intelligible explanation of the notions or traditions upon which this wide-spread

custom is based. It has rather seemed to me to be an indistinct relic of ancient idolatry, which the stringent laws of Mahomet banished in form, but could not entirely eradicate from the minds of the multitude. Indeed the Moslems are as stupidly given to this superstition as any other class of the community. Connected with this notion, no doubt, is the custom of burying their holy men and so-called prophets under these trees, and erecting *mazars*, or shrines to them there. All non-Christian sects believe that the spirits of these saints love to return to this world, and especially to visit the place of their tombs, nor can we restrict our remark to the heathen. It is difficult to distinguish between this and the belief or feeling which lies at the bottom of all saint-worship. Isaiah speaks of a time when the people 'shall be ashamed of the oaks which they have desired.' May that day speedily dawn. It implies the spread of light and knowledge. No sooner is a man's mind even partially enlightened by the entrance of that word that giveth light, than he becomes heartily ashamed of these oaks, and of his former fear and reverence for the beings supposed to inhabit them. I have witnessed some ludicrous displays of daring enacted about these old trees by Protestant Arabs just emancipated from this degrading superstition, and I can point you to many respectable people who have been all their lives long, and are still, held in bondage through fear of these imaginary spirits.

SUMMER & WINTER HOUSES.

'I will smite the winter house with the summer house,' &c.—Amos iii. 15.

'Now the king sat in the winter house, in the ninth month; and there was a fire on the hearth burning before him.'—Jeremiah xxvi. 22.

JEREMIAH speaks of a winter house in which Jehoiakim sat in the ninth month, with a fire before him on the hearth; and Amos mentions both winter and summer houses. Such language is easily understood by an Oriental. In common parlance, the lower apartments are simply *el beit*,—the house, the upper is *ullyeh*, which is the summer house. Every respect-

table dwelling has both, and they are familiarly called *beit shetauy* and *beit seify*,—winter and summer house. If these are on the same storey, then the external and airy apartment is the summer house, and that for winter is the interior and more sheltered room. It is rare to meet a family that has an entirely separate dwelling for the summer. King Jehoiakim was therefore sitting in one of the inner apartments of his palace when he cut up Jeremiah's prophetic roll with his pen-knife and cast it into the fire.—*The Land and the Book*

THE BARREN FIG TREE.

'And when He saw a fig tree in the way, He came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away.'—Matt. xxi. 19.

'And seeing a fig tree afar off, having leaves, He came, if haply He might find anything thereon; and when He came to it, He found nothing but leaves; for the time of figs was not yet.'—Mark xi. 13.

THERE is a kind of tree that bears a large, green-coloured fig that ripens very early. I have plucked them in May, from trees on Lebanon, a hundred and fifty miles north of Jerusalem, and where the trees are nearly a month later than in the south of Palestine; it does not, therefore, seem impossible but that the same kind *might* have had ripe figs at Easter in the warm, sheltered ravines of Olivet. The meaning of the phrase, 'The time of the figs was not yet,' may be, that the ordinary season for them had not yet arrived, which would be true enough at any rate. The reason why Jesus might legitimately, (so to speak) seek fruit from this particular tree at that early day was, the *ostentatious display of leaves*. The fig often comes with, or even before the leaves, and especially on the *early* kind. If there was no fruit on this leafy tree, it might justly be condemned as barren; and hence the propriety of the lesson it was made to teach—that those who put forth in profusion only the leaves of empty profession are nigh unto cursing.

The objection that this tree did not belong to the Saviour, and therefore he had no right to take the fruit, is answered by a reference to the Mosaic

law in such cases. Josephus thus expounds it: 'You are not to prohibit those who pass by, when your fruits are ripe, to touch them, but to give them leave to fill themselves full of what you have.' And the custom of plucking ripe figs as you pass by the orchards, is still universal in this country, especially from trees by the road side, and from all that are not enclosed. And after 'the feast of the Cross,' which occurs in September, the figs that remain on the trees are common property, and the poor have permission to enter the orchards and gather all they can find. This singular custom seems to have come down from remote antiquity, and is in beautiful correspondence with the spirit of more than one of the precepts of Moses.—*Ibid.*

THE FATHER OF SUCH AS DWELL IN TENTS.

Gen. iv., 20.

THIS Biblical form of expression is still very common in Syria. Any one who should now invent tents, or the custom of living in tents, would be called the father, not only of tents, but of tent-dwelling; indeed, the Arabs call a person distinguished for any peculiarity the father of it. Thus a man with an uncommon beard is named *abu duku*, father of a beard; and Dr. Thomson often heard himself called *abu tanger* father of the saucepan—because the boys in the streets fancied his hat resembled that black article of kitchen furniture.

Wayside Gleanings.

THE GREATEST WONDER WE SHALL SEE IN HEAVEN WILL BE, TO SEE OUR- SELVES THERE.

SOME time ago a vessel entered one of our western harbours, and the town poured out to see her. Well they might. She had left the American shore with a large and able-bodied crew. They have hardly lost sight of land, when the pestilence boards them; victim drops after victim; another and another is committed to the deep; from deck to deck, from yard to yard, she pursues her prey; nor does she spread her wings to leave, till but two survive to work that ill-fated ship over the broad waters of a wintry sea. And when, with Providence at the helm, these two men, worn by toil and watching to ghastly skeletons, have brought their bark to land, and now kiss once more their wives and little ones they never thought more to see, and step once more on a green earth they never more hoped to touch, men throng the pier to see the sight, and hear the ad-

ventures of a voyage brought to such a happy issue against such dreadful odds.

Yet there is never a bark drops anchor in heaven, nor a weary voyager steps out on its welcome strand, but is a greater wonder. Knowing what we know, and feeling what we feel, how entirely may we acquiesce in the old saying—the greatest wonder we shall see in heaven will be to see ourselves there.—*Guthrie.*

THINGS THAT FRIGHTEN US.

'And the Lord said unto Moses, Put forth thine hand, and take it by the tail.'—Ex. iv. 4.

MOSES was one of the most remarkable men in the Old Testament. His life was a scene of chequered change. He was born in trouble, cradled in danger, schooled in splendour, educated in solitude, and called to heaven in mystery. Like all other great men, he was disciplined in the midst of difficulties, and sanctified in the midst of sufferings. We have him here in the presence of something that frightened him.

Let us learn a lesson from the circumstances.

I.—*That in passing through the duties of life, we often meet with things that frighten us.* Moses did. Once it was a man, now a serpent. These may be taken as types of difficulties we all meet with in passing through life. 1. Hard lessons. 2. Hard labour. 3. Hard living, &c.

II.—*That fleeing away through fear is not the way to put to flight things that frighten us.* 'Moses fled from before it.' But still it remained a serpent. Such a course could not alter its form or character.

So with hard lessons, hard labour, hard living, hard fighting; if we flee away in fear we shall only make matters worse. 'Resist the Devil, and he will flee from you.' Examples, Jonah, Elijah, &c.

III.—*That there is a right way to deal with things that frighten us.* 'Put forth thine hand, and take it by the tail.'

There is no difficulty but there is a way out of it, and no furnace but there is a way through it. With a right method, and strong resolution, the hardest lesson can be learned, the hardest labour performed, the hardest living endured, the hardest fighting sustained.

IV.—*That if we don't know the right way to deal with things that frighten us, there is One who does.* 'The Lord said unto Moses,' &c. The Lord is, 1. All-seeing; 2. All-wise; 3. All-powerful. Let us be, 1. Penitent; 2. Prayerful; then we shall be, 3. Powerful to overcome all difficulties, and to put to flight the things that frightened us.

H.

PLAIN FACTS FOR PLAIN FOLKS ON SOME GREAT TRUTHS.

It is impossible to imagine that God, the God of truth, can deceive his creatures or make use of language which to a plain, honest, painstaking, and reverential mind should prove deceptive, establishing a false opinion, and leading to a style of thought and a line of conduct the opposite to that

which truth warrants and would occasion.

Still less is such a supposition possible when the Book in which alone He has formally declared Himself, is meant for and announced to be adapted to the masses, the unlettered, those whose time is too much occupied, and whose reasoning powers are too undisciplined to excogitate doctrines and meanings not lying upon the surface, and not suggested by the common sense signification of language. Now, if these premises be granted, then it follows: 1. That Christ died for all, every unit of the world's population; bore away the world's sin, and gave to God a ransom for every man. This is proved by the language of Scripture respecting the extent of the atonement, the will of God as to its beneficial issues, and the consequent universal publication of the Gospel message, and the duty of all and every one to believe and be saved. 2. The admission of the premises necessitates also the belief that the Spirit of God, the Lord and Giver of life, operates commensurately with the extent of the atonement and the objects of the Divine compassion. No one, not a trained theologian, would ever deduce from the plain express language of Scripture, that the Spirit does *not* 'reprove the world of sin,' does not 'strive with man,' does not will 'all men should be saved,' does not draw all men unto Christ; for that would be to contradict the literal and repeated testimonies of the Spirit to His own work and will, and to represent that the Most Holy and True can

* ——— palter with us in a double sense,
Keep the word of promise to the ear, and
Break it to the heart.*

3. The admission too, would establish the position that man may and does *will* or *will* his own salvation, i.e. is not necessitated to will by an overpowering constraint of God, but accepts the Divine gift freely, of his own accord, although not without Divine teaching and persuasion. It is impossible to read the appeals, remonstrances, complaints, protestations, commands, and threatenings, and consider the uniform tenor of Scripture, and yet doubt that

man lies under awful responsibility and has it in his power, though not apart from Divine grace, to accept or to reject the grace of God—to come to God and have life, or to depart from and remain away from God, and perish. 4. It will further justify the belief that faith, saving faith, is nothing more nor less, or other than simple belief, an intellectual act—just such an one as we every day put forth, and as to the exercise of which we need no instruction—no miraculous agency—nothing more than having the truth about Christ lucidly and fully exhibited, and that we consider it honestly in its relation to ourselves, thus allowing it to exercise its native influence. Faith is the natural consequence of truth known.

J. J.

TIME LOSERS.

THE New Year on which we have just entered reminds us of the past; and busy, meddling memory tells of hours lost, and precious time wasted. It also tells of other losses. Many who at its commencement were in circumstances of temporal comfort, are now in comparative poverty and distress, occasioned by the loss of health, or by some unforeseen event. Others lost precious opportunities of salvation, and lo, their day of grace has closed, and having lost health and time, are now mourning the loss of the soul. Their friends have laid their bodies in the cold, dark grave, over which the wintry wind howls mournfully, and from which neither the voice of affection, nor the sweet breeze of spring shall be able to call them forth. Multitudes lose time as if it were of no value. Years, as they swiftly glide on, make little or no impression upon their minds. Grey hairs may silver their heads, but they perceive it not. Afflictions are making inroads on their bodily frame, yet is the fact almost unheeded. Friend after friend departs; grave after grave opens; the voices of beloved friends, which like sweet music fell upon their ears, is heard no more; and yet, strange infatuation, they look upon this world as their home, and continue to lose precious time—and if

for a moment they are aroused from their slumber to serious reflection, by some relative or personal affliction, it is that they may relapse more profoundly into the deep sleep of spiritual death. O let the fact impress your hearts, ye losers of time, that the pale horse and his rider are on the road, and that you will ere long fall a prey to all-conquering death. Cast your eyes around the sanctuaries in which you are accustomed to worship, and see the chasms made in your congregations. Some who began the year with you, possessing, to all human appearance, more of the plenitude of life than yourselves, were not permitted to celebrate with you the close of the year, they have been compelled to yield to the irresistible attack of the King of Terrors, who spares neither sex nor age. Then, shall we go on to waste precious time, throw away with criminal indifference its invaluable hours—ruin our souls—and fling all heaven away? That is lost time when the sinner hearkens not to the warning voice, 'Escape for thy life,' but allows lost hours to multiply till the last squandered hour is spent, and its thrilling cry is heard, 'Lost, for ever lost. Eternity is here.'

That is lost time in which the follower of Christ does nothing to glorify his Master—and that is lost time, involving a lost eternity too, wherein the soul that has not yet found peace through the blood of the cross, goes nothing towards seeking and finding it. O what strange infatuation is this: surely 'tis enough to make angels weep. Limited, at the utmost stretch of his mortal existence, to a few fleeting years, to work out his own salvation, one might expect that he would number his moments as a miser numbers his golden coins when compelled to deal them out, will fling away hours and years, as though he too had an eternity in possession, with no object but to gratify his own capricious will. Surely, 'lost time' will be found written in flaming characters on the gates of hell.

That is lost time, when unnecessary hours are given to sleep. That is lost time, when hours are spent at the toilet, to deck out these frail bodies

which shortly must become food for worms. That is lost time, when its hours are given to foolish and sinful amusements. Many by these means waste so much time, that they may be almost said not to live out half their days. O may our New Year's prayer be,—'O Lord, help us to value and improve time. O teach us to number our days, that we may apply our hearts unto wisdom.'

ONE OF THE VINYARD.

Poetry.

LINES WRITTEN ON VISITING INSPRUCK,
CAPITAL OF THE TYROL.—OCT. 1860.

By DR. BURNS.

Beauty of Towns, a perfect gem,
In valley sweetly placed,
And all around with gorgeous hills,
Majestically graced.

And flowing swiftly by the side,
Thy Tyrol stream the Inn,
And growing on its fertile banks,
The maze and fruitful vine.

The snow cap mountains near thee stand,
As hoary with old age,
Few places can compare with thee,
Thou lovely heritage.

And yet dark superstitious clouds,
As midnight o'er thee spread,
And spite of nature and of art,
Though living thou art dead.

Thy splendid churches, numerous priests,
From slumbers don't arouse,
Nor are availing all thy rites,
Or penances and vows.

The simple truth in Jesus Christ,
Has not been hail'd by thee,
Nor hast thou ever felt thy sin,
Nor fled to Calvary.

Had'st thou but known the Gospel word,
In this thy favoured day,
Thy mists of ignorance e'er this,
Would all have fled away.

The Crucifix ignores the Cross,
Thy masses all are vain,
Oh! Inspruck look to Christ, who died!
And life immortal gain.

Notices of Books.

Is 1867 THE YEAR OF THE CRISIS?

By F. London: Partridge and Co.

The students of prophecy are ranged under three separate banners,—the spiritualist, the symbolist, and the literalist. Beneath the first a small number congregate. Beneath the second are massed an exceeding great army, headed by their champions, Elliot, Birks, and Cumming, all armed to the teeth. Beneath the third, among others, is found Mr. Interrogation. Of the three knights under the second banner, Dr. Cumming is the most agile and the most daring. He prances fearlessly in the presence of 'Coming Tribulation,' and poizes his lance to receive every foe. Mr. Interrogation enters the lists against him. He does not proceed very far before unmistakeable contempt for his antagonist appears. 'He is Mr. Elliot's prophetic echo!' cries Mr. I.; and wisely too, for *whose* echo is he not? The Dean of Westminster, and the author of 'The Purgatory of Suicides,' could both show us how the same redoubtable knight of the 'symbolic' banner, has pilfered from their tents, and without so much as an acknowledgment. 'Common sense must be abandoned,' if you follow such a guide, says Mr. I. All is shifting, all illusory. 'Meteors are great conquerors; earthquakes are now political, now religious, and now hostile convulsions; angels are anything or nothing—now conquerors, now Bible and Missionary Societies; stars are now presiding ministers of churches, now a false prophet; a ruling power is at the same time an oppressed power; slaying one's enemies is being put to death by those enemies by thousands at a time: two are any number; a mother and her child are identical, and both being one, are yet in two places at the same time, ruling with a rod of iron, yet fleeing from persecution; and, to crown the whole, the Antichrist, if he be the Pope, destroys Babylon, if that be Papal Rome, from which he derives all his power!'

Mr. Interrogation justly complains

that the men who belong to the second school arrogate to themselves the title of 'Protestant interpreters,' and brand as Romanists all those who differ from them. But the difficulty, after all, with these Protestants *par excellence* is to know what to receive and what to reject. The same author differs with himself as he appears in successive editions, and no consistency exists between the several adherents of the same system. Even important eras are as various as the patterns formed by the new toy, the Durescope. Now it is 1820, now 1822, now 1832, now 1849, now 1865, and last of all 1867. Turkey was to die for want of Turks in each of the four years already past; and yet Turkey lives, and seems likely to live.

We cannot spare room to show how completely Mr. Interrogation demolishes, one by one, Mede's proofs and Cumming's figures. To any who care to witness all this, the pamphlet before us will be acceptable.

THE BAPTIST HAND BOOK for 1861, comprising all that has appeared heretofore in the 'Baptist Manual,' published by the Baptist Union of England and Wales. Price Sixpence. London: Heaton and Son, 21, Warwick-lane, Paternoster Row.

This 'hand-book' is a step in the right direction. It is full of facts, well-arranged and easily accessible. Besides a calendar, in which some events of Baptist history are noted, we have information about the Baptists in America, in Sweden, in France, and in Germany. Lists of the principal Baptist Societies, educational institutions, periodicals, and Baptist ministers in the United Kingdom; some account of the associations; and of the present state of the Denomination in these isles. No Baptist ought to be without this most admirable hand-book.

HELP HEAVENWARD; or Words of Strength and Heart cheer to Zion's Travellers. By Dr. Winslow. London: Nisbet and Co.

Eleven useful chapters to the devout

Christian. A glance at the contents will show the character of the book. We have 'the ransomed returning home; progressive meetness for heaven; the burdened gently led by Christ; the clouds of the Christian the chariot of God,' &c.

WORDS OF PRACE AND WELCOME. By *Horatius Bonar, D.D.* Nisbet and Co.—Meditations on various texts in Dr Bonar's happiest manner.

MARY MARKLAND: *the Cottager's Daughter*. A narrative founded on facts. London: Nisbet and Co.—A religious tale suited for young girls in Sabbath-schools.

GIVING MADE EASY AND PLEASANT. *The New Testament Rule of Christian Liberty by Weekly Offerings.* London: Nisbet and Co.

Those who have any doubt about the scripturalness of the Weekly Offering, should read this tract. It may be had for fourpence.

BABY BAPTISM. London: W. Arthorpe, 22, Bishopsgate-street, without.

A pamphlet containing a correspondence between Mr. Dunn, and a minister at Stepney, on the legality of baby-baptism.

Correspondence.

LETTER FROM THE REV. D. M. GRAHAM.

[The following letter, extracted from the Free will Baptist Newspaper, will be read with great interest—Ed.]

New York, Nov. 8th, 1860.

MR. EDITOR:—Yesterday morning I reached home by the steamship *Edinburgh*, Captain Kenedy. She sailed from Liverpool on the 24th of October, at 4 p.m., making the voyage something under fourteen days. It was my intention to come home by the *Adriatic* or *Persia*, but I could get no berth in either, though I applied nearly a fortnight before the time I expected to sail. The *Adriatic* sailed the 25th and the *Persia* a day later; yet we found, upon our arrival, they were both a day or two before us in New York. The *Vigo*, however, which sailed a week before us, arrived soon after we anchored off Castle Garden. I have not heard the cause of her loss of a week's time, though as we passed her the day before we reached New York, our captain told us she had probably encountered severe storms, and touched at Halifax on account of insufficiency of coal. I pity those who were a week longer in crossing than we were. For a screw steamer at this time of the year, our passage is, however, considered more than ordinarily favourable.

The first part of our voyage was not very pleasant, however, even to those accustomed to the sea. The head winds were strong, and they gave us the dismal prospect of their acquaintance for seventeen days. It brought forcibly to our minds that truthful remark of Johnson, or some other observing author, that going to sea is like going to prison, with the advantage of a chance of being drowned. The moment our ship weighed anchor in the Mersey, we noticed that the passengers began their monotonous pace back and forward on the deck, all unconscious of their imitation of imprisoned lions and tigers.

The General Baptists of Great Britain are so completely like the Free-will Baptists of our country, that they have no church at Liverpool. I had expected, of course, to see no friends in that city, but to take my departure like a stranger from a strange land, like the hundreds who annually leave the General Baptist congregations to go from that port to the various lands under heaven. To my great joy I 'fared much better, for my most excellent friend W., of Nottingham, came with his son to Liverpool to spend with me my last night in England. Never did I feel more gratified, and never did I feel more unworthy of such attentions. Perhaps we fell asleep as early

as two o'clock in the morning, after several hours had passed away almost imperceptibly. Still, the next morning early we went down nearly a mile (from Laurence's Hotel), to the wonderful docks of Liverpool, to take a look at the *Edinburgh*, and to have a peep at my state-room; but that ship was anchored out in the stream, and nearly a mile away from our nearest approach. We returned to Laurence's and consoled ourselves with coffee, ham and other creature comforts, not taking anything, however, stronger than those named. Then we hastened to the railway station, and the hasty farewells left me alone and lonely. It was not many minutes till I found myself in the saloon of the *Edinburgh*, writing my farewell notes to about a dozen friends in different parts of England.

On Thursday (the 25th), as we passed over the channel, I had hoped to write several notes to send ashore at Queenstown in the evening. It was in vain I tried my hand at it; not that the motion of the ship was enough to prevent me, but the sea sickness rendered it very difficult to do anything but lie in the berth. I managed to get through only two or three brief letters, and then sunk into a condition in which two bowls of gruel served me for a whole week. Let me here mention to my friends, the phonographers, that I am grateful to them for inventing a character to denote a laughter pause, but while writing that day I regretted that they had invented no mark by which I could indicate to the eye of my friends what stomach exercises I was so intensely engaged at in the long pauses between the slow sentences of my letters.

It seems to me to be worth while to look at the bright side of things in this world in all cases where you can find one. Of late years I generally succeed, but for four or five weeks before setting out on this voyage, it seemed to me, for some unaccountable reason, that I should never see my native land. Packing one's trunk for the last time; taking his last ride on the railway; writing his last letters; taking his last view of land; and going into his berth, which is soon to be his

coffin; are rather solemn things to him who knows they are the last acts of life. In effect, it seems to me I have been through the experience. The second day out I gave orders to the steward to take my remains to New York, if I died on the passage, and if the steamer reached her destination. He kindly promised, saying that in the two previous trips they had been able to do so with those who died without putting the bodies into spirits; from the coolness of the weather it was sufficient if they were placed in the small boats on the upper deck. It was a serious fact that in those two voyages three persons had died on our ship, but, the steward added consolingly, not of sea-sickness. He assured me, over and over, that no one ever dies of sea-sickness.

The first Sabbath I was able to attend public worship in the saloon. During that service were about my only comfortable moments till the second Saturday of our voyage. Up to that day, with the above exception, I suffered much, not unfrequently throwing up blood from the violence of retching. We had for the service that Sabbath the reading of prayers and an excellent sermon by Dr. Deems, of North Carolina. It is no matter how much we differed and discussed on political subjects and 'the peculiar institution,' I must in justice say that the sermon on the subject of Man's Need of a Divine Support was peculiarly able and well timed, and I take the more pains to say so because I heard two or three of the Dr.'s political friends, who drew their inspiration very much, I judge, from intoxicating drinks, pronounce the sermon altogether insipid. No doubt it was, to their taste, for when wine is in, wit is out. But I often wonder how it is that drinking, loud talking, senseless, fault-finding travellers, receive more attention from the officers of ships, and, must I add, many of those who wish to pass for ladies, than persons who manage, even on ship-board, to go to bed without disturbing their neighbours with their drunken revelry. We have seen this evil in greater degree than on the *Edinburgh*, but even there it was to a

degree that must detract from the reputation of the amiable captain, who in many things is deserving of high praise. He was vigilant far beyond many captains. In the matter of public worship he was entirely catholic, for on the second Sabbath he invited the ministers on board to conduct their service in their own way, even omitting 'the reading of prayers;' but he must have better order, at night especially, or at length fall under severe censure. *The Edinburgh* is a noble and safe ship, much more agreeable in a storm than the *City of Washington*, in which I went to England.

It was interesting to see with what differences of feeling and expression the news of Lincoln's election was received on board, when we came up to the Battery. Some began almost literally to shed tears for the Union in ruins; others began to rejoice, as if they had come to a land for the second time preserved to liberty. For my part, I felt like praying that the successful party may prove itself worthy of its great opportunity to bless 'our native land,' rendered more than doubly dear to me by what I have seen of other lands. It was my impression till the day before election that it was to occur on the second Tuesday of November, a fact that will show my interest and accuracy in mere political affairs.

With many regrets I left the shores of old England. It was no less joyous, however, for that reason to reach my home. After completing my journeyings among our churches in England, I paid a hasty visit to the continent, seeing something of Brussels, Cologne, Heidelberg, Basle, Geneva, Paris, and some other important cities. Of these I may yet send you some account, and especially have I a few things more to say about my visit among the churches in England.

D. M. GRAHAM.

A WORD FOR HOME MISSIONS.

To the Editor of the *General Baptist Magazine*.

DEAR SIR,—Will you kindly allow me a brief space in your pages for the purpose of calling the attention of our

ministers and churches to the position and claims of our Home Missions? The facts and figures given in the report first-named, are indeed of a startling kind, and loudly call for humiliation before God; combined with the adoption of prompt and vigorous measures, more commensurate with indications of Providence, the grandeur of our principles, and the resources of our denomination. 'Tell it not in Gath; publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice,' 2 Sam. ii. 20, that out of 150 Christian communities who inscribe on their banners, 'One Lord, one faith, one baptism,' thirty-six only have come up to the help of the Lord against the mighty in this field of effort during the past year. Is there not much reason to fear lest we, as a body of baptized believers, should prove unfaithful to that high trust which the Head of the Church has reposed in us? The modern tendencies of society, both in their religious and politico-aspects, are obviously prophetic of the ultimate triumph of those principles which it is our glory and joy to believe and teach. Are not the minor, as well as the grander events now transpiring in the world, all of which are under the control of Him who sitteth King upon the flood, undermining and shattering to pieces the politico-ecclesiastical systems of antiquity? And is not the Bible rapidly advancing to supreme dominion in the spiritual realm, throughout Christendom and the world? Yes, the arm of the Lord is being more fully revealed and His right hand is doing valiantly. Shall we ignore these signs of the times? Do we inherit the name, and shall we be minus the *spirit* of the venerated Founders and Fathers of our Connexion? Truly the memories of the past, the voices of the present, and the responsibilities of the future, alike demand a more vigorous propagation of our sentiments in our beloved fatherland. Dear brethren in the ministry, my appeal is specially to you. As the servants of Christ, we are charged with the conservation and extension of His kingdom in the world. We have professedly renounced the commerce and gains of secular life, and consecrated

ourselves, body, soul, and spirit, to the Master's employ. He claims our talents, our influence, our energies, our all. We all agree in the sentiment, that the Christian teacher rises not to the spiritual nature and moral glory of his office, unless he will truly say, 'For me to live is Christ.' Companions in holy and blessed toil, pardon my temerity in asking:—What is our relative position in regard to the vital question of Home Missions? Have we done what we could? What saith the verdict of conscience—that voice of God in the soul of an upright man?

Recent connexional meetings have been hopeful in many respects. The papers read, the speeches delivered, the discussions held, the policy recommended by several warm-hearted friends are creating a more healthy sentiment in the Body; but in my humble opinion, the pastorate among us is at fault. We are verily guilty before God in this matter. The truth must be spoken. I speak it in love. In the Minutes of this year we have the names of 105 ministers, while in the Home Mission Report 14 only appear.

This practical indifference of the ministry to the enlargement of the home church lies at the root of the evil now so generally deprecated. Moreover, I beg to submit, Mr. Editor, to those whom it may concern, whether any Associational vote can wake up this dormant power—can resuscitate, *not this talking*, but sleeping giant. May not those heroic spirits who are incessantly bombarding the churches mistake the key of the position? Common philosophy and every day experience teach that the popular element in our church polity is by no means incompatible with the possession of a vast moral power in the ministry. The curt and pregnant apothegm, "Like people, like priest," will apply to every modified development in the ecclesiastical domain. Let the *name* of each minister appear in the Annual Report, let his *voice* be heard in the church, in the pulpit, in social life, and in fraternal intercourse, warmly advocating the claims of the Society, and the proposed £1,000 would be speedily obtained.

In this busy and many-voiced age,

the Christian pastor is in danger of substituting an earthly for a heavenly call. The distinct and commanding tones of the Macedonian voice, blending with the discordant sounds of modern English life, may fail adequately to stir his heart, guide his judgment, and control his movements. Social questions, popular demands, secular interests, may compete too successfully with the absolute and paramount claims of the Redeemer to his full and entire consecration. Given the degree and volume of physical power, inherent in any specified agency, does it not follow that the more diffusive and remote the operations on which that power is expended the less there remains for those objects that lie near the centre? And thus it falls out, that while individual churches have pulpit efficiency, Sabbatic service, and congregational zeal, connexional responsibilities are ignored altogether, or talked out of time, or deemed of inferior importance, to what is styled in hackneyed phraseology, the great questions of the day. Ministers of God, watchmen on the walls of Zion, let us arise as one man, and wipe away the stain which now tarnishes the shield of our office. Our sublime mission is to proclaim the glorious Gospel as the sovereign and exclusive remedy for the world's woes. To uplift the banner with that strange device written on its crimson folds, 'Christ and Him crucified,' and thus instrumentally to save souls from death. Let us this day, on our knees, and before our God, solemnly engage to review our public life, to re-adjust our moral, intellectual, and material resources, and render more united and effective aid in diffusing throughout the length and breadth of our own noble country a sound theology, a true ritual, and a free church.

Blessed Jesus, is it our glory and joy to call Thee Master and Lord? O then, give us grace to work our day of toil in Thy vineyard. May Thy imperative charge ever awaken responsive echoes in our hearts.

'Freely ye have received, freely give.' And when our earthly mission shall close, and things seen and temporal shall recede before those which

are unseen and eternal, may we each, as Thy servants, bear thee say: 'Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord.'

Praying, Mr. Editor, that God's blessing may accompany the perusal of this letter, I remain,

Yours very cordially,
C. SPRINGTHORPE.

WEEKLY OFFERING AT MELBOURNE.

To the Editor of the General Baptist Magazine.

DEAR SIR,—We have now nearly closed our second year's trial of the Weekly Offering plan. Although I cannot speak quite positively of the result in the present year, I believe it will prove equally satisfactory with the former. There is one point on which I wish to say a few words. Several of our churches in commencing the plan, are setting aside not only their quarterly collections, seat rents, &c., but also some of their collections for foreign purposes, and are intending to appropriate out of the proceeds of the Weekly Offering, the average amount of their former collections for these objects. Such an arrangement appears to me a mistake, and will to some extent militate against success, and counteract the beneficial influence of the weekly plan of giving. The support of our institutions should rest on their intrinsic merit, and free and voluntary contributions; and their importance and claims should be laid before the people once a year at least, when appeals are made for their support; without this, all interest in them will be likely to languish. The churches need be under no apprehension that the offering weekly made for the sustenance of the cause at home, will render collections for foreign objects irksome and burdensome to the people. We have found the very reverse to be the case. It is one of the most pleasing features in the effects of the system with us, that while our own resources have so much

improved, our contributions for other objects show a large increase. For the information of our churches, I just give the particulars of our last two years receipts, compared with the two previous.

Income for our own cause, nearly 50 per cent increase.
Collection for Sabbath School, about 25 per cent increase.
Collection for College, about 100 per cent increase.
Collection for Foreign Mission, about 25 per cent increase.
Collection for Home Mission, about 100 per cent increase.
Ordinance Collection for the Poor about 40 per cent increase.

Such being the fact, is it not the best to enter upon the system, with full confidence in the Christian principle of the Church, and allow it to have full scope without fixing a definite sum for any benevolent object? The plan should be entered on in faith. Doubt and distrust will materially lessen the prospect of success. Whatever claims we have before us, our Weekly Offering goes on as usual, and is cheerfully responded to.

Permit me to close this paper with a quotation from the *British Messenger*, in reference to the labours of the Rev. John Ross, of Hackney, in promoting systematic Benevolence and Weekly Offering. 'During the last three years, he has travelled 3,000 miles, and in seven years, has sold about 100,000, and given away about 600,000 tracts on the subject. Mr. Ross is cognizant of the fact, that between 400 and 500 churches have greatly improved in *spiritual life*, and in pecuniary resources for the sustentation of the ministry, as well as of local evangelization, and missionary societies. The two advantages resulting from these labours are, the growing dissatisfaction amongst Christians with the present low principles and rate of giving; and the waking up of ministers to lament their past slight examination of the giving question, and the non-perception of the essential connection between a scriptural *mode and standard* of giving and a scriptural standard of godliness.'

'A London congregation commenced

raising a fund for a special object at a recent evening meeting. A working woman, meeting the minister's wife next day, said "I will give a sovereign." To the reply, "We don't want anything from you—you always do your share," she answered, "It will make no difference to me: it is in hand—I lay it by weekly out of my receipts."

Jesus unseen, who yet all hearts can see,
Still sits and overlooks the Treasury.
Cast in your offerings as His cause invites,
Ye rich, your talents; and ye poor, your miles,
Render to God the things that are His due,
He gave His Son, who gave Himself for you.

Yours affectionately,
J. E.

AMUSEMENTS.

To the Editor of the General Baptist
Magazine.

DEAR SIR,—'To know the disease is half the cure' is an old saying, and one which is still worthy of general acceptance.

On this account, if for no other reason, I am pleased with the kindness with which you have opened your columns to the varied correspondence which has of late appeared in our Denominational Periodical. One cannot help feeling sure that the more Christians meet—whether it be mentally or personally—and exchange their views, or talk over their experiences, the more united, loving, useful, and truly noble will they become.

With this feeling in mind, I confess I could not help a feeling of disappointment when thinking over the remarks of your several correspondents, upon the subject standing at the commencement of this letter. I could not but call to mind a kindred feeling experienced in the days of my boyhood, at the close of a conversation between two of our village politicians.

The 'Grumbler,' as good old Friend Jeffries was generally called, had been denouncing some of the supposed defects in our state machinery to one of his neighbours, who, to say the least, had the character of being more amiably disposed than himself; when the latter said, 'Its all very good and true

what you say, Jeffries, about the disease: but how about the cure? that's the question.' 'Oh,' extorted the former, with his accustomed quaintness, 'I have furnished "half," so surely you can complete the job!'

I will leave you, dear Mr. Editor, to infer why this recollection of the past came so forcibly to the mind, and will only observe, in passing, that I truly hope you will not think for a moment that I am going to 'complete the job.' Suffice it for me to point out one or two things which I feel it will be well and necessary for us to bear in mind, whilst we consider our duties in reference to the practices in question.

First, then, let us see to it that, in order to shield ourselves, we do not charge the guilt which proceeds from the heart alone, to the means by which that guilt was brought forth. That would indeed be following closely the example of one who said, 'The woman thou gavest to be with me, gave me, and I did eat.'

In the second place, let us not lose sight of our individuality, and of our individual responsibility. And lastly, never by either word or action let us seem to doubt the superiority and power of truth!

If in some of our churches the amusements are permitted, and practised until they are known to be an evil, it is high time the members of that church ascertained the cause.

If, as stated by your correspondent 'Delta,' some one or other of these 'games are practised at our anniversaries, to the disturbance of public worship,' then I should consider it an utter abomination; but even then I think suppression alone of the 'Game' would scarcely eradicate the evil. I really had not thought any of the General Baptist Churches thus far degenerated.

In conclusion, I would respectfully urge all our friends to follow the example of one who prayed, not that these 'might be taken out of the world, but that they might be preserved from the evil.'

I remain, dear Sir,
Cordially yours,
G. D. C.

HISTORICAL SKETCH OF THE
CHURCH AT MELBOURNE.

MR. E. DUNICLIFFE, MELBOURNE.

MR. T. RICHARDSON, TICKNALL.

*To the Editor of the General Baptist
Magazine.*

DEAR SIR,—I am obliged to the friend who supplied additional particulars concerning Mr. Mee, of Packington, and his descendants. In my 'sketch' of the Melbourne Church, read at the centenary services, it was deemed desirable not to occupy more than forty or forty-five minutes. This circumstance is the apology for the brevity of many allusions, and the omission of many interesting facts. It would have been less difficult to have written a paper three times as long as the one that has appeared. I have since regretted the entire omission, through an oversight amongst other names, of that of Mr. Edward Dunicliffe, of Melbourne, who was a pious and faithful officer of the church for many years, who was ready to every good work, whose labours as an occasional preacher, always available for the cause at home, were also extended to Packington, Caldwell, Kegworth, and other places, and who died in peace, and much respected, in April 1826. Several of his children are still connected with our place.

Mr. Thomas Richardson also, late of Ticknall, several years a deacon, was a steady and liberal friend of our cause at that place, from the time of

his arrival at man's estate to that of his removal to the heavenly home. He was highly and deservedly esteemed by all who knew him as a neighbour, a master, and a Christian; and died September 9th, 1854, aged 73.

Yours truly,

THOMAS GILL.

OUR COLLEGE.

*To the Editor of the General Baptist
Magazine.*

DEAR SIR,—At the last Association it was agreed that the College accounts should be audited in future, prior to the Association, and knowing that many of our churches during the month of January arrange their collections for the year, I thought it would be well to request them, through the pages of this Magazine, to make one for the above institution, and to forward the amounts to the treasurer before the last week in May. And if the collectors of subscriptions would forward their amounts at the same time, it will greatly oblige,

Yours truly,

G. BALDWIN, *Treasurer.*

COLLECTIONS, &c., FOR THE COLLEGE,
From November 26th, to December
17th, 1860. £ s. d.

New Basford	...	...	...	2	11	2
Ilkeston	...	...	...	2	19	0
Burton-on-Trent...	...	...	...	4	12	0
Melbourne and Ticknall	...	...	...	7	2	3
Leicester, Dover-street	...	...	...	7	18	5

Obituary.

MRS. MARY AGAR died at Leicester, in her 69th year, December 7, 1860. Of her acceptance with Christ there can be no doubt. She made a public profession of religion thirty-seven years ago, and was baptized in the Friar-lane chapel, and united with the church under the pastoral care of the writer, of which she remained a worthy member until her death. On her marriage she went to reside at Huncote, a small village some seven miles

from Leicester. There she found a small cause of the Redeemer, and with commendable zeal sought to promote its prosperity. This she did by opening her house for the reception and hospitable entertainment of the ministers of Christ who came from a distance to preach the glorious Gospel of the blessed God: but monthly with her beloved husband, riding over to Leicester, to commemorate at the table of the Lord the love of her Redeemer,

with her own brethren in Christ. A few years ago they left Huncote, and came to reside in Leicester, that they might dwell among their own people. None enjoyed the means of grace more than our departed sister, and none more constant than she in her attendance, braving alike the summer's heat and the winter's storm.

On all the public ordinances of religion she was a regular, serious, and devout attendant. From the beginning, she loved the place where God's honour dwelleth; and the whole course of her subsequent life was in conformity with this promising commencement, affording a fine comment upon those words of David, 'One thing have I desired, 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 inquire in His temple.' Her Christian life was marked by uniform piety and works of kindness to the poor and needy. She often denied herself that she might have the more to give to others and to the cause of God. Her illness was a gradual decay of nature. She sometimes suffering much pain, yet she was enabled to trust in Him who died for her. She was a devoted friend to her minister, and an affectionate wife, assisting her beloved partner to bear the labours and trials of life. That hope which had supported her through many a trying hour, even in her old age, sustained her in death. She at the last quietly and peacefully fell asleep in Jesus.

'And now her happy spirit's flown
To a world of light and love divine,
Where pain and sorrow are unknown,
With Christ and angels there to shine.'

SAML. WIGG.

MR. WILLIAM LANE.—In the small, quiet, rural village of Wysall, in the county of Nottingham, our dear brother began and closed his earthly pilgrimage. He was born February 23rd, 1820; was baptized April 30th, 1843; and died March 19th, 1860; and was buried March 22nd, 1860. There are some who are of no use in the world. They are doing no good, and attempt-

ing none; and when they are taken out of the world, their removal creates no vacancy. Our worthy brother is greatly missed.

There were many features in our departed friend which are worthy of remark. He was a strong, tall, muscular person. Though his mental cultivation was slender, he had a sound, vigorous understanding, a pleasing vein of good humour, and a decided preference for the practical and useful. He was 'not slothful in business, fervent in spirit, serving the Lord.' In all the relations of life, as husband, servant, master, neighbour, and friend, he was exemplary. Some thought him stern and self-willed, but it was for want of knowing him better. He honoured the Lord with his substance, being ever ready with his purse as well as with his heart, to promote His glory. Over and above his ordinary calling as a member of society, he believed he had a special calling as a member of the church. He felt he had a distinct work to do in his Saviour's service, and he made his calling, as a member of Christ's church, the business of his life. While he loved every denomination of Christians, and took a warmer interest in the denomination to which he belonged, attending its Associations and Conferences, still he felt that his main work lay in connection with the General Baptist cause in Wysall, the place of his birth and of his residence, and he performed his work there so earnestly, as though it were only in that one field of activity he would evince himself no common Christian. At the social prayer meeting he was ever present, and ready to assist. Of the Sabbath-school he was the leading teacher, superintendent, and treasurer. He laudably and successfully exerted himself in procuring supplies for the pulpit from time to time. It was materially owing to his zeal and devotedness, in connection with Mr. George Bowley, that the chapel was erected in the year 1858. In short, under the influence of redeeming love, his time, talents, strength, and resources, such as they were, were consecrated to the interests of the General Baptist cause in Wysall.

Mr. Lane was called away in the bloom of life, and in the midst of his labours. He was, as usual, present at the monthly Wednesday evening service, and apparently well in health. On the following Wednesday he was committed to his grave.

A funeral sermon was preached to a numerous and sorrowful congregation, by Rev. G. Staples.

Mr. Lane's death, though peaceful and full of unwavering confidence in Christ and his gospel, was not so joyous and ecstatic as that of some Christians. For this two reasons may be assigned. 1.—His hopes were never of the exhilarating kind. Of

himself he was often distrustful; it was only in respect to the cause in which he was engaged that he was always undoubtingly confident. 2.—He was probably, during the whole time, suffering excruciating bodily pain. Though he said but little about it, it is evident from what he did say, that his sufferings were extreme. And it must have been so, for he had a muscular frame to be shaken down, and such a frame could not, in so short a time, have been brought to dissolution without great suffering.

Our departed brother has left an affectionate widow to mourn his loss.

Intelligence.

BAPTISMS.

CASTLE DONINGTON.—On Sunday, October the 7th, four friends were baptized; and on the 2nd of December, six, after very suitable sermons by our minister, Mr. Taylor. J. B.

LONG SUTTON.—Seven persons were baptized on Wednesday, November 21st.

BURNLEY, *Enon Chapel.*—On December 2nd, four were added to our church by baptism. T. R. S.

TARPORLEY.—Mr. Aston baptized five believers, December 2nd, after a sermon by Mr. Lockwood. In the afternoon they were cordially welcomed to the table of the Lord.

LEEDS, *Byron-street.*—On Lord's-day, December 11th, 1860, seven persons were baptized, four were heads of families, and one was the last of a household baptized by our pastor. The chapel was crowded. The newly-baptized, with one friend restored, were added to the church. We look on this as but an earnest of future prosperity. S. S.

ANNIVERSARIES.

HALIFAX.—The sixth anniversary services since the opening of our chapel took place on the 21st and 22nd of October, 1860. On the Lord's-day,

sermons were preached, in the morning and evening by the Rev. C. H. Clark, of the General Baptist College, Nottingham; and in the afternoon by the Rev. R. Ingham. On the Monday evening, after tea, a public meeting was held in the chapel, John Crossley, Esq., in the chair. It was stated in the financial report then read, 'that these services being at the end of the year, and previous reports having begun with the proceeds of the anniversary services, there were in this year's report the proceeds of the services twelve months ago, and those of the present services.' It was also stated that several things in connection with the chapel, that were in an unfinished condition, had recently been completed, or the cost of their completion had been estimated. Also, as on the previous day, the fact of some expense having recently been incurred in cleaning, which was no part of the chapel debt affair, was mentioned. The financial report concluded by stating that after these additions were appended to the £350, about £29 were needed to meet the debt; and all additional, but needed expenditure. In an early part of the meeting it was agreed to make a collection, with the desire and hope of raising this sum of money, £63 having been collected on the Lord's-day.

The chairman kindly gave some account of his recent visit to the continent, to relieve anxiety and vacuum whilst the money collected was being counted. On the report shortly coming that the collection was a few shillings more than £30, we immediately, and with deep feeling, sang, 'Praise God from whom all blessings flow,' &c. The addresses of the meeting referred to the gratitude due to God, who about five years ago disposed the Messrs. Crossley to make their generous and stimulating proposal, and who had disposed so many others kindly and generously to aid us in acceding to the terms of that proposal; to the gratitude due to friends near and distant, who had aided us in our now accomplished design; and to the obligation under which the church was now laid, to strive together most zealously for the furtherance of the gospel. The meeting was addressed by the Chairman, by Messrs. Wilson and Oakes, by R. Crossley, Esq., and by the Revs. Salter, Springthorpe, Gray, Hardy, Taylor, Wood, and Beever. Subsequently a church tea meeting has been held, when praise to God for His goodness was presented, thanks were given to those members of the church by whose special exertions the recent effort had been brought to a successful termination, and exhortations were given to labour with united and greater zeal, prayerfulness, and faith, for the building up of the spiritual temple. We trust that our distant friends, who have kindly aided us, and to whom we could not otherwise so conveniently tender our heartfelt thanks, will accept through the Magazine our grateful acknowledgments for their kind assistance. May many still remember us at the throne of grace. R. INGHAM.

HOLBEACH. — Our chapel anniversary sermons were preached on Lord's-day, November 25th, by brethren Chamberlain and Hester. Monday was a wet day, and we had consequently a small tea meeting, but there was a good attendance at the meeting afterwards, and very useful addresses were delivered by the Revs. P. Daykin, Primitive Methodist, and the brethren mentioned above.

REMOVALS, &c.

THE REV. J. H. WOOD, of Sutterton, has accepted an invitation from the General Baptist Church, at Smarden, Kent, to become their pastor, and will enter upon his ministerial duties there on the first Lord's-day in January, 1861.

REV. R. INGHAM, of Halifax, has resigned his pastorate of Parade chapel. We understand that the state of Mr. Ingham's health, according to his own conviction and medical assurance, have led to this step.

MISCELLANEOUS.

BRADFORD.—*A Bazaar for the Liquidation of the Debt on the General Baptist Chapel and School Rooms, Tetley-street, Bradford.*—The friends in connexion with the above place of worship, having had to struggle with a debt on their premises for many years past, have formed a resolution to effect, if possible, its entire removal by the end of the year 1861. With a view to accomplish this object it is intended to hold a bazaar a few weeks before next Whitsunday. Any friends, therefore, who may deem it a pleasure to help us, can send any article or articles for the bazaar to Mr. John Bowker, Dyer, West-gate, Bradford. Any donations thus sent, will be thankfully received, and duly acknowledged. The entire debt is a little under £500, and were it removed, the friends would be in a position to render more help to the valuable institutions of our Body.

B. W. B.

DONINGTON, *Lincolnshire.*—On the 31st of October last, a tea meeting of an unusually interesting character was held in connection with the Baptist cause in this village. As near as can be ascertained, it is just one hundred years since the chapel was opened, consequently this meeting was regarded as a centenary service. A very large number of friends from Louth, and also from adjoining villages, took tea in the Wesleyan school-room, kindly lent for the occasion. A meeting was afterwards held in the Wesleyan chapel, W. Newman, Esq., of Louth, presiding. A short history of the church was

given by the present pastor, the Rev. T. Burton, from which we gather that at the time the chapel was built, Mr. James Thoruall was minister, who died in 1782, and was interred in the chapel. After his decease, Mr. John Wright, who had been a member at Asterby (the sister church), and an occasional preacher for some years, was called to the pastorate, and was ordained by the Rev. Gilbert Boyce, of Coningsby, in February, 1783. He retained the pastoral office till August, 1802, when he was struck dead by lightning, in the 66th year of his age, and the twentieth of his ministry. Mr. Trolly of Alford, was next called to minister there. His ordination took place in July, 1803, and he continued till 1833, when he removed to Boston. After Mr. Trolly's removal, Mr. Scott, of Horncastle, became the minister, and continued so until 1840. After Mr. Scott, the present pastor, was invited, and having accepted the call, was ordained in April, 1843, by the Revs. F. Cameron and J. Kiddall, and has now laboured there and at Asterby for nearly 21 years. Interesting addresses were also given by the Revs. W. Orton and G. Stevens, and Messrs. Esberger, Milne, and Forman. It was one of the most pleasing and harmonious meetings we were ever at, and will long be cherished in the memories of most present.

LOUTH.—A Worthy Example.—A purse of gold was presented on Tuesday, December 18th, to the Rev. William Orton, by his church and congregation, as a token of their esteem for him as a minister of Christ.

LONG SUTTON.—The friends at this place having enlarged their school-room, and fitted up a very comfortable vestry for their esteemed minister, the Rev. G. Hester, at an expense of about £35, made arrangements for holding special services on the 29th November, with the view of entirely liquidating it. The Rev. J. B. Pike, of Bourne, preached a very appropriate and useful sermon in the afternoon, and a large tea meeting was held afterwards in the Corn Exchange. The public meeting at night was held in the same building, and was in every respect a good one. After prayer by the Rev. J. Cotton, of Holbeach, the chair was taken by the Rev. F. Chamberlain, of Fleet, and addresses were delivered by Revs. J. H. Wood, of Sutterton, T. Wigner and L. Hull, of Lynn,—Shearer and T. Watts, of Wisbech, J. B. Pike and G. Hester. Several appropriate anthems were sung by the choir. By the blessing of God on the labours of our dear brother, the chapel is uniformly well filled; the church is manifesting life and vigour, and souls are being saved from death.

Notes of the Month.

ECCLESIASTICAL.

If we are to believe the prayer of certain petitions now lying for signature, the Established Church is in great distress. Not that she feels her customary Christmas spasm of conscience for the poor curate; not that she is in tears on account of the scepticism of some of her illustrious sons at Oxford: not, even, that she bewails the advance of dissent. *She wants more bishops!* The present bench, with all their assistants, are overworked; so think certain clergymen in the diocese of Cov-

entry and Lichfield, and the Ecclesiastical Commissioners. There is too much reason to fear that their cry will not be in vain.

Missionary societies have been active during the past month. The Church Mission to British Columbia has held its first anniversary. The Wesleyans have sent out with Rev. James Calvert, to the Fiji and Friendly Islands, six young missionaries and their wives. The Independents have bade adieu to the *John Williams*, having on board six missionaries,

bound for the South Seas, and several others belonging to the Paris Evangelization Society, bound for the Cape.

The new Theological College at Manchester, recently started by the Independents, already numbers seventeen students. There have been nearly a hundred applications for admission. The same denomination is seeking to establish a Metropolitan Congregational Union, to promote closer fellowship between the churches, and more energetic diffusion of the Gospel. Baptist Noel, and other ministers, have also set on foot a new society for the spread of religious instruction in some of the darker portions of the metropolis.

A newspaper paragraph from the other side of the Atlantic would lead us to infer that Baptists are on the increase in America. Baptisms by immersion are not infrequent in Congregational and Episcopal churches, and in some churches of the Methodists it is the rule rather than the exception. Jamaica sends us word that she is passing through the excitement of a great revival. In many features it resembles the movement in Ireland two years ago.—The Baptist Board of this country have sent a fraternal letter to their brethren in the United States, on the subject of slavery. We hope it will be well received.

GENERAL.

AFRAIR in China now swallow up a large share of public attention. All England has been startled by the news that the capital of the country, thought to be impregnable, had been taken without a blow, and the emperor's summer palace sacked. But exultation speedily turned into sorrow and indignation, when the account of the miserable barbarities of the Chinese to

certain English and French prisoners, entrapped under a flag of truce, was confirmed. Some score have died most cruel deaths. Let no one talk after this, of the civilization of the Chinese, and their national inoffensiveness. A treaty of peace has been signed. The French are to have two millions and a half to indemnify them for expenses, &c., and some commercial and religious advantages. The news came through Tartary and Russia. No particulars of the English portion of the treaty have yet come to hand.

The French Sphinx has again spoken, this time through Persigny. The laws against newspapers are relaxed, and passports between England and France are abolished. Both measures may lead to great results. Many will now visit France who have not hitherto dared to contend with passport difficulties. The two peoples will get to know one another better, and peradventure like one another none the worse. One cannot help smiling when Persigny assures the French people that English laws against newspapers were, a little while back, quite as stringent as French laws now, and, in fact, that of the two, the French are more liberal! The last statement may tickle the vanity of Frenchmen, but the first needs qualification. Ours were *laws*, and theirs are autocratic decrees of an irresponsible emperor.

Gaeta still holds out. Its fall cannot be far distant. Flying rumours tell us that the Pope's chief adviser, Cardinal Antonelli, fears the Piedmontese will be in Rome before the month is out. Louis Napoleon is playing fast and loose with the poor Pope and the wretched Francis. Much talk is now going on in Parisian newspapers about the sale of Venetia to Piedmont. We hope it may not prove mere talk. Austria would save her credit, fill her coffers, and prevent the certain carnage of next spring, by striking a bargain at once. In America, affairs are very

unsettled. Now Lincoln is elected the South blusters, threatens secession, at least some states, — repudiates her debts—stops specie payment—entrap free blacks, or makes her cities too hot to hold them—arms gangs of rowdies—and virtually renounces Federal sovereignty. Perhaps, before March, their blood may cool.

Will Alexander of Russia redeem his promise? Will the thousands of serfs go free? Will the same sovereign also stop the yearly tide to Siberia? Will the long, dreary, demoralizing, annual deportation of 9,500 men, exclusive of women and children, cease? Will the exiles already there have any hope of return held out to them?

M.P.'s are 'starring' in the provinces. Disraeli raises the tattered and rotten flag of 'Church-rates, and no surrender;' Bright ventures at Leeds the questionable statement, that a man without a vote is little better than a beast of burden, and at Birmingham, after exposing the evils of the law of

primogeniture, roundly lectures the clergy on their ignorance of political economy; Layard speaks out in favour of reform as a newly-elected member for Southwark; Lord John Manners pours forth a dreary flood of conservative platitudes at Leicester; Sir John Packington discourses on art education at Worcester; Fred. Peel on defence, at Bury; Gilpin on the coming Reform Bill, at Northampton; and the hale, hearty, jaunty, veteran premier, figures once more before the Romsey Association for the encouragement of labourers. Parliament is to meet early in February.

We have again to note the death of men in high places. Norfolk, Aberdeen, and Dalhousie are no more. Norfolk, the premier peer of England, and well-known supporter of Popery; Aberdeen, a contemporary of Metternich, of Napoleon Buonaparte, and the real cause of the last Russian war; and Dalhousie, some time Governor General of India.

Marriages and Deaths.

MARRIAGES.

November 6th, in the Baptist Chapel, Melbourne, by the Rev. T. Gill, Mr. Thomas Selby, to Miss Betsy Tomkinson, both of Castle Donington, Leicestershire.

November 17th, at Trinity Chapel, East India-road, Captain W. W. Williams, commander of the missionary ship *John Williams*, to Miss Harriett B. Poole, of Canton-street, Poplar.

December 11th, in the General Baptist Chapel, Melbourne, by the Rev. T. Gill, Mr. Thomas Bennett, Bailey, near Northampton, to Miss Emma Earp, second daughter of Mr. Edmund Earp, Derby-road, Melbourne.

December 16th, at the General Baptist Chapel, Peterborough, Mr. W. Brooke, of Peterborough, to Miss Rachel Thurlow.

DEATHS.

August 30th, at Ipswich, Moreton Bay, Queensland, Australia, aged 72, Rev. Thomas Deacon, pastor of the Baptist Church of that town, and formerly of Leicester.

October 23rd, at the European Hospital, Calcutta, aged 20, Arthur Julius Trench, son of Dean Trench.

November 24th, suddenly, Rev. G. Croly, LL.D., a clergyman well-known beyond his own parishes of St. Stephen's and St. Benet's, by his literary works.

November 25th, at Edinburgh, aged 57, Rev. Dr. Robertson, Professor of Divinity and Church History.

November 26th, at Coningsby, Mrs. Sarah Hall, aged 73, for more than 50 years a valuable member of the General Baptist Church in the above village.

December 8th, at Sherwood-rise, Nottingham, Sarah, the beloved wife of Mr. William Mallett.

Missionary Observer.



GUNGA DHOR.

From a Photograph by Captain H. Dixon, of the Madras Army.

NEW YEAR'S SACRAMENTAL
OFFERING, FOR THE ESTABLISH-
MENT OF A FUND FOR THE WIDOWS
AND ORPHANS OF MISSION-
ARIES, AND MISSIONARIES IN-
CAPACITATED FOR LABOUR
BY AGE AND INFIRMITY.

THIS is a new thing among the General Baptists, but not so in the other section of the Baptist body, nor among our Independent brethren. The following extract from the last Appeal on this subject by the Directors of the London Missionary Society, amply confirms the experience of the Baptist Missionary Society, as to the peculiar advantages of the plan, and its acceptableness in the churches where it has been adopted.

"During the last ten years, the Directors have made an Annual Appeal, specially to the *Churches affiliated with the Society*, in behalf of the several claimants above-named, on their Christian sympathy and affection. They have regarded the communion of the saints around the table of their Saviour, on the first Sabbath of the year, as a most suitable opportunity on which to invite the exercise of such fraternal love. This appeal has never been intended to set aside, even for a single occasion, the duty of every church member to his poor brethren; but they have asked only THAT AT THAT SACRED SEASON, THOSE CHRISTIAN COMMUNICANTS WHO ARE WILLING, MAY HAVE THE OPPORTUNITY OF MAKING SOME ADDITION TO THEIR USUAL CONTRIBUTION, AND THAT THE AMOUNT CONTRIBUTED OVER AND ABOVE THE AVERAGE OF THE ORDINARY SACRAMENTAL COLLECTION, MAY BE APPROPRIATED FOR THE RELIEF OF THE WIDOWS AND FATHERLESS CHILDREN OF DEPARTED MISSIONARIES, AND OF THOSE VENERABLE SERVANTS OF CHRIST WHOSE YEARS AND ENERGIES HAVE BEEN SPENT IN THEIR DIVINE MASTER'S SERVICE.

The Directors have had the most gratifying and abundant evidence that this annual appeal, instead of being met with coldness or reluctance, has afforded peculiar gratification to the

Churches whose liberality has been solicited. Every year has increased the number of the contributors, and augmented the amount of their contributions. The Widows' Fund for the present year, with the addition of interest on stock, amounted to £2818 10s. 2d., being an increase of £332 4s. 6d. on the largest receipts of any former occasion.

From these generous offerings the Directors have had the pleasure of affording substantial assistance to TWENTY-FOUR WIDOWS; FORTY-SIX FATHERLESS CHILDREN; AND ELEVEN MISSIONARIES INCAPACITATED FOR LABOUR BY AGE AND INFIRMITY."

The subject was first presented to the Committee of our own Society in the course of discussions as to the desirableness of insuring the lives of the Missionaries. Some of the Missionaries had expressed a wish to make provision for their families by Insurance, but felt great difficulty on account of the high rate of premium charged for residents in India. It was ascertained that the Committees of various leading Societies have latterly adopted the practice of sending out no Missionary without first effecting an Insurance on his life for the benefit of his Widow and Children in the event of his decease, and are doing the same thing as far as practicable with regard to Missionaries previously in the field. The payment of these premiums must be a heavy additional charge on the income of any Society, but ultimately will prove a relief to the ordinary funds.

The following resolution on the subject was passed at the last Annual Committee Meeting of the Foreign Mission.

RESOLVED:— 'That a Circular be sent to the Churches throughout the Connexion, suggesting that the Members should be invited to augment their usual contribution at one of the Sacramental Collections during the year, and if possible on the *first Sabbath* of the year: the amount in excess of the collection on ordinary occasions to be appropriated to the formation of a Fund for making provision for the Widows and Orphans of Missionaries, under the direction of the Committee.'

The Committee were unanimous in their opinion as to the importance of the object, but considered that if anything were done, it must be by an extra effort, as the ordinary income of the Society would not admit of these additional payments. They were informed that for several years past the Baptist Missionary Society has adopted a plan similar to that referred to in the resolution with pleasing success. Ample funds for the Widows and Orphans of Missionaries have been obtained, and with less trouble and expense than any other portion of the Society's income. Many of the contributing churches, while expressing their approval of the step, have requested that it might be repeated, since they themselves had been benefitted thereby.

In explanation of the resolution, it should be distinctly stated that it is not desired to interfere in the slightest degree with the claims of your own poor friends. They, it is cheerfully conceded, have the first demand upon your Christian sympathy. The suggestion is, that augmented contributions should be invited, and that only the amount in excess of the ordinary Sacramental Collection should be appropriated for the benefit of brethren and sisters who are labouring as your messengers and representatives among the heathen.

The *first Sabbath* of the year is recommended as the time for making this extra effort, unless local circumstances should render another day decidedly more convenient. It is the season for making presents to friends, and one which ever abounds with special reasons for gratitude to God. It is fitting that the absent ones in a foreign land should be remembered then. The grateful contributions of their more favoured brethren and sisters in England will be refreshing to them as the cup of cold water given to a disciple for the Master's sake, and shall in no wise lose their reward.

This particular day is also mentioned not only for its appropriateness, but in order that the effort may be *simultaneous*. There will be pleasure in feeling that the churches throughout the Connexion are interesting themselves for one object and at one time. Our

beloved Missionaries, knowing that on that day they will be specially remembered in the prayers and sympathies of the great body of their supporters, will share in the holy joy, and take encouragement as they enter upon the difficulties and toils of the opening year, not knowing what may befall them or their families ere the year shall end. Should it, however, so happen in any cases that the *First Sabbath* of the year is an inconvenient time, it is hoped that our friends will kindly embrace the *First Sabbath of February* for the purpose, so that the effort may be rendered as nearly simultaneous as possible, and that the Committee may know early in the year what amount of support they may calculate upon for this important object.

The Committee respectfully request the co-operation of the Ministers of the Connexion, in presenting this Appeal to the Churches under their care, and further ask that the amount contributed by any church for this special object, whether large or small, may be *transmitted* ~~forthwith~~ to one of us, at the same time specifying that it is in aid of the Widows' and Orphans' Fund.

Signed, on behalf of the Committee,

ROBT. PROO, *Treasurer, Derby,*

J. C. PIKE, *Secretary, Quorndon,
near Loughborough.*

REMEMBER CHRIST IN YOUR WILL.

MAKE your will while you are strong and sane. Your poor suffering body and trembling spirit will have enough to bear in their sickness and death struggles, without cumbering them with secular calculations. Make your will, if possible, while in the enjoyment of health, when your mind can bear the labour, and you can arrange matters clearly to your own liking. Make your will in time, and before you make it, kneel down and ask the Being before whose bar you must give an account

of your stewardship, how much you shall will to Him. Ask your own conscience whether, after all that your heavenly Father has done for your body and soul, you ought not to have something in your last will and testament for his dear cause. What you do to his church you do to Him. Remember Christ in your will. To say the least, if you have been born again, He is as near a kin to you as a child or a brother—your “elder brother.” Then why will you slight Him? He wants money to educate ministers, support missions and feed the poor. His cause is languishing because of the unkindness of his followers who keep all for themselves and children, and give nothing to Him.

A few years ago, a generous youth in Virginia found an old man by the wayside, drunk and almost dead with cold. The boy procured a buggy and took the old man to his home, where by nursing and kind treatment he recovered again. Though a drunkard, he carried a generous and grateful heart in his bosom. As he parted from his young deliverer, he remarked that he would remember him. He removed to Texas, invested his funds, and became wealthy. The other week he died, and left his whole estate, worth £20,000, to his young friend who had saved his life.

If the natural heart is capable of such a generous gratitude to a benefactor, how much more should the new-born soul, a sinner saved by grace, give tangible tokens of thankfulness to the greatest of all deliverers. Christ found us in our helpless, lost estate, and when sin had brought us to the verge of ruin, He took pity and delivered us at an immense sacrifice. Now it is not only unchristian, but unnatural, to treat the greatest of all benefactors so miserly. In making your will, forget not Him who gave his life to save your soul from hell. But to do this, you must make it in time. In some States, we believe, no bequest for religious purposes is valid unless it be made thirty days before the testator's death. In many of the other States, it must be made six months before the death of the testator.—*Ger. Ref Messenger.*

LETTER FROM REV. W. HILL TO THE SECRETARY.

Cuttack, Oct. 17th, 1860.

You will think it strange that I have not written you again ere this, but the fact is I have been waiting, waiting, waiting, for something worth writing about. Events have transpired occasionally which I thought you would be interested to know, but as they were not penned down at the time, they have been allowed to pass unrecorded. Then, again, it is quite needless for you to hear about the same things from two parties, and as you have so good a correspondent here, I have often neglected writing, simply from the conviction that his graphic pen would describe scenes and circumstances in a much more interesting manner than mine could possibly do. It has occurred to me, however, that if this reason weigh always you will hear from me so seldom that you will think me careless about writing, and to produce such an impression I should be exceedingly sorry, as I believe writing home to be part of the missionary's duty. In future, therefore, I shall endeavour to write you oftener, and if at times I should touch upon matters which have been described by others, you must please pardon me. There are, of course, many things which come more especially under our individual notice; but since I took charge of the office and press, my duties have been more uniform, and though more laborious, less interesting for letters.

You will be pleased to hear that, so far as I am able to judge, matters in the printing office have gone on much as usual. Until recently we have had little except mission work, but a few weeks ago we had orders to print for Government the New Stamp Act and Income Tax Act. As the Acts are already in force, they are wanted out as soon as possible, consequently I have given the men extra hours. You will agree with me in thinking it right to put forth extra effort for the accommodation of so good a customer to our press as the Government has been. Were they to set up a press of their own, it would militate very much

against ours, and I therefore deem it advisable not to give them any reason or plea for so doing. You may be aware that much Government work is done by prisoners in jails. In the Cuttack jail, for instance, paper making, basket making, weaving, &c., are carried on. Until recently the prisoners worked on the roads, but this has now been stopped, as the confinement was not severe enough, and the prisoners' friends used to visit them and take them extra food, &c. Where were the policemen you would perhaps ask? but for a slight consideration they would wink at anything. While speaking of prisoners and jails, I may observe that our doctor told me, a short time ago, that he had recently visited the Alipore Jail, Calcutta, and that the sharpest, cleverest lad was an Oriya. He is the best, quickest compositor in the printing establishment. Oriyas, too, are now becoming general on the railways, and for this kind of work they are said to be much superior to the Bengalees. For poor Orissa, therefore, I do hope there is a future.

In Cuttack I trust the cause is making progress, though just now we are not adding many to the church. Several boys in our school have been to converse with me about their souls, and I trust the work of grace has commenced in their hearts. Among them, is the boy supported by Mrs. Roberts, of Bourne, and a steady, serious lad he is. Oh! for the copious effusions of that Spirit which has been poured out so abundantly in different parts of the world.

You will rejoice to hear that we have a good deal of sympathy from the Europeans. Our congregations on Sabbath evenings are very good. Last Sabbath-day afternoon and evening we had the annual collections for cleaning, lighting, and repairing the chapel. In the afternoon I preached, and in the evening brother Buckley. The afternoon collection, which was for the native friends, amounted to more than 40 rupees, and the evening collection to nearly 200 rupees, or £20. On each plate a number of slips of paper and a pencil were laid, so that parties had the opportunity of writing down how much they would give. In

this way none could excuse themselves by saying they had forgotten to bring money. With the result of the evening collection I was much pleased. The sum collected, as I said, was nearly £20, of this there were four annas, or sixpence, in copper, evidently by one person; the same amount in silver, a four anna piece; and one eight anna piece, which was equal to a shilling. The remainder was in sums of a rupee, or two shillings, and upwards. Not bad, you will say, to collect £20, and for there to be only three sums under two shillings, two of these sums being sixpences, and one a shilling. This might serve as a model for some English congregations, though I fear there are not many that could or would copy it. In other respects, our contributions keep up pretty well. In Mr. Cockburn we lost a real friend to the cause. We earnestly hope that, after recruiting his health in England, nothing may occur to prevent his return to Cuttack.

JUBILEE OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

THE Anniversary Meetings of the above Society at the close of its fiftieth year, were held in Tremont Temple, Boston, during the first week of October. The following particulars are furnished by the *Macedonian*, the organ of the Baptist Missionary Union. "As was fitting, the exercises partook largely of the nature of a jubilee, and much time was delightfully spent in reviewing the past and calling to mind the men and the deeds connected with the origin of this noble organization. The occasion drew together a vast assemblage from all parts of New England and other States—indeed, from all quarters of the globe, several mission stations being represented by brethren fresh from the high places of the field. The old men and women were there, a precious remnant, whose eyes saw and whose hands handled the very foundation stones of the building. There, too, where the young men and maidens,

girding on the armour for future service, who shall be present and survey the edifice as it shall appear at the end of the next half century.

The sermons preached by Drs. Fisher and Hopkins, we did not, much to our regret, hear; but it was our privilege to be present in the Tremont Temple during most of the sessions of the Board; and of all the things we saw and heard none delighted us more than the narrative of "Father Keep," as he is familiarly called, now a resident of Oberlin, Ohio, fifty years ago, as we understand, pastor of the Congregational church at Blandford, Mass., and a member of the Association of Ministers, which was in session at Bradford, when Mills, Judson and others presented themselves, asking to be sent as missionaries to the heathen. "Father Keep" is a man of skill, and he made the leaders in Zion of that day and that occasion live and speak to us, throwing in, as he went on, pithy sayings of his own, embodying the fruit of long experience, and profound knowledge of divine things. His reference to the true sources of power in the work of evangelization, and his significant intimation that "Mother Eunice and grandmother Lois stood nearer the throne than corporate bodies," was admirable.

The remarks of the "*Missionary Herald*," published by the American Board will be read with interest.

"The meeting was expected to be, and it is believed all who were present felt, that indeed it was, one of great interest. The number of persons from abroad who were gathered together on the occasion, cannot be ascertained. Provision was made for about 2,000 by the committee who had this matter in charge. Probably a yet greater number made their own arrangements, with friends or at public houses, and very many came from their homes each morning, by the several railroads, from towns in the vicinity, to the distance of ten and even twenty miles, returning by late evening trains. The names of 94 corporate and 968 honorary members were entered by the Recording Secretary, though many who were present, doubtless, failed to report their

names. The Temple was full at every meeting, except perhaps the first, Tuesday afternoon, and on several occasions was densely crowded.

The number present on Wednesday evening, to listen to the President's discourse, could hardly have been less than 3,500; and nearly as many were again assembled on Friday morning, at the closing meeting. One person, from a distance, after making earnest efforts, aided by a friend, to gain a position from which he could at least see the whole congregation, at one of the more crowded meetings, though he could not secure a comfortable opportunity to hear, retired saying, that simply to look upon such an assembly was enough to compensate for all his trouble in coming.

The missionary and religious tone of the meeting was good. The action of the Board was harmonious in everything, and very little occurred in the discussions or addresses to disturb such harmony. Not all the meetings, as must be expected upon such occasions, were of an equally high order, but some attained to a degree of interest seldom surpassed. This was true especially of the meeting on Friday morning. The discussion which arose respecting the amount which the Prudential Committee should appropriate for the ensuing year, led many to feel that indeed the Lord is calling his people to more earnest and self-denying effort for the world's salvation; and when all were permitted to express their concurrence, by rising, with the vote which had been passed, and the whole great congregation rose, unexpectedly, one voice struck the note, instantly many caught it, and a multitude of voices, like the noise of many waters, sang the well known verse,

Shall we, whose souls are lighted,
By wisdom from on high—
Shall we to man benighted
The lamp of life deny?—
Salvation!—oh, salvation!
The joyful sound proclaim,
Till earth's remotest nation
Has learnt Messiah's name.

It was a scene long to be remembered. Many an eye filled with tears, and many a bosom swelled with deep emotion.

THE WILD KAREN BOY.

MANY years ago a lady was seated, reading, in the verandah of her Burmese house, when suddenly she was startled by seeing a little wild looking boy standing before her, and asking, with great eagerness, "Does Jesus Christ live here?" He appeared about twelve years old. "Does Jesus Christ live here?" he again asked, as he crouched at the lady's feet.

"What do you want of Jesus Christ?" inquired the lady.

"I want to see Him; I want to confess to him."

"Why, what have you been doing that you want to confess to Him?"

"Doing!" repeated the boy; "what have I been doing? Why, I tell lies, I steal, I do everything that is bad. I am afraid of going to hell, and I want to see Jesus Christ, for I heard say He can save us from hell. Does He live here? O, tell me where can I find Jesus Christ?"

"But, my poor boy," said the lady, "Jesus Christ does not save people from hell if they continue to do wickedly."

"But I want to stop," answered the boy. "I want to stop doing wickedly; but I can't stop. I don't know how to stop. The evil thoughts are in me, and the bad deeds come out of evil thoughts. What can I do?"

"Nothing," said the lady, "but come to Christ, like the rest of us; but you cannot see Jesus Christ now." Here she was interrupted by a sharp cry of distress from the poor boy. "But," she continued, "I am His humble follower and servant, and I can teach all who wish to escape from hell how to do so."

The joyful look of the wild Karen boy, was beyond all description, as he exclaimed, "Tell me! O, tell me! Only ask your master, the Lord Jesus Christ, to save me, and I will be your servant, your slave, for life. Do not be angry: do not send me away. I want to be saved,—saved from hell."

The lady, you may believe, was not angry, and the next day she took him to the little bamboo school-house; and never was there a scholar, in any school or country, more anxious to learn

"the truth as it is in Jesus." After some time he was baptized; and then he went on daily improving in the knowledge of those things which belong to our salvation.

Years passed away, and the gentle lady had gone to that happy home where sin and sorrow are known no more. The wild Karen boy had also changed from boyhood to youth, and from youth to strong manhood, and then the hand of death was laid upon him. But while the strong man lay bowed down with sickness—while he tossed wildly to and fro upon his fevered couch,—even then his heart was filled with precious memories of Jesus, and his lips uttered fragments of hymns and texts which he had learned in days of health.

At last the parting hour arrived, when, without a sigh or struggle, his happy spirit passed away, to be for ever with that Saviour whom he had sought with such eagerness.

MISSIONARY MEETINGS.

Messrs. Stubbins and Brooks have attended Missionary Services during November and December, at Norwich, Forncett, Ilkeston, and Newthorpe, Mr. Stubbins, at Burnley, Bradford, Leeds, Retford, Boughton, Stoke, and Ripley; and Messrs. Stubbins and the Secretary, at Ashby-de-la-Zouch and Packington. Mr. Wilkinson has also attended Meetings at Chatteris and Mepal. Judging from the interest displayed at the various meetings, there is reason to hope that the Missionary spirit is strengthening in the Churches. A Friend writes from *Norwich*, "Our meeting was a great success. The old Chapel was not half large enough. Mr. Gould offered us the use of their large Chapel next year; our receipts for the Mission will be more than £23." Brother Lyon reports as to *Chatteris and Mepal*, "Mr. Wilkinson preached on Sunday, November 18th, two interesting Missionary Sermons at Chatteris and one at Mepal, a village a few miles distant. On Monday, after the usual Missionary Tea Meeting, there was the Missionary Meeting, presided over by Mr. John Wherry, of March, and addressed by Messrs. Wylie, of

Ramsey, Wilson, of March, H. Wilkinson, and James Halford. On the Tuesday evening, another Meeting was held in Union Chapel, Mepal. R. Vipar, Esq., in the chair. After prayer by the Rev. R. Bagge, the minister, addresses were delivered by Messrs. J. Lyon, H. Wilkinson, A. S. Maclean, and the Chairman. It is a pleasing fact, that on the 3rd of October, the Rev. R. Bagge, and five of his friends from Mepal were baptized by Brother Lyon, at Chatteris, and added to the Church, at Mepal."

PORTRAITS OF NATIVE PREACHERS.

Mr. Brooks has brought from India three photographic groups, containing portraits of eleven of our valued native preachers. The portrait of Gunga Dhor in our present number is taken from one of them. Any friends desiring to obtain copies of these portraits may learn particulars as to cost, &c., on application to Mr. W. Brooks, 12, Watts's Causeway, Leicester.

Foreign Letters Received.

CUTTACK.—W. Hill, October 17th.

CUTTACK.—W. Miller, October 18th.

Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,

From November 20th, to December 20th, 1860.

ASHBY AND PACKINGTON.

ASHBY.

	£	s.	d.
Public Collections ...	..	8	8 5
Cards and Boxes—			
C. W. Jones ...	..	0	6 0
George Dean Orchard ...	..	0	10 1
Eliza Sherwin...	..	0	6 0
Petcher Green ...	..	0	15 9
John Barrs ...	..	0	10 9
Lydia Tunncliffe ...	..	0	6 6
Walter Buck ...	..	0	8 6
Mary Ann Elliott ...	..	1	9 6
William Brewin ...	..	0	3 6
Charles Elliott ...	..	1	1 0

5 17 7

PACKINGTON.

Public Collections ...	..	5	17	0
Boxes—				
Master H. W. Kirkman ...	..	1	0	0
Master W. A. Thirlby ...	..	1	5	0
Miss S. J. Thirlby ...	..	0	18	0
Miss E. J. Fox ...	..	0	18	6
Miss S. A. Smith ...	..	1	10	6
Miss Elizabeth Wood ...	..	0	8	0

6 0 0

Total	..	26	3	0
Less expenses ...	..	0	12	0

BEESTON.

	£	s.	d.
Collections and Subscriptions	10	15	3
Less expenses	...	0	5
			6

CHATTERIS.

Cash on Account	..	13	0	0

LEICESTER, FRIAR-LANE.

A Dying Gift, by the late Mrs. Emma Pochin, of Wigston	5	0	0

LONDON.

Rev. J. Batey... ..	..	0	10	0

STOKE-ON-TRENT.

Public Collections	..	5	19	1
Mr. Bembridge	..	2	2	0
Sunday School (towards Orphanas)	..	1	10	0
Missionary Boxes—				
Miss Minshall	..	1	6	9
T. W. Charlesworth... ..	..	0	5	8½
Mrs. Bembridge	..	0	11	6
Mrs. Buxton	..	0	6	3
Mrs. Lea	..	0	4	8
Mrs. Ollier's Children ...	..	0	1	3

12 7 2½

Less expenses	..	0	7	2½

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

THE
GENERAL BAPTIST
MAGAZINE.

FEBRUARY, 1861.

APOSTOLIC MONITIONS ON HUMAN LIFE.

1860 has passed away. We are permitted to witness the dawn of another year. 'Hitherto hath the Lord helped us.' We greet you all with hearty congratulations and kindest wishes. To each of you we say — 'The Lord bless thee and keep thee, the Lord cause His face to shine upon thee, the Lord lift up His countenance upon thee, and give thee peace.'

It behoves us, while standing on the threshold of a new year, to glance, for self-profit over the history of the year that is gone. 'There may be,' says John Foster, 'in almost four hundred days, a vast number of most serious thoughts; pointed reflections of self-examination and judgment; distinct references to God and eternity; earnest desires after an assured and unquestionable interest in Jesus Christ; petitions deliberately conceived and addressed to the Almighty; efforts at a clear apprehension of divine truth; efforts to recall and re-apply important admonitions; efforts for practical self-correction; efforts to make something that we think, or that we can do, useful to our fellow-creatures.' Have we accomplished, then, all it was possible for us to accomplish during

the year that has just gone? Have we made the best use of time, faculty, opportunity, to serve God at home, in the church, in our daily business, in our frequent intercourse with our fellow-immortals? Have we always endeavoured to 'work while it is day?' If not, let us not yield to unavailing remorse and useless regrets, but humbly and with deep heart-searching, beseech our God to pardon the iniquity of His servants. 'Come let us return unto the Lord.' 'He will not utterly consume us, nor forsake us; for He is a merciful and gracious God.'

But whilst humbled and penitent, we have also abundant reason to be grateful and hopeful. Though the future stands before us with all its solemn uncertainty, why should it fill our hearts with depressing gloom? When we think of the power and grace of our God; when we recall to memory the way in which He has led us through the wilderness; when we mark the varied proofs of His loving-kindness; when we reflect upon those seasons of holy intercourse with Him, in which our sorrows have been alleviated and our hearts refreshed and strengthened, we are surely permitted

to look onward with serenity and hope. Our personal experiences from day to day have taught us that 'the Lord God is a sun and shield, He will give grace and glory, and no good thing will He withhold from them that walk uprightly'—'Because Thou hast been our help, therefore, under the shadow of Thy wings we will rejoice.'

Innumerable difficulties having naturally arisen in the application of the principles of Christianity to the varying circumstances of social life, the Corinthians were anxious to receive direction from the Apostle Paul. He removes, in the first epistle, various doubts and scruples. In the seventh chapter, directions are given respecting the marriage institution, which must have proved eminently valuable both to the Jewish converts and those who had been recently gathered from heathenism. In connection with these directions, the injunction is parenthetically, yet most appropriately introduced,—'But this I say, brethren, the time is short; it remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it; for the fashion of this world passeth away.' 1 Cor. vii. 29-31.

Time is short with reference to the term of our existence on earth. The word short may be properly rendered, contracted, drawn into a narrow space. It is applied by classic authors to the act of furling a sail, whereby it is brought into a smaller compass. The more precise meaning, then, of the apostle's words would be, 'time is confined within narrow limits.'

No conviction is more universal than that of the brevity of man's time upon earth. It is right to cherish this conviction. It may prove serviceable to us during the whole of our probationary course, prompting us to sobriety of thought, feeling, and action, and checking all undue attachments to that which is 'seen and temporal.'

How easy of proof is this simple proposition, 'time is short.' Who does not know, that, as the child grows up to youth, and enters upon life's work

here, his advancement only diminishes the number of his days; that, when he has attained to full manhood, he is only approaching more nearly to the goal of his earthly course; and that, when old age draws on, the wrinkled countenance, the faltering tongue, the trembling step, are but so many indications that his removal from this sphere of action will not be long delayed.

Then, who does not know that the allotted term of human life, the three score years and ten, is only reached by very few. Death performs its work in every stage of man's history. 'As for man, his days are as grass; as a flower of the field so he flourisheth.'

The brevity of man's duration here may be further illustrated by contrast. Our time will appear contracted if we contrast it with the immeasurableness of eternity, or with the past duration of the material universe, or with the length of the existence of angels, or with the age of the earth on which we live, or with the continuance of some of the forms of animal or vegetable life which exist around us, or with the longevity of the patriarchs, or even with the permanence of many of those great works which human labour and ingenuity have constructed.

When we perceive it slipping away so gradually but so certainly out of our hands, we need not wonder that the inspired and other writers should choose those emblems, known to us all, common to us all, which so significantly denote its brevity and the speed of its flight.

Time is short with reference to its opportunities. The word *time* may be properly taken here to mean 'season, occasion, opportunity.' A most important proposition is thus brought before our attention. The season is 'contracted, compressed.' The opportunity of working here for our own good, or the good of others, is confined within narrow limits.

This thought throws a solemn significance into our work. It should teach us rightly to estimate in all our calculations, schemes, plans, and purposes, the inestimable importance of 'to-day.' It should invest time present with especial interest to every moral,

responsible, immortal being. Opportunities once gone can never be recalled. Let the present seed-time pass away without sowing, and the harvest will be lost without recovery.

Those who are busily engaged in secular life are fully aware of this. They therefore seize 'time by the forelock.' They take at the ebb 'the tide which runs on to fortune.' With what eagerness, then, does it behove us who are professedly living to glorify God—to honour and serve Christ—to seize every occasion given us to fulfil the great ends and purposes of our redemption and salvation.

'Stay the present instant,
Imprint the marks of wisdom on its wings,
'Tis of more worth than kingdoms, far more precious
Than all the crimson treasures of life's fountain.
Oh let it not elude thy grasp, but like
The good old patriarch upon record,
Hold the fleet angel fast until he bless thee.'

Impressed with the truth of this brief assertion to which your attention has been directed, we are further summoned by the apostle to gird ourselves for Christian duty, and are especially warned to be upon our guard against those worldly attachments which, if unduly cherished, will check our spiritual energy and impede our right progress as the servants of Christ.

We are warned against being unduly engrossed with *domestic attachments*—'let them that have wives be as though they had none.'

It is not the object of Christianity to warn us against entering into domestic relationships; to induce us to cut asunder those attachments when formed; or to urge us to repress and subdue these affections which cling to those united with us by the ties of marriage and consanguinity.

Such savage asceticism is the offspring of a spurious Christianity. Though it may have been sanctioned by the ancient Gnostics; though it may have been exemplified by the strangely fanatical conduct of Anthony and the monks of the Egyptian deserts; though it may have been adopted by the Romish church, and perpetuated through the centuries as a venerable and divinely sanctioned institution; though it may have been lauded by religious teachers as affording the most

favourable opportunity for spiritual growth and the practice of earnest devotion; and though the persons who have practised it may be regarded as especially worthy of being called 'religious,' or 'devout,' we are surely warranted in affirming that this delusive system is opposed to our social instincts; it can be proved to be contrary to the teaching and examples of Holy Scripture; and it gives its sanction to grave mistakes, with reference both to the nature and the sphere of the Christian conflict.

The Gospel pre-supposes, acknowledges, and recognizes the existence of family relations as divinely appointed, and would ennoble and improve them by its purifying and morally elevating influences.

What then is meant by the apostolic monition, 'let them that have wives be as though they had none?' We accept the explanation of Olehausen—'These words are, of course,' he says, 'merely to be understood inwardly, keeping the spirit so free in the love of the creature, as not to be impeded by this in the fulfilment of the duties connected with our relations to the kingdom of God.'

The apostle here teaches, we think, that conjugal and domestic cares ought not so to absorb our attention as to afford us no time, nor scope for responding to the claims made upon our service in the various departments of Christian life and labour.

It cannot be denied that domestic relationships, with their urgent and pressing calls, have hindered Christian enterprise and effort in the church and the world. Family attachments, family aggrandizements, family alliances, the unceasing endeavour to secure unnecessary additions to family comforts and luxuries, have been too frequently regarded as matters of primary importance, to the neglect of the urgent summons from on high to 'gird up our loins,' and to enter vigorously into the sphere of evangelistic toil and conflict to which our Lord points us.

Many who are numbered with the professing church, hindered by domestic attachments and solitudes from following Christ fully, resemble in spirit and conduct, the man who, when

entire consecration to 'the service of Christ was demanded, once said to him 'Lord, suffer me first to go and bury my father.' 'Let not my attachment to my father be interfered with for the present. I love him dearly. I can respond just now to no claims but his. Let me wait till his end approaches. Let me follow him to the tomb; then, when he has departed and my domestic anxiety has ceased, I will follow Thee.'

Let us impress on you this thought—that, whilst the duties of religion are by no means incompatible with conjugal, filial, and fraternal obligation, you must not allow the freedom of your spiritual action to be so fettered by the bonds which unite you to home, as to be thereby unable or unwilling to respond to the calls of Christ. There are temptations connected with domestic life, which, if we would prove ourselves true soldiers of the cross, it will be necessary to resist. 'He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross and followeth not after me, is not worthy of me.'

We are warned by the apostle against being unduly engrossed with our *sorrows and joys*. 'And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not.'

It is as natural to grieve as to rejoice when occasion calls for the expression of these emotions as it is to live. Sorrows come for our chastening, and joys to be attendant angels to cheer us along the rugged pathway.

How numerous and various are the occasions of grief! 'Man is born to trouble.' Personal affliction, the cares of business, the severance of friendships, the rending by death of earthly ties, felt alienation from God, conscious want of harmony with the will of Christ in character and life are so many occasions of mental distress. In the Christian life we often discern reasons for grief and sadness in our own spiritual coldness, deadness, or tardy progress; or in the unpromising aspect of the church which we are connected; or in the continued alienation

of multitudes with whom we come in contact from the service of the Lord Christ.

It would be impossible, in fact, to point you to all the sources whence grief of heart may arise. Who on earth has not at sometime been compelled to be sad?

How numerous too are the sources of our joy! 'The ever happy God' intended us to be happy. Joy is our sunlight. Sorrows are only the clouds which interpose, flitting hastily across our heavens, gathering oftentimes thickly and sometimes threatening us with a succession of terrible and disastrous outbursts; but the godly man clinging to the word of promise, knows that in his future history, a time will come when the last cloud will break and disperse, and only joy will succeed. Our joys as creatures of God and members of the moral government under which he has placed us arise from innumerable causes. But the joy of the believer, springing as it does from conscious reconciliation with God, from the assurance of the love of the Father and the Son, from the assimilation of his character to the Divine will, from communion in one spirit with God and with all those who bear his moral image, and from active labour in the vineyard of Christ, impelled by heaven-approved motives, is incomparably purer, more stable, and more spiritually ennobling than that which has a secular origin. We have reason to adore the goodness and grace of Him who has made us capable of sorrow and joy, wisely designing to render them subservient to our present and everlasting good.

The apostle nevertheless teaches us that neither of these two states of emotion should have absolute dominion over us. As the servants of Christ, as the free born sons of God we must not be held in bondage thereby. Neither the summit of the Mount of Transfiguration, nor the banks of the rivers of Babylon, his harp hanging upon the willows, must be the Christian's permanent dwelling place whilst on earth. His Master calls him forth to labour incessantly in fields of holy toil. The all-constraining motives of the Gospel of Christ lose none of their power,

whatever may be the peculiar emotional phase of our spiritual history. Neither sorrow, nor joy, therefore, must tempt him to abate the ardour of his pursuit.

May we be permitted to illustrate the pressing nature of Christian duty from the scenes of the battle field? In the midst of the conflict many fall around the earnest soldier. Near him he sees his comrades, with whom he has associated through successive campaigns, lying in the agonies of death. A tear of regret gushes forth as he gives them immediate help, but so urgent is duty that he must obey at once his commander's call. 'He weeps as though he wept not.' The affecting scenes around him do not abate his ardour. He presses on till the battle is won.

Consider that soldier again. He and his fellow combatants are exultant at every advantage gained, at every banner taken, at every post secured, at every indication of yielding, or retreat—but such are the urgencies of his position, that—'He rejoices as though he rejoiced not.' His joy is no hindrance to his aggressive work. He rests not until the victory is complete.

As you are sent forth by Christ to labour for the world's advancement and to mould your characters into God-likeness, in accordance with this redemptive purpose, beware lest you be turned aside from the accomplishment of your work either by the clouds or the sunbeams.

The apostle further warns us against being unduly engrossed with our *worldly possessions*. 'And they that buy as though they possessed not.'

Christianity is not opposed to the trade spirit. It does not frown upon those who buy and sell and get gain. Whilst acknowledging and recognising the importance, nay, the necessity of exchange in marketable commodities as essential to the temporal well-being and advancement of society, the Gospel of Christ demands that all our trade transactions shall be regulated and conducted in accordance with the infallible precepts, and the just and equitable spirit of the Divine lawgiver.

We are compelled, however, to make the sad admission that many even of those who profess godliness, instead of

conducting their daily business under the pervading influence of Christian principles, appear to yield, without reserve, to the authority of Mammon, and fall victims, imperceptibly, to the indulgence of a sordid and avaricious spirit. Running the exciting race for riches, they are frequently guilty of a course of action contrary to the precepts of Christ, and the teachings of an enlightened conscience. Their children, their apprentices, their shopmen, their servants, their customers, know this. Hence their prejudices against the religion of Christ are fostered and matured, and the progress of the work of God impeded.

We speak thus with no desire to step into the censor's chair. We allude to the subject, sorrowfully, convinced that this unscrupulous trade spirit exerts a withering and blighting influence in many instances upon the inner life, that it is a great hindrance to the successes of the church, and a powerful obstacle to the revival of religion.

The apostle here warns us against sordid and avaricious tendencies. We must 'buy as those who possess not.' He would thus lead us away from all mammon worship; he would warn us against being unduly hampered with and restrained in Christian action by the burdens with which many of the thriving and the rich are bound down; he reminds us that we are stewards who will be called to give account of our goods, tenants at will, who must leave all that is temporal behind, when our Lord shall command our habitation here to be broken up.

There is need of this apostolic warning. There is great danger lest our desire for accumulation should interfere with our spirituality of mind, with the needful preparation of our souls for eternity; with the work to which we are summoned as the witnesses of God and the servants of Christ; and with that self-sacrificing liberality which every member of the kingdom is enjoined to exhibit.

Looking merely at the stunted liberality of many professing Christians who are prospering in secular business, we cannot conclude, *if we must decide by their fruits*, but they recognise and

daily act under the prevailing conviction that they are 'stewards for God.'

Though accumulating from year to year, in vain do we look for increased liberality. The funds of our churches, our College, our Home and Foreign Missions, and other important Christian agencies receive no *additional* support as the result of their temporal advancement.

We are not our own; we have surrendered ourselves and all that we possess to Christ. Let us buy, then, as those who possess not; ever on our guard, lest we be fettered, entangled, and impeded in Christian action by the temporal possessions.

'This question,' says Dr. Wayland, 'is not at all between man and man, but between man and his Maker. Christ declares that the possessions of his redeemed ones are his, and are to be used only in obedience to his will; if they assert that their possessions are their own, and they will use them as they please, we have no controversy with them on this matter. We leave the servant to settle this account with his Master.'

We are further admonished by the apostle from the consideration adduced, to 'use the world as not abusing it.'

He does not say 'time is short,' therefore indulge in an epicurean spirit, plunge at once in the midst of worldly pleasure, indulge every craving propensity and inclination, yield to the sway of everything likely to minister to the gratification of sensual appetites. Nor does he say 'time is short,' therefore yield to stoical stern indifference, regard yourself as a bubble irresistibly borne along the stream of fate, unconcerned whither time or chance may carry it. Let temporal things receive no attention. Be entirely unconcerned about conduct or its results.

We are admonished by Christianity and all its true teachers, 'to use the world,'—to use it with all the means, opportunities, privileges, and advantages it offers, so as to promote the true growth of every faculty of our mental and moral nature, to serve Christ fully in every sphere of action in which Providence has placed us; and to advance the glory of God, trading everywhere, and at all times with

our talents up to the very moment our Lord shall come and reckon with us. We are summoned to 'use the world' as our school of discipline, our battle field, our spiritual mart. If we thus reverently and prayerfully obey the apostle's injunction, we shall assuredly find that the intellectual powers which have been diligently improved on earth as a trust which has been committed to our keeping; the affections we have so well placed and so dutifully cherished; the friendships we have happily formed and faithfully maintained; and the spiritual principles and habits which have grown with our growth and strengthened with our strength, will accompany us into another state of existence, as surely as the soul in that state will retain its identity and its consciousness.

But with the injunction a warning is linked. Christianity says, 'Do not abuse the world,' you are called to rise above all thought of making it minister *exclusively* to your sensual gratification, your secular advancement, or even your intellectual progress. Abusing it, you are no longer free. You are a miserable slave under the galling yoke of an oppressive taskmaster.

The transitory nature of earthly objects is urged as an additional motive to enforce this exhortation. 'For the fashion, of this world passeth away.' (The word *fashion* is a dramatic expression drawn from the Grecian stage.) The aspect of this world, the whole scheme of human affairs, and all the busy pursuits, and engrossing interests of time resemble the shifting scenes of a theatre, a glittering pageant got up for a particular season, and gradually receding from the view. This is true of all things by which we are surrounded. The material world is perpetually assuming new aspects. In social life old ties are being perpetually severed and new ones formed. The aspect of the nations in respect of manners and customs, the arts of life, civilization, the state of literature and laws is continually undergoing important modifications. In the religious world, though the essential principles of revealed truth may be firmly and strenuously maintained, the various sections of the evangelical community

are frequently varying their modes of presenting the truth, according to the peculiar nature of the work to which they are summoned, or the peculiar forms of opposition with which they are assailed. Nay, even the world of thought and feeling is greatly altered, and is continually altering during our onward march. The world within, thus assuming mental and moral phases, so numerous and so various, is a striking counterpart to the world without. 'The fashion of this world passeth away.'

The apostle whilst impressed and impressing us with the shadowy and evanescent nature of the phenomenal does not remove the basis of the substantial and the true. Though time is short, our opportunities are contracted, and the 'fashion of this world passeth away'; there is nevertheless a personal Father to serve, who prefers unimpeachable claims to the present and everlasting devotion of our spirits; a personal Saviour to follow, who has redeemed our lives from destruction, and has bought us with his precious blood; a personal Spirit of truth and holiness to guide us into all truth and all duty, to whose monitions we ought ever to yield; 'a sure word of prophecy to which we shall do well to take heed'; a field to toil in, in which we are invited to take our stations and to labour as co-workers with God, according to our several ability. There are also the strongest motives to prompt us to continued and self-denying action, and a solemn hereafter compared with which this little life shrivels into nothing—a hereafter to which our steps are continually tending, and where we shall receive our reward, 'according as our works shall be.'

Seeing, then, these things are so, be careful brethren, lest you be entangled with the beggerly elements of the world. Watch and pray lest you enter into temptation. Be thoughtful, serious, and courageous in the formation and

evolution of your plans for personal improvement and for the benefit of others. Be self-denying, deeply imbued with the spirit of self-sacrifice, knowing how much you owe to your Lord for the great love wherewith he has loved you.

'Brethren, the time is short,' and it is as uncertain as it is short. The grave opens on every hand. The shafts of death fly quickly as the arrows in the day of battle. The interests of eternity greatly depend on the improvement of the present. Time as it flies, and death as it approaches, cry to us with deep solemn accents, 'be vigilant.'

Saved from the vanity of this world through faith in our Lord Jesus Christ, yield your ransomed powers to him who bled for you. Then you will know the joys of redemption; realize in this vale of tears a foretaste of heaven, become daily metened for the inheritance of the saints in light, prove a blessing in the peculiar sphere in which the providence of God has placed you; and, thus, attesting while you live, the power of Christ's sacrifice in your holy and blissful freedom, whenever your Lord comes you will be found ready. 'Let us not sleep as do others, but let us watch and be sober. Let us who are of the day be sober, putting on the breast-plate of faith and love, and for an helmet, the hope of salvation. For God hath not appointed us to wrath but to obtain salvation by our Lord Jesus Christ.'

'Tis not for man to trifle. Life is brief,
And sin is here.

Our age is but the falling of a leaf,

A dropping tear.

We have no time to sport away the hours;
All must be earnest in a world like ours.

Not many lives, but only one have we,

One, only one;

How sacred should that one life ever be,

That narrow span!

Day after day filled up with blessed toil,

Hour after hour still bringing in newpoll.

J. S., H.

THE FALL OF JERUSALEM.

IN FOUR CHAPTERS.

CHAPTER I.—PALESTINE. POSITION AND APPEARANCE OF JERUSALEM.—
POLITICAL CAUSES OF ITS OVERTHROW.

Most readers and students of the Bible will readily admit that there is no land so attended with interesting and important associations as the land of Palestine. Both its geography and history have a special claim on our attention. The same Land is called by different names in the Scriptures. The name by which the country is first designated in the Bible is the land of Canaan, from the fact that its early inhabitants descended from Canaan, the fourth son of Ham. It was called the Land of Promise, because God had promised to Abraham to bestow it on his seed. The Land of Jehovah, or the Holy Land, are terms used to mark it off as the peculiar property of God. The Land of Israel frequently occurs, and Judea, or the Land of Judah, is sometimes applied to the whole country.

The very names of this land awaken strange and stirring emotions in the mind of every devout person. For it was the land where dwelt the patriarchs, and prophets, and apostles. Where Abraham built his altar and led his son to sacrifice; and Lot tended his flocks on the banks of the flowing and fertilizing Jordan. It was here that Isaac meditated, and Jacob prayed, and Joseph dreamed. On this land Moses gazed from the top of Nebo just before he ascended to the Canaan above. In this country, Joshua fought his battles, wrought his miracles, and achieved his marvellous conquests. It was here the Judges lived and legislated under the most high God. The mind at once recalls Jephthah and his vow; Gideon and his lamps; Sampson and his fiery foxes; Samuel with his pensive, praying mother; and Eli with his wild, wicked sons. On the rocky heights and in the peaceful glens of this land, David, the sweet singer of Israel, led his father's flock, and sang 'The Lord is my shepherd, I shall not want.' Here

were seen Solomon's magnificence, and Rehoboam's weakness, and Jeroboam's cunning. Here dwelt gloomy Ahab, and glorious Elijah; revengeful Jezebel, and religious Obediah. It was here that Isaiah lived and prophesied, and saw the rising splendours of Messiah's kingdom: and that Jeremiah, during a period of national gloom and disaster, poured out burning tears from a bleeding, broken heart. And here were uttered those awful threatenings which finally overtook the rebellious nation and guilty city.

But that which stamps the country with such marked interest and importance is the fact that here the Saviour, Jesus, the Son of the Most High God, was born, lived, taught, laboured, suffered, and died for man. Bethlehem, 'the house of bread,' will never be forgotten. Nazareth can never lose its interest, and Calvary always must be remembered. The apostles were trained for duty and commenced their labours in this land. They began at Jerusalem, which was the metropolis and great religious centre of the Jewish nation. Jerusalem witnessed the boldness of Peter, the meekness of John, the prudence of James, the fidelity of Stephen, the tenderness of Barnabas, and the sublime courage of Paul. This city, glorious in the annals of the past, was the first home of that divine gospel, which making Jerusalem its first radiating centre, was destined to go forth and bless the nations of the earth, and finally bring the world to the feet of its Lord.

We purpose to give some account of the fall and complete overthrow of this far famed and glorious city. Before doing so, a brief sketch of the position of Jerusalem, and its appearance, may not be without interest.

Jerusalem, the centre and metropolis of the Jewish nation, and in one sense, of the whole world, was situated

on three hills. The southern eminence was called Zion, and was considerably higher than the other two. Zion is celebrated in Bible song. 'Beautiful for situation, the joy of the whole earth is mount Zion.' This precipitous and rocky height was held by the Jebusites long after the other parts of the country were occupied by the children of Israel. This last remnant of the aborigines was subdued by king David. He drove them from their fastness, and finally fixed his dwelling there. Here he built his royal palace, and conducted the affairs of his government. To the north of Zion was another hill named Acra, and was divided from Zion by a valley called the Tyropæon. To the south-east of Acra was Mount Moriah, celebrated in Bible history as the place where Abraham prepared to offer up his son Isaac as a sacrifice to God, and on the platform of which the Temple of Solomon was afterwards built.

Jerusalem was fortified both by *nature* and *art*. On the east there was a wide precipitous ravine called the valley of Jehoshaphat, in the bed of which flowed the brook Kedron. On the south, encompassing Zion, was the valley of Hinnom. 'This,' says Bartlett, 'is one of the most remarkable features in the scenery of Jerusalem, and of the worst renown in her history. The deep shade of this valley witnessed the dark idolatries of alienated Judah, their sanguinary worship of the gods of the surrounding nations, of which Milton has given us a catalogue.' On the west, the valley of Hinnom was joined by the valley of Gihon. The only part of the city not encompassed by a ravine or valley consisted of the north and north-west portions. Besides these valleys, which rendered the city difficult of access, it was surrounded with *three walls*.

The first, or most ancient wall, led from the tower of Hippicus, round the heights of Zion, by the pool of Siloam, as far up the valley of Jehoshaphat as the present well of the Virgin, whence it ascended to the eastern corner of the temple. From Hippicus it descended on the other hand, along the edge of the Tyropæon,

separating Zion from Acra, down to the western cloisters of the temple. Thus the wall enclosed the whole of Mount Zion, and the lower part of the ridge of Moriah below the temple, as far as Siloam, called Ophal, which quarter was inhabited chiefly by the servants of the temple.

The course of the second wall is much more difficult to trace. Josephus describes it as starting from a gate called Gennath, near the tower of Hippicus, encompassing the northern quarter of the city, it thence swept round in the form of a crescent and joined Fort Antonia.

The third, or outer wall, did not exist in the time of Christ. It was built by Agrippa; and had his plans and purposes been carried out, this wall would have long protracted the fall of the city. Josephus says, 'the city would in no way have been taken if that wall had been finished in the manner in which it was begun.' The course of this wall was from the tower of Hippicus that of Psephinus on the extreme west. It thence swept round eastward, and joined the old temple wall, on the edge of the valley of Jehoshaphat.

In all these walls there were towers of great strength and magnificence. In the third, or outer wall, there were ninety, in the middle wall forty, and the old wall was parted into sixty. The tower Psephinus, at the north-west quarter was seventy cubits high, and commanded a prospect from Arabia on the east, to the great sea on the west.

In the middle wall were three massive towers built by king Herod the Great, and dedicated to those three persons who had been dearest to him. These were his brother, his friend, and his wife. The one named after his friend was called Hippicus; that after his brother, Phasæleus; and that after his wife, Mariamne. These towers, says the historian, were for largeness, beauty, and strength, beyond all that were in the habitable earth; for, besides the magnanimity of his nature and his magnificence towards the city on other occasions, he built them after such an extraordinary manner to gratify his private affections, and named them

after his dearest friends. Adjoining these towers was a magnificent palace, stretching out on Mount Zion, in the building and furnishing of which Herod displayed his great taste and ability. Josephus says, it is not possible to give a complete description of these palaces, and the very remembrance of them is a torment to one, as putting one in mind what vastly rich buildings that fire which was kindled by the robbers hath consumed.

Near the north west cloister or angle of the temple was a citadel, called Fort Antonia. This fort was built by Herod, and named after his friend and patron Antony. It commanded a full view of the temple. Antonia was built upon a rock, and exceedingly massive in its structure. It was divided from Bezetha on the north by a valley which is still supposed to exist.

Having thus sketched a rude outline of the position and relations of the city, let us go back in imagination to the time of its beauty and greatness. Let us climb the slopes of Olivet, that we may linger a little on its glory, which is so soon to pass away. It was from this spot that Christ beheld the city and wept over it. He saw the splendid temple just opposite him, and the gorgeous palaces and massive towers skirting the view. He could hear the hum of the people as they were moving in the city, and the loud hosannas of the multitude were ringing in his ears. But neither the sight nor the noise could stem the tide of emotion which was swelling within. He beheld the city and wept over it. The shadow of death had begun to fall on its gilded glories. Its funeral knell had begun to toll in his prophetic ear. 'And when he was come near, he beheld the city, and wept over it. Saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.'

In little more than thirty years another man is to be seen standing on the same spot. Not a Redeemer, but a revenger. A modern poet has vividly depicted the scene. It was evening. The setting sun is bathing the glittering city in his golden glory, and the sight touches the heart of the great Roman warrior.

It must be—
And yet it moves me. Romans! it confounds
The counsels of my firm philosophy,
That ruin's merciless ploughshare must pass o'er,
And barren salt be sown on yon proud city.

How boldly doth it front us! how majestically!
Like a luxurious vineyard, the hill side
Is hung with marble fabrics, line o'er line,
Terrace o'er terrace, nearer still and nearer
To the blue heavens. Here bright and sumptuous
palaces,
With cool and verdant gardens interspersed;
Here towers of war that frown in massive strength.
While over all hangs the rich purple eve,
As conscious of its being her last farewell
Of light and glory to that fated city.

Behold the Temple,
In undisturbed and lone serenity
Finding itself a solemn sanctuary
In the profound of Heaven! It stands before us
A mount of snow fretted with golden pinnacles!
The very sun as though he worshipped there,
Lingers upon the gilded cedar roofs,
And down the long and branching porticoes,
On every flowery-sculptured capital,
Glisters the homage of his parting beams.
By Hercules! the sight might almost win
The offended majesty of Rome to mercy.

We shall now proceed to describe some of the political *causes* which led to the destruction of this city.

At the time Christ appeared on the earth the Roman Empire had encroached on almost every civilized nation. It stretched from the Tiber to the Tigris on the one hand, and from the Tiber to the Thames on the other. Rome aspired to universal empire. She had forced her laws on the polished Greek and on the stubborn Jew, on the brave Gaul and on the heroic Briton.

In the year 63, B.C., Jerusalem was invaded by Pompey. He battered down a portion of the wall, and captured the city. As many as 12,000 perished in the conflict. Pompey entered the temple, and not satisfied with an outside view, he profanely penetrated into the most holy place, which act was considered a great violation of sacred rites, and keenly resented by the Jews.

From this period dates that foreign influence to which the affairs of the

Jewish nation were subjected, until their nationality was broken, their city destroyed, and the people scattered to the ends of the earth.

In the year 46, B.C., Herod the Great, son of Antipater, an Idumean, was appointed governor of Galilee, and in the year 41, B.C., he acceded to the throne of Judea. Herod the Great was a most extraordinary man. He was endowed with great natural qualities, which, had they been guided by moral principle, would have made him the glory and wonder of the age. He cultivated the princely magnificence of king Solomon, who built the first temple. But his position was a difficult one to fill. Surrounded by domestic broils and court intrigues, he had the Romans to please on the one hand, and the Jews on the other. Herod was totally destitute of all right religious feeling. In order to conciliate both parties, and keep in favour with them, he worshipped Jehovah and Jupiter. At one time he did homage to the Invisible, and then with equal sincerity he bowed down before an image. King Herod had a magnificent taste for architecture, and several splendid buildings and noble cities arose under his patronage and superintendence. He built a city on the coast, and called it Cæsarea, to please his royal Roman master. Another city, founded by him, was situated in Samaria, and called Sebaste—the Greek for Augustus.

The land once consecrated to Jehovah, and splendid in its memorials of His power, faithfulness, and love, began now to assume a heathenish aspect. There were temples built and dedicated to the heathen god. Theatres were erected in various parts of the land, and filled with admiring spectators. The Jews became restless under these innovations, and the eagle eye of Herod perceived the cause of their uneasiness. He proposed to build them a magnificent temple, which should far eclipse the one then standing in beauty and splendour, and even rival the one destroyed by Nebuchadnezzar. The proposal was startling, and seemed too good to be true. The cautious sons of Abraham, having little confidence in their governor, were not willing that

the old one should be removed till the materials were brought to erect the new one. Herod met them on their own ground, and in the year 19, B.C., those stately buildings were commenced, which were not completed till more than 40 years afterwards. As many as 18,000 men, it is said, were employed in the works. This same king Herod was alive when Christ appeared on the earth, and was the very man who ordered all the infants of Bethlehem, under two years of age, to be slain.

Herod was succeeded in the government of Judea by his son Archelaus, who exercised his kingly authority but a short time.

Judea now became a Roman province, and was governed by procurators. Pontius Pilate was procurator at the time Christ was condemned and crucified. These governors generally dwelt at Cæsarea, but usually attended Jerusalem at the great feasts to preserve order.

It is said that 'Pontius Pilate was the first of the Roman governors whose tyrannical conduct contributed to excite disaffection in Judea. It had been hitherto the custom for the Roman army, in compliance with the religious feelings of the Jews, to leave outside the city of Jerusalem those ensigns which bore the image of the emperor; but when Pilate sent his troops from Cæsarea to winter at Jerusalem, the standards were secretly introduced under cover of the night. This violation of the sanctity of the holy city excited the indignation of the people, who flocked in crowds to Cæsarea, to entreat that the idolatrous emblems might be removed. For six days they continued their supplications to Pilate: on the seventh he surrounded them with soldiers, and threatened them with instant death if they did not desist from their demands. With one accord they declared themselves ready to die; and Pilate, wondering at their courage and patience, found it expedient to comply with their requests, and to give orders for the removal of the standards from Jerusalem.

The once peaceful and happy land soon afterwards became a scene of contention, bloodshed, and rapine. The Romans were hated by the Jews. The

publicans, who collected taxes for their foreign masters, were detested by the people. The country became infested with robbers. The people were galled by a foreign yoke. They assembled in gangs, and overran the country, and slew the Romans in many places. Such was the condition of Judea when Festus became procurator. His government lasted two years, and at his death he was succeeded by Albinus. On his

first entrance into the duties of his office, Albinus employed his whole care to the restoration of public order, and put many Sicarii to death; 'but in the end he became careless and oppressive. Justice was bought and sold; crimes were suffered to go unpunished; taxes were heaped upon the people; the formation of parties, and the establishment of petty tyrannies was universally allowed.'

LETTERS FROM A PASTOR TO A FRIEND.

V.

H—, 18—.

MY DEAR BROTHER,—

All that he is, and has, and does, I claim :
To all his promises he writes my name ;
All that he suffers to be done, must be
Ruled by his everlasting love to me.

IN reference to brother —, I fear he is doing little, and has no prospect of doing much. I am apprehensive that long continued discouragements are operating injuriously. He is not the mighty moving preacher he once was, and pray he may be again. I am surprised about T—, but I think we are all sadly disfigured portraits of our matchless Lord and Master. Where shall we find *the mind* that was in Christ Jesus? My own manifest and melancholy defectiveness in the divine life closes my mouth. My recent afflictions have materially lowered my estimate of myself. I never was so exceedingly thankful that the blood of Jesus Christ, His Son, cleanseth us from all sin. What a boundless boon is that *precious blood*. How poor and paltry is all besides. Weighed against this, the entire universe were lighter than a straw. I thank God that I see more plainly every day that Christ is all and all beside nothing. Were we thoroughly enlightened, we should see more of God in a single drop of that blood than in the whole vast circuit of creation. The apostle used no unmeaning words when he testified that God had purchased the church with his *own blood*. Truly, we see through a

glass darkly. But we must not despond, the Holy Ghost is just as *wonderful* a teacher as the God-man was a wonderful Redeemer. Come what may to me, I am resolved (God helping me) to live on Ephes. iii. 20. I will only regard my weakness, helplessness, and destitution as a channel which the Almighty is scooping out for the mighty tide of his salvation. We must rise *above self*. We must rest on God. We must endure as *seeing* Him who is invisible. What we see are shadows, and the unseen only is substance. Creation is in one aspect the mirror of the Divine perfections, but in another it is the veil which he has thrown over them, in order to hide their insufferable splendours. Your path and mine also are very dark when viewed by the eye of sense, but I think that if we perfectly comprehended the drift of all these chastisements, we shall see that it was only God in answer to prayer taking us off the created and finite on to himself, the uncreated and infinite. It is not enough that we should be dead to sin and self, we must also be dead to everything below the sun. It is not enough to lay ourselves a living sacrifice upon the altar, but we must lay all we have upon that altar, life, health, family, hopes, aims, &c. All must be crucified. All must be nailed to the cross. 'The world is crucified unto me and I unto the world.' Without that what proof have we of supreme love to or confidence on God? What evidence that God is All? Depend upon it, my very dear brother, there is *MUCH* more mercy in these appalling afflictions than will ever be seen in this world.

The great Master Builder would not take so much pains to polish stones had he not a place in the eternal temple for which they could only thus be fitted, 2 Cor. iv. 16-18. Not one random stroke! Not one stroke too many! God is in both their measure and meaning, Psalm lxxiii. 21-26. Isaiah xl. 27-31; xli. 10; xliii. 1-2; 1 Peter iv. 1-2-4. 'Be still and know that I am God.' Fear not, dear brother, fear not, either fire or flood, Ps. xxvii. 1-6. All is well. 'Though he slay me, yet will I trust in Him.' I know that when he hath tried me, I shall come forth as gold.' The cup is in Christ's hands, fear not to drink it. The rod is held by him who loved you unto death.

Who points the clouds their course,
Whom winds and waves obey;
He shall direct thy wandering steps,
He shall prepare thy way.

My general health is tolerable, but my chest is very weak. I know not where to go or what to do, Psalm cxxi. I have no prospects. All is dark at present. Let us, my dear brother, honor God with a *blindfold* and *boundless* confidence. 'He considered not his own body now dead.' Mrs. — unites in holy love to you both, and especially sympathizes with Mrs. J—. Yours in Jesus.

VI.

January 30, 18—.

'The Lord of Hosts is with us!'

I SHOULD be very glad to see you, but I fear you would not find much sunshine on my brow at present. Satan is setting all hell in array against the glorious gospel in our chapel. We have very great difficulty in preserving peace. Some influential families have gone and others threaten to follow. 'Offences must needs come, &c.' However, my mind is made up. I trust through divine aid I am prepared 'to suffer the loss of all things,' 'I am certain all is well,' I ask for no sign. The Lord God Omnipotent reigneth. God will come, yea, is come, even now. God with a recompense. We must

have the spirit of those who took *joyfully* the spoiling of their goods. It is this 'solitariness,' (his correspondent had been bemoaning himself as 'solitary'), that will *make* us. We must die if we would live. Moses was forty years in a desert, and the Redeemer was thirty years unknown in the world he had himself made. Paul was often a prisoner. Fear not, dear brother. What an honor to suffer with Christ. We must be made conformable even unto his death. Do not despond, dear brother. The day dawns and the shadows flee away. Your redemption draweth nigh. Yours, &c.

Hope on, hope all, hope evermore.

VII.

April 1, 18—.

I AM a little apprehensive that you have lost somewhat of that *joyous expectancy* that you possessed a short time ago. Do not fear, dear brother, the strength of God is made perfect in *our weakness*, not only as individuals, but also as communities. Fear not, only believe. The less there is of the creature and the more room for Christ. I see more and more that we are all children, nay babes, in believing yet. It is all very well for people to deride 'the prayer of faith,' that never knew what it was, but those who do know can afford to bear their reproach. I have heard another mighty confirmation of its blessed reality in the case of my brother —, whom I have this week followed to the grave. If grace be *free*, I do not see the rationale of any other kind of prayer. I cannot understand why we are pardoned simply through faith, and then sanctified through faith and something else. It is a real giving up of the *finished* work of Jesus. I wish you could hear some of the recent converts pray. They all speak one language. They are indeed mighty in *faith*. We are evidently on the eve of an *awful* work of grace. I repeat it, an awful work of grace. I believe we shall be more *troubled* with our success than we have ever been for the lack of it. Many will sink beneath it, like the mother who expires in the very effort to bring forth her dear offspring. We

are now working on one of the outskirts of the town, and the results are very cheering. It will be a Kingswood Colliery affair. I am confident that poor people will set the whole town on fire. We have had some *very striking cases*, and the whole neighbourhood is getting into a glorious ferment. I wish I had time to give you some cases. The wave is rolling majestically over all this region. It grows broader and broader. I do solemnly believe that we shall leave the Scottish revivalists far behind. However, we will try. Morley, Leeds, Dewsbury, &c., are all on the move. If we had seven bodies each they would not suffice at present. We are sedulously working out the 'class meeting' system. We have a fortnightly 'band,' on Saturday evening. There has been a blessed and beautiful outpouring of the Spirit at Northwich, where I was prior to my coming here. It has been a complete resurrection—ministers and members all moved together.

Have faith in God for immediate and immeasurable results. It will be *too late* to believe soon. What glorious signs of the times. All this tumult and uproar is only the prelude to a glorious manifestation of the Son of God.

'All the promises do travail
To a glorious day of grace.'

Love from all to all,
Yours in Jesus.

VIII.

March, 18—.

I HAVE much good news for you, indeed, through mercy, I have nothing but good news to forward. We held special services at Morley, when between twenty and thirty were clearly converted, and numbers more were greatly quickened by the Holy Spirit. Mr. —, of Leeds, took one night and was so much delighted with what he saw, that he went home and resolved that he would either empty or fill his chapel in twelve months. About a week after this, on the Sabbath morning, when he formally began the course of sermons, the Holy Spirit

came down upon him whilst in the pulpit, in prayer, so that he was about twenty minutes totally unconscious of all about him, literally overwhelmed by the glory of the Lord. He seemed to have been not only baptized but 'salted' with fire. Never did I behold a man so sublimely changed in so short a time. He is indeed a *new* creature in Christ. Every sentence he utters falls like a hammer upon the anvil. Every limb in his body is instinct with holy fire. He has given me some idea of what is meant by the demonstration of the Spirit and power. Since that hour, ALL has been new in the chapel; numerous extraordinary conversions; the prayer of faith a common thing, and congregations nearly doubled. When his people paused (in their revival exertions) through sheer exhaustion; we began, and have held on for sixteen nights. We were in a truly blessed state before, but have been immeasurably uplifted since. The congregations have been wonderful. Neither wind nor weather has affected them. Several of our dead members are just like Lazarus coming out of the sepulchre at the bidding of Jesus. They are a mystery of mercy to all around them. Those who have done little but find fault, are now all on fire with love. We have conversed with about seventy persons. I should think twenty have received full salvation, and about forty or fifty profess peace with God, &c. In addition to these, many have been awakened and we are stumbling on fresh clear cases of conversion every day. I have seen nothing like it in an Independent place. It is a new thing to me and my people. It is the Lord's doing. O for ten thousand, thousand tongues to speak His praise! I am however inclined to think that the indirect results are the best of all; our audiences have been most miscellaneous—Methodists of all sorts, Baptists, Church people, Independents, and others. They have told upon *all* classes, and we have had converts from *all*. The simple views of the gospel are taking a strong hold upon numbers of intelligent people. I cannot give you an adequate conception of the move there is in all directions. The teeming shower is evidently at hand.

Indeed, if we had iron frames, we might labour night and day. *But we shall have*; we are looking for converts in crowds. Rest assured, the great crush is come. We are all well, but worn out with work. Have faith in God. Believe all things. Fear not, only believe. I dread parade. The heaven will make its own way. Christ's kingdom comes not with observation. We cannot be too unostentatious. Our strength is in God.

DIVINE PROPHECY AND HUMAN AGENCY.

No. II.

It is common to speak of the death of Christ as an event which it was necessary to bring about by means of outward violence, in order that man's salvation might be accomplished. Those who were active in compassing his death are regarded as actuated by wicked and malevolent motives, of which God availed himself that He might effect His purposes of mercy to themselves, and to the rest of the world. But the question does not appear to be very often entertained—What would have been the consequence if such instruments as those who thus readily presented themselves had not been forthcoming at the proper time?

It can scarcely be supposed that the circumstances which preceded and accompanied the crucifixion were a well-concerted spectacle, in which the actors were not what they seemed, but were employed, unconsciously to themselves, to work out a foregone conclusion. The Saviour, it may be presumed, was sincere in His exhortations to all whom He addressed, personally and through his disciples, of which exhortations the burden was, 'Repent, for the kingdom of heaven is at hand.' His denunciations of the hypocrisy and cruelty of the Scribes and Pharisees did not cover a secret gratification that they were lending themselves so promptly as the agents of Divine counsels. As He drew near to Jerusalem and wept over it, that affecting apostrophe, which burst through His lips from His melting heart, was surely something more than a well-feigned lamentation over unbelief, and hatred of God and His servants, which yet in His heart He gladly welcomed as indispensable to the fulfilment of His

own mission. Did He not really love His persecutors, and ardently desire their welfare? It was the duty, undoubtedly, of all who listened to the teachings of Christ and witnessed His miracles, to compare His credentials with the testimony of the ancient Scriptures respecting Him, and to believe on Him, as they would have done if they had exercised an honest and impartial judgment in the matter. Their rejection of Him was the crowning sin of their lives, as it has been of all who have heard of Him since without trusting in Him. It would surely have been well-pleasing to the blessed Redeemer to receive a cheerful welcome from those to whom He came: to make all in the places which He visited, men and women, old and young, His willing disciples; and to see them happy in His love. But in such a case, what would have been His position as the sacrifice for the sins of the world? How were the prophecies concerning Him to be fulfilled?

Failing the eager murderers, who thrust themselves forward to slay the Messiah, it is conceivable that others might have been solemnly set apart for the work, to whom no guilt would have attached. Recognizing a dire necessity for the shedding of blood, even the blood of the holiest and best of beings, in order that the way might be opened for the exercise of mercy towards the guilty and the vile, men might no doubt have been found, affectionately devoted to the Saviour, to immolate Him on the altar of the world at the command of Jehovah, as Abraham was willing to sacrifice his darling son. It must be admitted, however, that in such a proceeding there would have been something vio-

lently repellent to our ideas of propriety; something in the process strangely jarring with the benign object it would have been employed to accomplish. That holy meekness and paramount moral excellence should excite the hatred of pharisaical pride and general licentiousness, and should therefore expose their possessor to become the victim of craft and violence, was no more than might have been reasonably anticipated. Tenfold more revolting it would have been to the moral sense of the intelligent universe, to have seen the humble and sincere disciples of Incarnate Love employed by Divine Justice as the mourning executioners of an inexorable sentence.

Another alternative may be supposed. God might have chosen to come forth from His place, manifestly before angels and men, as the vindicator of His own righteousness in the forgiveness of sin. What if, instead of reviling the Anointed One, and rejecting His claims, the Jews had recognized His mission, and done reverence to His person and character as they deserved? What if satanic malevolence had found no human instruments wherewith to harass and kill the holy Jesus? What if the Eternal Father, dispensing altogether with the agency of men, had said, visibly if not audibly to mankind, 'Awake, O Sword, against my shepherd, and against the man that is my fellow!'—and had proceeded Himself to carry into effect upon His only-begotten Son the sentence of His violated law? In what precise manner, on this supposition, the grand offering would have been consummated, we are not in a position to decide. But it may be permitted us to conjecture as to some probable features of the scene.

Not less prominent, we may be sure, than they are at present, would have been those conflicts with the powers of darkness, commencing in the wilderness and ending on the cross, which now and then cast such an air of oppressive sadness over that countenance, at other times so divinely sweet and calm. As we look on those conflicts, it is interesting to compare their varying character and issue, in the earlier and the later periods of the

Saviour's public life. With what infinite ease, at first, the infernal assailant was repelled. Led up by the Spirit into the wilderness, and fasting forty days while He is tempted by the devil, the Messiah stands like a spiritual Sampson, bound hand and foot with new cords; but when the hour comes for putting forth His strength He bursts them like a thread of tow, and walks serenely away. And when, instead of going aside for the purpose of being attacked, He assumes the aggressive; see with what inborn majesty He asserts His authority, and with what reluctant impotence the cowering squadrons of hell obey. Now, at His bidding, they relinquish their victims in submissive silence, as though His sovereign behest admitted neither cavil nor delay. Anon they appeal to Him for a compromise, with the question, 'Art thou come to torment us before the time?'—and if they must abandon a human victim, implore Him to permit them to expend their rage on swine. At another time one of them, more desperate than his fellows, having learned to despise the adjurations of disciples weak in faith, hears the imperious mandate, '*I say unto thee, Come out of him;*' and, rending the man sore and leaving him as dead, confesses the power of his Lord.

But, as the time of the end drew near, there was a marked difference in the attitude and bearing of the blessed Redeemer towards these foes from beneath. He has done enough at present to assert His divine supremacy, and He seems now to retire within Himself as if to gather up His human strength for a final resistance to attack; while on their part, the powers of the air appear to derive courage from His altered mien, follow Him with renewed vehemence and pertinacity, and crowding around Him in greater numbers, darken the very atmosphere in which He moves with their baleful presence. Standing thus at bay, observe what a pervading pensiveness characterized His conversations with His disciples. Yet there was nothing to indicate that He shrunk in the smallest degree from outward sufferings. Follow Him to the last passover. When Mary at Bethany, six days before, was

complained of by Judas for using a costly ointment to anoint His feet, 'Let her alone,' said Jesus, 'against the day of my burying hath she kept this.' At Jerusalem, in the hearing of the people, we find Him for the first time showing a keen sensibility under the mental conflict that appears to have then commenced. 'Now is my soul troubled,' He said; 'and what shall I say? Father, save me from this hour? But for this cause came I to this hour. Father, glorify Thy name.' Watch His demeanour at the supper. How intently His eye had been fixed on that solemn feast! 'With desire I have desired to eat this passover with you before I suffer.' Listen to that closing discourse of His life! How He rises above His own inward sorrows, as they are beginning to weigh more sensibly upon Him, in order to concentrate all that divine wisdom and gushing affection could pour forth in one short hour, to counsel and sustain under approaching trial. 'Peace I leave with you. My peace I give unto you. * * * And now I have told you before it come to pass, that when it is come to pass ye might believe. Hereafter I will not talk much with you, for the prince of this world cometh, and hath nothing in me. * * These things I have spoken unto you that in me ye might have peace. In the world ye shall have tribulation; but be of good cheer, I have overcome the world.' And that final prayer with His disciples! 'Consecrate them through Thy truth. Thy word is truth. As Thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I consecrate myself, that they also might be consecrated through the truth.' Witness that garden passion! See how the legions from the abyss gather around Him, until He seems to fear that His human body must fail even then to sustain the shock of His foes, and Calvary would be deprived of its destined victim. 'Oh, my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as Thou wilt.' 'He was heard in that He feared.' 'There appeared an angel unto Him from heaven, strengthening Him. And

being in an agony, He prayed more earnestly. And His sweat was as it were great drops of blood, falling on the ground.' We pretend not to pry into the nature of that mystic struggle. Enough that Jesus came to destroy the works of the devil; and that the devil, so many times foiled in his attempts to defeat the object, had assembled his forces for this final effort, assured that he must now prevail or succumb for ever. And that crucifixion scene! In the garden an angel had been sent to strengthen Him; but no such modifying ingredient can now be mingled in the cup. It could not pass away, even for an hour. Not satanic rage only, but the Father's frown, is now to be endured. 'My God! my God! why hast Thou forsaken me?' What was that, but the full penalty of sin? Was it not the very essence of hell? 'The Lord hath laid on Him the iniquity of us all.' That was enough. 'It is finished.' The bursting heart gives way, and He yields up the ghost.

Are we not sometimes in danger of laying too much stress upon the outward depression of Christ's circumstances, upon His homelessness and general destitution, and upon the persecution of His enemies?—all but subordinate incidents in His life, of which the one great distinction was that it was assumed by Infinite Love, who stooped from heaven to take it. Surely no higher position in earthly society than the lowest that could be occupied without sin was possible, under the circumstances, for the Son of Man. Having condescended to become flesh, it would have been unspeakably beneath Him to pause in His descent at some conventional elevation, as though He would gratify Himself with more or less of creature comforts and luxuries during His sojourn below. True, He might in that way have made Himself more agreeable to the middle and higher classes of society, and avoided the reproach of being the friend of publicans and sinners. Still more, had He taken the highest social rank and proclaimed Himself king of the Jews, He might have carried the enthusiastic support of the entire people. But what then had become of the representative and associate of

man—of man as such, devoid of all adventitious belongings — not of the Jews only, or of any other nation, but of man in the mass, in all countries and in all times?

We have said that the conflict with infernal powers, and the final forsaking by the Father, would not have been less prominent features in the great sacrifice for sin if human agency had not been employed in it at all. Possibly, however, we may be treating as a supposition what was after all the simple fact of the case. Of human agents, it is true, eager and willing, there was no lack; and to outward appearance they were the actual slayers of Jesus. But it may be plausibly questioned whether the appearance corresponded with the reality. Crucifixion, it is well known, is one of the most lingering of deaths. The Jews evidently did not expect that the men would die soon enough for their bodies to be taken down the same evening, which they particularly desired to have done, as the following day was the pass-over Sabbath—a high day. They therefore begged permission to break the legs of the men, in order to hasten their end. With respect to the two malefactors, their expectation was verified in the event. They were not dead, and their legs were broken. But when they came to Jesus they found that He was dead already, and to be perfectly sure on the subject, one of the soldiers thrust his sword into His side, when there came out forthwith blood and water. This is admitted on all hands to be a clear proof that death had really taken place, and long enough to have allowed the thick part of the blood to become separated from the serum, or watery part. The question thus arises,—What was it that caused the death of Jesus to be more speedy than that of the men who were crucified with Him? Dr. Stroud* has made out a very strong case for supposing that the reason is to be found in severe mental anguish, which, producing an action of the heart too violent to be sustained, burst it, causing instant death.

If this view of the matter is correct,

it certainly appears to harmonize some passages of Scripture, about which considerable obscurity has lingered in spite of all the efforts of criticism to dispel it. It supplies a probable reason for the prayer in the garden, 'If it be possible, let this cup pass from me.' That the agony of soul the Saviour there endured was so great as to try His bodily powers of endurance to the utmost is obvious to every reader of the narrative; and there is nothing improbable in the idea that He might feel, under the pressure of that agony, as if the mortal catastrophe would arrive too soon for the full accomplishment of all that had been predicted concerning it. If we are permitted to imagine that under the influence of such a feeling He prayed that the cup of suffering might for that hour pass away, in order to be presented with its last drags on the following day, do we not get a view of the matter more in harmony with the Saviour's character of self-denial for the good of men, than by any other interpretation? We submit, also, that the language of the writer of the letter to the Hebrews is more intelligible, when he says, 'He was heard in that He feared.'

This statement of the case, we venture to think, presents a consistent and dignified close to Christ's earthly career, which we fail to get sight of in any other way. The whole tenor of His life showed a superiority to physical privation and suffering, a calmness of endurance under personal injuries and insults, of which we look in vain for an equal example among the martyr spirits of any age or country. No reader of His history thinks for a moment of attributing the sorrows that pressed Him to the earth in Gethsemane, and extorted that bitter cry on the cross, to any inflictions from without. It seems meet, therefore, that the blow by which life was at last extinguished should be dealt by the same invisible hand which had all but expressed it from His body before. It was fit that the malice of earthly foes should thus be disappointed of its victim, and that the vengeful hand of Infinite Justice, divinely pure as it is,

* On the Physical Cause of the Death of Christ.

on this the most signal occasion for its use, should disdain the polluted instruments that thrust themselves in its way.

Officious meddlers in a work ye did not understand! With your cavilings and questionings, your stratagems and bribery, your perjury and subornation of perjury, your mad yellings for the blood of the Holy One, your mockings and revilings, and apparatus of crucifixion! Little sussy impertinences! What need of you all? What purpose did ye answer but to baffle the gaze of men, and hide as much as ye were able the hand of God? Why did ye not stand aside, and leave the one offering for sin to be made without you?

But how then were the prophecies to be fulfilled? 'Ought not Christ to have suffered these things?' Doubtless it was due from him, because he had undertaken it, to endure all that men were to be permitted to inflict upon him. And in the counsels of Divine Wisdom it was resolved that their proffered agency should be employed, at least to the extent of supply-

ing a number of marks and signs by which the Anointed of God might be pointed out to the world. And the prophecies were recorded in view of all the facts of the case. And the whole system of rites and symbols by which the sacrifice was typified—the entire Jewish dispensation, was framed with special reference to the anticipated circumstances. But it does not follow that, if another plan had been adopted, another order of types and another class of prophecies, equally well adapted for the occasion, might not have been chosen.

Yet we are not disposed to complain. That God has selected the wisest and best course for the development of his scheme of mercy to mankind, it were rash and presumptuous to doubt. What we wish to guard against is the supposition that, in order to the success of that development, human instruments were necessary to effect the death of Christ—far less that men of predestined wickedness were required for the purpose.

J. L.

Scripture Illustrated.

A POOR MAN OPPRESSING THE POOR, LIKE SWEEPING RAIN.

* A poor man that oppresseth the poor is like a sweeping rain, which leaveth no food.—Proverbs xxviii. 3.

THIS comparison is most impressive, and founded upon a phenomenon often seen in Palestine, especially toward the north. A small black cloud traverses the sky in the latter part of the summer or the beginning of autumn, and pours down a flood of rain that sweeps all before it. The Arabs call it *sala*; we, a waterspout, or the bursting of a cloud. A missionary tells us of one, in which he was caught last summer near Hermon. In five minutes the whole mountain side was flooded. It washed away the

fallen olives—the food of the poor—overthrew stone walls, tore up by the roots large trees, and carried off whatever the tumultuous torrents encountered, as they leaped madly down from terrace to terrace in noisy cascades. Every summer threshing-floor along the line of its march was swept bare of all precious food, cattle were drowned, flocks disappeared, and the mills along the streams were ruined in half-an-hour by this sudden deluge. Wherever it came it left no food behind it! And such is the oppression of the poor by the poor. The landlords, sheikhs, and begs, and emirs, who gather the taxes, are generally poor, hungry, greedy, remorseless, and they come in successive swarms, each more ravenous than his predecessor. On a gigantic scale, every hungry pasha from the capital is such a *sala*,

sweeping over the distant provinces of the empire. Vast regions, formerly covered with golden harvests in their season, and swarming with people full of food and gladness, and now reduced to frightful deserts by their rapacity.

A SHERD TO TAKE FIRE FROM THE HEARTH.

'He shall break it as the breaking of the potter's vessel that is broken in pieces; he shall not spare; so that there shall not be found in all the bursting of it a sherd to take fire from the hearth, or to take water withal out of the pit.'—Isaiah xxx. 14.

It is very common to find at the spring pieces of broken jars, to be used as ladles either to drink from or to fill with; and bits of fractured jars are preserved for this purpose. But the destruction mentioned by Isaiah was to be so complete that there would not be a piece left large enough for that. The other allusion—'to take fire from the hearth'—may be seen any evening near the public oven of Sidon. The children of the poor come with sherds of pottery in their hands, into which the baker pours a small quantity of hot embers and a few coals, with which to warm up their evening meal. Isaiah's vessels, however, were to be broken so small that there would not be a sherd of sufficient size to carry away a few embers from the hearth.

THE HOUSE DROPPETH THROUGH.

'By much slothfulness the building decayeth; and through idleness of the hands the house droppeth through.'—Ecc. x. 18.

THE peasants in the neighbourhood of the Sea of Tiberias build very ephemeral dwellings with small stones and mud. If deserted, they soon fall and melt away, like summer snow on

the mountains. It is surprising how soon 'houses which no man inhabiteth become heaps,' as Job expresses it, the roof of any of the huts, forsaken or neglected through idleness, will 'drop through' in a single winter, and the unprotected walls, being washed down by the rains 'become heaps.' The cause is easily explained. The roof is made by placing a thick layer of earth over the brush, thorns, and cane which are laid on the beams to receive it. This earth, if not constantly rolled, or carefully plastered, so as to shed the rain, absorbs it, until the weight breaks the beams, and then the whole mass drops through, bursting out the feeble walls, which have now nothing to bind them together. The mortar used is without lime, and when thoroughly saturated by rain, becomes as slippery as soap; and thus the whole fabric tumbles into a dismal ruin.

THE SYCAMINE-TREE PLUCKED UP BY THE ROOT.

'If ye had faith as a grain of mustard-seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea, and it should obey you.'—Luke xvi. 6.

THE sycamine-tree is easily propagated. Plant a stout branch in the ground, and water it till it has struck out roots in the soil. This it does with great rapidity and to a vast depth. It was with reference to this latter fact that our blessed Lord selected it to illustrate the power of faith. The ample girth of the sycamine, its wide-spread arms, branching off from the parent trunk only a few feet from the ground, its thick, numerous and wide spread roots, as deep in the soil below as the branches extend into the air above—all make it the very best type of invincible steadfastness. What power on earth can pluck up such a tree? Heaven's thunderbolt may strike it down, the wild tornado may tear it to fragments, but nothing short of miraculous power can fairly pluck it up by the roots.

Wayside Gleanings.

GOD'S WAY OF REVEALING HIMSELF.

WHETHER taught or untaught, whether of mean capacity or enlarged, it is necessary that communion with their Maker should be possible to all; and the admission to such communion must be rested, not on their having a knowledge of astronomy, but on their having a human soul. In order to render this communion possible, the Deity stooped from His throne, and has not only in the person of His Son, taken upon Him the veil of our human *flesh*, but, in the person of the Father, taken upon Him the veil of our human *thoughts*, and permitted us, by His own spoken authority, to conceive Him simply and clearly as a loving Father and Friend: a being to be walked with and reasoned with; to be moved by our entreaties, angered by our rebellion, alienated by our coldness, pleased by our love, and glorified by our labour; and, finally to be beheld in immediate and active presence in all the powers and changes of creation. This conception of God, which is the child's, is evidently the only one that can be universal, and therefore the only one which *for us* can be true. The moment that, in our pride of heart, we refuse to accept the condescension of the Almighty, and desire Him, instead of stooping to hold our hands, to rise up before us in His glory,—we hoping, by standing on a grain of dust or two of human knowledge higher than our fellows, we may behold the Creator as He rises—God takes us at our word; He rises into His own invisible and inconceivable majesty; He goes forth upon the ways which are not our ways, and retires into the thoughts which are not our thoughts; and we are left alone. And presently we say in our vain hearts, 'There is no God.'—*Ruskin*.

GIDEON AND HIS HOST.

THE memorable night has come, when

animated by a divine courage, Gideon leads his three hundred to the bold assault. Silently he plants them around the enemy's lines, waiting till song and revel have died away, and that mighty host lies buried in stillest slumbers. Then, one trumpet blows loud and clear, startling the wary sentinel on his round. He stops, he listens; and, ere its last echoes have ceased, the whole air is torn with battle-notes. Out of the darkness, trumpet replies to trumpet, and the blast of three hundred, blown loud and long, wakens the deepest sleeper—filling the ear of night with fearful din, and the hearts of the bravest with strange and sudden fear. Ere they can ask what mean, whence come these sounds, a sight as strange blazes up through the murky night. Three hundred torch-fires pierce the gloom, and advance in flaming circle on the panic-stricken camp. Suddenly extinguished, once more all is dark. Then—as if the dust of the whirlwind, or the sands of the desert, or the leaves of the forest, had turned into armed men, ready to burst on that uncircumcised host—in front, on their rear, on either flank, rings the Hebrews' battle-ory, 'The sword of the Lord and of Gideon!' For dear life the Midianites draw. Mistaking friend for foe, they bury their swords in each others' bosoms. Wild with terror, stricken mad with pain, each man seizes his fellow by the beard, giving and receiving mortal wounds. And so, not by the arms of Gideon so much as by the hand of the darkness, was skill outwitted, and bravery defeated, and that mighty army routed and slain. Such is the power of darkness!—*Guthrie*.

LOVE is God's LOAF; and this is that feeding for which we are taught to pray, 'Give us this day our daily bread.'—*Beecher*.

Poetry.

LINES ON PARIS, AS VISITED IN OCTOBER, 1860,

By DR. BURNS.

Lord's-day, October 28th, 1860, I spent in Paris, on my way home from Italy. In the morning, I worshipped with the Wesleyan Methodists, with a congregation of sixty-four; in the afternoon, with the American Episcopal Church, where twenty-three were present; in the evening, in an English Episcopal *high* Church, with about one hundred and forty convened; while the Boulevards, and Gardens, and Champs Elysees were crowded with tens of thousands, and places of amusement and Cafés overflowing; workmen were repairing the streets, and first-class shops open as usual.

O CITY grand, majestic, bright,
The scene of every vain delight,
Where gaiety and fashion reign,
Where pleasures twine their slavish chain.

Where mind, mid beams of one short day,
Fritter both hope and life away;
How frightful, myriads to behold,
Without a God, and reckless bold.

Unawed on ruin's fearful brink,
Ready in black despair to sink;
The present all the good desired,
Without one heavenly wish inspired.

City like those of fam'd record,
Written on pages of God's word;
Proud, reckless, impious, and bold,
Whose ruin prophets oft foretold.

Great God look down with piteous eye,
Nor speak this City's destiny;
But for thy mercy's sake, O spare,
And bring thy great salvation near.

Let light and truth their beams display,
And Paris lighten up with day;
A Gospel day so pure and bright,
That shall roll back the mists of night.

The teeming crowds be thine O Lord,
The trophies of thy conquering word;
So that this City bright and fair,
Shall all thy wondrous grace declare.

Exalted, sanctified as thine,
Sealed with the Spirit's holy sign;
Walking in blessedness towards heaven,
Enriched with boundless blessings given:
Lord to our prayer thine ear incline,
And all the glory shall be thine.

Correspondence.

LETTER FROM THE REV. D. M. GRAHAM.

To the Editor of the General Baptist Magazine.

New York, December 4th, 1860.

MY DEAR SIR,—Allow me a word with my numerous friends in England. Many of them are, perhaps, aware that I arrived in New York on the morning of the 7th of November. My passage across the ocean was quite as agreeable as I expected so late in the season. Found family and friends here well; two members of my church, however, died in my absence, but they left such a testimony that being dead they yet speak for the Saviour.

It was a source of peculiar joy to me to find Rev. Thomas Goadby, of Coventry, here when I arrived. The first Sabbath after my arrival he assisted at our communion and preached for us in the evening. Though I felt certain I was in New York, yet his presence made it seem that I had not left England. I am happy to be able to add that change of scene and our stimulating climate, are working a rapid and beneficial change in his physical system. It was my privilege to accompany him one day up our noble Hudson, much grander every way than the Rhine, as far as West Point; but I leave it to him to tell you how much we enjoyed that day. He left a week or two ago for New England.

It was very provoking to me that I got home the day after election, instead of the day before as was expected; but my vote was not absolutely necessary, as this State was carried by the republican party (anti-slavery) by over fifty thousand majority. You have all doubtless heard that Lincoln, the republican candidate for the presidency is elected by a very large majority. It is no doubt an event of greatest importance. Since the independence of the United States was acknowledged by the European governments, nothing so significant has

occurred in the history of this country. There is much talk about a dissolution of the Union, and it is barely possible South Carolina may secede. There is alarm for the pecuniary interests in the cities just now, but the great country does not fear much, and if there is to be dissolution, there never was a better time to have it come than now.

But I took up my pen simply to give expression to gratitude to the Father of all mercies, for raising us up such friends on that side of the Atlantic. Since my return I have met here three or four young men whose parents I met while with you. I shall be able to find out many more I hope as soon as I can give a little more time to that department of my work.

The church will send to you their own expression of thanksgiving and fraternal regard.

We find it difficult to make the arrangement to send the 'Morning Star' and 'Free-will Baptist Quarterly' to the friends that desire it in England, on terms as reasonable as I had hoped. Before another month I hope to find out a better way of sending them, than any I now know, I will then communicate further and definitely.

My P.O. address is now '56 West, 25th Street, New York,' which I trust my correspondents will particularly note.

May God's blessings still abide in all the households and churches of old England.

Yours truly,
D. M. GRAHAM.

LETTER FROM THE FREE-WILL BAPTIST CHURCH, NEW YORK, TO THE GENERAL BAPTISTS OF ENGLAND.

November, 1860.

*The First Free-Will Baptist Church,
of New York City, to the General
Baptists of England, greeting.*

DEAR BRETHREN,—In the providence

of God our beloved pastor Rev. D. M. Graham, has been permitted to visit you during the past summer, and to return to us with improved health, and greatly cheered and strengthened in spirit.

During past years he has often spoken of you with as much interest and affection as if he had been among you, clasped the friendly hand, sat with you in the family circle, and been the recipient of your unbounded kindness.

We are happy that he has realized all this in his recent visit.

We desire to thank you, most heartily to thank you for your exceeding kindness to him personally, and we shall ever pray that not even the giver of a cup of cold water shall lose his reward.

Though there are reasons why you should feel a deep interest in the success of our cause in New York, and though we need sympathy and aid, yet we did not feel at liberty or disposed to make any claim upon your generosity. But we beg to assure you that your generous free-will offering in our behalf has elicited our warmest gratitude, and under the Divine blessing, gives our cause a certainty we believe, of pecuniary success.

Permit us again to thank you, and to assure you of our earnest prayers for your temporal and spiritual prosperity, and that we may at last meet in the heavenly rest.

Signed on behalf of the Church,
S. STEPHENS, Clerk.

HOME MISSIONS.

To the Editor of the General Baptist Magazine.

DEAR SIR,—Thanks to brother Springthorpe for sticking his spurs into the sides of our sleeping denomination. If it only provoke a little *kicking* it will be far better than the stolid, stand still indifference, which marks too many of our churches; but let us hope that his faithful rebuke will provoke a nobler spirit than that of resistance.

Mr. Editor, is it not a shame that after being so long a denomination, we

have done so little, so miserably little in the way of extension? But I will not spend my time in crying shame upon the denomination, but will suggest a plan for the extension of our body, which I believe might be *easily* carried out. We want more churches in our large towns, and I think we might have them if the churches, and especially the pastors, would set their shoulders to the work. Could we not have a fifth church in London, if the churches of the London district were earnestly bent upon it? In that district we have eight or ten good churches who do nothing beyond their own borders for the home extension of the body. Can it be believed that these churches united would not support one home mission station?

Then there is Manchester, glorious Manchester, where the General Baptists are the only religious body worth naming, unrepresented: who shall help Manchester? With profound respect, I would suggest the Leicester and Barton districts for Manchester. No doubt they would, with God's blessing, raise a glorious church in Manchester.

Then there is Liverpool, what shall we do with Liverpool, to which we have half pledged ourselves? Liverpool might be safely entrusted to the Nottingham and Derby districts, both of which will soon be free, Leeds being independent, and Sheffield (as we hear) likely soon to be so.

Then there are many smaller towns, yet important ones, where there is no Baptist church, but where, no doubt, there are many Baptists. There is York—what place more suitable for the establishment of a cause by our Yorkshire churches, which are every year increasing in influence and importance. Then there is Chesterfield, without a Baptist church of any description—just the place for our north Derbyshire Conference to play its part in. As for the Lincolnshire friends, they are pledged, I believe, to their capital city; and what could they do better?

We have yet a home mission district to spare—the Cheshire. Well, of course, they could go to Chester, where there are no Baptist churches, excepting *very Particular* ones.

Now, Mr. Editor, is any part of my plan impracticable? I think not. But if carried out, what an immediate addition would it make to us as a body. It would be the means of adding to us at once eight churches, which if properly cared for, might in a few years become self-supporting. I do not suppose the plan will be adopted, but I should be glad if my scrawl awaken a little discussion on a much neglected, but vital topic.

Yours ever,

GO-A-HEAD.

QUERY ON 'HUMAN ABILITY.'

To the Editor of the General Baptist Magazine.

DEAR SIR,—To search diligently after truth, to receive truth cordially when found, and to think, feel, and act under the power and rule of truth when possessed, is to realize the scriptural idea of life. Man's soul was made to be truth's temple, and the great end of life can never be answered and enjoyed till truth be supreme in the heart. A question has often occupied my attention, and has been specially revived by reading the former part of the correspondence in your Magazine for December. The question is this—*What constitutes the nature or ground of human ability? What are those elements meeting together in man's consciousness, that render him accountable and responsible to God for his religious belief and moral state?* I feel convinced that accountability and responsibility are based upon ability. Ability possessed by the subject now, or lost through abuse of faculties, agencies, and opportunities. But what is the nature of those elements con-

stituting this ability is to me a difficulty. And as this question appears to me to impinge on part of the debateable territory, lying between what are called General and Particular Baptists, the union of whom is now under consideration, personally I should feel under great obligation if some of your correspondents who have made this matter a subject of special study, would state the results of their investigations. I have heard assertions from the pulpit, and read statements in print, but these have seldom been attended with argument or proof. I am not asking this question in any captious spirit, but with an earnest desire to obtain correct views of the subject. If some of your grave and learned theologians will deign to be my teacher, I shall not fail to express my gratitude.

Yours truly,

JUVENUS THEOLOGUS.

CHRISTIAN LIBERALITY.

To the Editor of the General Baptist Magazine.

MY DEAR MR. EDITOR,—Now the subject of 'Weekly Offerings' is being ventilated, it seems to me a very suitable time for some of our able essayists to give a practical turn to the discussion by plainly, logically, and scripturally, informing those of us who are ignorant First,—What is the proper object of Christian liberty? Second,—What the proper measure of Christian liberty? Third,—What the proper method of pecuniary consecration?

I am, dear Sir,

Yours truly,

J. ROPER.

Obituary.

ANN PEEL was hopefully brought to a knowledge of the truth in connection with Tetley-street Chapel, Bradford, during the labours of Rev. R. Ingham. She was convinced of her ruined state by sin, through the singing of the

749th hymn in our hymn book, commencing with

'Come, young Christian, follow Jesus, &c.'

She was baptized and added to the

church on Lord's-day, Dec. 6th, 1840.

Since then, Caleb like, she has followed the Lord fully. She lived under the sanctifying power of the gospel, and walked in the light of the Lord. She looked well to the ways of her household, and ate not the bread of idleness. She loved all the ordinances of God's house, and ever found them wells of salvation. But no ordinance was so precious to her as that of the Lord's supper. As one of Christ's friends, she came to it with a zest. She was pre-eminently diligent in business, fervent in spirit, serving the Lord. While able, she worked hard for Jesus, in the Sabbath-school, Dorcas society, and in many other ways. Her illness was long and very painful. But in the midst of it all she found Christ precious. She often spoke of the blessedness of having her mind well stored with divine truth against the time of affliction and death. She was sometimes anxious to be restored for the good of her family and the church. Few do so much for Jesus as our departed friend, and yet she often regretted that she did so little. She hoped and prayed that her sufferings and death might lead to the salvation of her family. The last words she said to her only daughter were, 'O Mary, seek first the kingdom of God and his righteousness, and all other things shall be added unto you;' and shortly entered into rest. It is but right to say that Mary has done this, and has become hopefully converted to Christ.

Before our sister Peel died she requested that the writer would improve her death from Isaiah xxxviii. 1, which he did to a very crowded congregation on Lord's-day morning, October 7th, 1860. She died September 15th, 1860, aged thirty-eight years,

leaving a husband, four children, and a sorrowing circle of friends to mourn her loss. May we all follow her, 'who through faith and patience is now inheriting the promises.'

HARRIET HURST was baptized and added to the church at Tetley-street, Bradford, on Lord's-day, December 3rd, 1856. She was a most consistent, hard-working follower of the Lord Jesus. Teaching in the Sabbath-school was her dear delight, and to it she attended until prevented by illness. She was taken off by that fatal disease consumption, but not until she had suffered for about two years. She never murmured. Her language was, 'Though He slay me, yet will I trust in Him.' 'He knoweth the way that I take; when He hath tried me, I shall come forth as gold.' She died August 19th, 1860, aged twenty-five years. Her death was improved by the writer, from Eccles. iii. 20. Thus, though the old are sure to die, the young may die. May all our young friends repent and believe the gospel, and thus prepare for death and judgment.

JANE BARBAN was a member at Tetley-street about three years. During that short period she adorned her profession by letting her light shine before men. She followed the Lamb whithersoever He goeth. Her anxiety was to be an Israelite indeed, in whom is no guile. She was ill about four months; but her end was most peaceful and triumphant. 'Let me die the death of the righteous, and let my last end be like his.' She died August 26th, 1860, aged twenty-one years.

B. W. B.

Intelligence.

CONFERENCES.

THE YORKSHIRE CONFERENCE assembled at Birchcliffe, on the 26th of December, 1860. The morning service was opened by Rev. W. Salter, and

Rev. J. W. Beevers, of Bradford, preached from Psalm lxxiii. 28, 'It is good for me to draw near to God.' In the afternoon, at two o'clock, the Conference assembled for business. Prayer was offered by Rev. B. Wood,

and Rev. W. Gray, presided. From the reports it appeared that forty-two had been baptized, and that there were ten candidates remaining. At Queenshead they have extinguished their debt of £150. At Bradford first church, they are in the midst of an effort for the removal of their debt of £462. £160 of this is already raised. Bradford second church, they have numerous enquirers, and have let additional sittings. At Burnley 'All is well.' At Burnley-lane the friends have raised the astonishing sum of £700 during the past two years towards their new chapel. At Denholme they have adopted the weekly offering. At Lineholme they have paid off £60 of their debt, by the weekly offering, and have formed a Working Man's Institute on the model of Vale College, and have about one hundred pupils. Also a large spirit of prayer amongst the friends, and many converts. At Shore a week evening school has been commenced with from eighty to ninety scholars. At Todmorden they have paid off £60 of their chapel debt.

The following resolutions were adopted:—

1.—That the following brethren be requested to supply the Roobdale pulpit:—

Jan. 13, Rev. J. Maden, of Gambleside.

" 27, Rev. R. Horsfield, of Leeds.

Feb. 10, Rev. J. Taylor, of Allerton.

" 24, Rev. O. Hargreaves, of Burnley-lane.

Mar. 10, Rev. J. W. Beevers, of Bradford.

" 24, Rev. J. Sutcliffe, of Staley-bridge.

April 7, Mr. Samuel Atkinson, of Halifax.

" 21, Rev. B. Wood, of Bradford.

May 6, Mr. Shaw, of Halifax.

" 19, Rev. T. R. Stevenson, of Burnley.

2.—That the Rev. W. Gray be cordially welcomed to this Conference and district.

3.—That the attention of the churches be called to the importance of registering their chapels as places of worship without delay.

4.—That the churches of this Conference be recommended to observe the week of special prayer, suggested by

the 'Evangelical Alliance,' (from the 6th to the 13th of January,) and on the 13th to have sermons on Christian missions, as suggested by the Liverpool Conference.

5.—A letter was read from the secretary of the Derby and Castle Donington Home Mission, asking for help in the removal of their Home Mission debt.—Agreed, that this case be referred to the Whitsuntide Conference, when Home Mission monies are brought in.

6.—That the Rev. W. Gray be desired to preach at our next Conference, to be holden at the Vale, on Easter Tuesday. Service in the morning.

7.—That we request Rev. J. Tunnicliffe to visit Bradford second church, during the third week in January.

T. HORSFIELD, Sec.

THE LINCOLNSHIRE CONFERENCE was held at Wisbech, on Thursday, December 27th, 1860. In the morning the secretary read and prayed, and brother Allson preached from Col. i. 28. Brother Pike closed with prayer. In the afternoon it was reported that eighteen had been baptized since the last Conference, and that twenty-five remained candidates for baptism. From some of the churches no reports were received. Brethren Watts and J. Wherry having stated the result of their communication with the friends at Castleacre, it was resolved,—'That the case be still left with these brethren.'

Brethren R. Wherry and the surviving trustee were requested to seek the renewal of the trust deeds of Gadney-hill Chapel.

Attention having been called to the registration of chapels and preaching rooms, it was thought exceedingly desirable that all our places of worship should be registered.

The next Conference will be held at Whittlesea, on Thursday, March 28th, brother Wilson is appointed to preach in the morning.

In the evening brother Wilson preached from Acts xxvi. 18.

N. B.—Being requested to give some information in this report, as to the registering of places of worship, I may state that, 'The committee of the Bap-

tist Union' have issued a circular, in which they remark, 'That by a recent Act of Parliament, (15 and 16 Victoria, cap. 81,) a change is made in the mode of registering places of worship, of which, although it is not compulsory, it is desirable that every Baptist church should avail itself, whether their place of worship be already registered or not.'

The following extracts, on this subject, are from a correspondence published in 'The Baptist Magazine' for December, 1860.

'The law which was in force till 1852, provided that Dissenters' places of worship should be registered in Bishops' or Archdeacons' Courts, or at General or Quarter Sessions.

The present law provides that they shall be registered with the Superintendent Registrar of the district, who will make a return to the Registrar General: and that at intervals a list shall be published, by authority, of all the places so registered. The last published list, (to December 31st, 1859,) includes only a few places of worship of all descriptions belonging to Baptists. As this does not include those registered under the old law, it is of necessity very defective and unsatisfactory. But it is the only authentic list to which easy reference can be made for statistical or legislative purposes. Many places have doubtless been registered under the old law; and this is supposed by some to be sufficient. It is sufficient for some purposes, but not for all. The advantages of registering all places of worship that are not in the Registrar General's list may be briefly stated:—

1.—To obtain a title to be registered for solemnizing marriages.

2.—To afford greater protection against disturbance of public worship.

3.—To prevent the interference of charity commissioners. If there are endowments or charities connected with a chapel or school, the charity commissioners can inquire into and control their management and application, if the place of worship has not been registered with the Registrar General, *although it has been registered under the old law.*

4.—To render the certificates of registration valid evidence of the facts

mentioned therein, and receivable by any court without any further proof.

5.—To protect our chapels from being alienated at any future period, under the provisions of the 'Dissenters' Chapels Bill.'

6.—To show to what extent Nonconformists have made provision for public worship.

7.—To certify the extent and position of Nonconformity, and to strengthen our claims to be heard and regarded with reference to all legislative enactments respecting ecclesiastical matters.

All preaching rooms in cottages or elsewhere should be registered.

The course to adopt is this:—Apply to the Superintendent Registrar of your district for two forms for each place; fill them up alike; return them to him with 2s. 6d. for each place; he will then send them to the Registrar General's Office, and one of them will be returned to you duly endorsed, to be preserved with your chapel documents or title deeds. I hope these extracts may be useful.

THOMAS BARRABEE, Sec.

THE MIDLAND CONFERENCE met at Mary's-gate chapel, Derby, on Tuesday, January 1st, 1861. Owing to the unusual severity of the weather, the attendance was small. At the morning meeting, Rev. W. R. Stevenson, M.A., of Nottingham, read and prayed, and Rev. J. Salisbury, of Hugglescoote, preached from 1 Cor. vii. 29 31. At the afternoon meeting, Rev. W. Taylor, of Castle Donington, prayed, and Rev. J. Stevenson, M.A., presided. From written and verbal reports it appeared that one hundred and twenty-five had been baptized since the autumnal Conference, one hundred and fifty-three were candidates for that ordinance, and eleven had been restored to fellowship. After singing the doxology, the minutes of the last Conference were read, and the following business transacted:—

1.—*Arnold.*—A letter received from the secretary of the church in this village was read; but some members of the Conference thinking it an *ex parte* statement of affairs, considerable discussion followed. It was, however,

unanimously agreed: That a communication be sent by the secretary of the Conference to both sections of the church, the intent of which should be to bring about, if possible, a reconciliation.

2.—*Sheepshed*.—Some difficulty having been found by this church in carrying out the advice given at the September Conference, a re-consideration of the case was requested. It was announced that the trust deed of the Sheepshed chapel had been examined by a lawyer and that he had declared—That the wording of the deed made the church of Baxter-gate the absolute owners of the property. In accordance with this judgment it was agreed: That this Conference recommends that the deeds of the Sheepshed chapel be continued in their present custody.

3.—*New Conference Plan*.—The secretary having announced that the Conference Plan, adopted at this place just five years before, (January 1st, 1866,) was now exhausted, and that a new one was wanted, it was agreed: That the secretary and the Rev. W. R. Stevenson prepare a plan for the holding of the Midland Conference for the next five years; that those churches anxious for the Conference to be held at their chapels communicate with these brethren by letter; and that the new plan be presented for approval to the next Conference.

4.—*The Winter Conference*.—It having been found inconvenient to hold the Winter Conference either on Christmas week or the week following, it was thought that the second Tuesday in December would be more generally approved; but the decision of this matter was deferred to the next Conference.

5.—*Persons eligible to be members of Conferences*.—The 'traditional' rule put on record in the minutes of the last Conference, was thought by some brethren to be too stringent; and to be virtually ignored by those churches, of whom there were not a few, who regarded any members present at Conferences as their *bona fide* delegates, and had, on that account ceased to make any formal appointment of brethren to that post. A case was also presented, asking for the ad-

mission of recognized local preachers as *ex officio* members of Conference. It was agreed: That the re-consideration of the traditional rule be deferred to the next meeting.

The next Conference to be held at Melbourne, on Easter Tuesday, April 2nd, 1861, the Rev. T. Lovekin, of Old Basford, to preach.

A revival meeting was held in the evening.

J. J. GOADBY, Sec.

BAPTISMS.

MARCH, *Cambridgeshire*.—Since August last we have had the pleasure of adding twelve persons to the church, nine by baptism and three from other churches. January 6th, we baptized three young friends, and received six into fellowship in the afternoon. The congregations were excellent, and an attentive and earnest spirit prevailed.

HUGGLESOOTE.—On Lords-day, Oct. 7th, five candidates were added to us by baptism, and seven on Lord's-day, December 2nd.

PETERBOROUGH.—On Lord's-day, January 6th, 1861, five candidates were baptized in the General Baptist Chapel, Peterborough, and were received into the church.

LENTON.—Three friends were baptized on the first Lord's-day in the new year. Two of them retain their connection with the Association Methodists of Nottingham.

COALVILLE.—On Lord's-day, January 6th, 1861, three friends were baptized and received into the General Baptist Church, Coalville.

LOUGHBOROUGH, *Baxter-gate*.—Dec. 30th, 1860, five persons were baptized. The occasion was more than ordinarily interesting from the circumstance that two of the candidates were the children of our pastor.

CHESHAM.—Nine persons were baptized on Wednesday evening, January 2nd, and received the right hand of fellowship on the following Lord's-day. 'May they be faithful unto death.'

ANNIVERSARIES.

BURNLEY, *Ebenezer Chapel*.—On Christmas-day, the annual tea meeting in connection with the above place was

held. Upwards of 400 partook of tea in the old chapel, now converted into the school-room. After tea a public meeting was held, presided over by Rev. O. Hargreaves. Recitations, dialogues, &c., were given by a number of scholars, interspersed with several selections of sacred music. The chairman read over a list of subscriptions, &c., towards our new chapel, which amounted to more than £700.

HOSE.—We held our first members' tea meeting on Thursday, December 27th, when about two-thirds of our church were present. After tea much interesting and profitable conversation took place, and a good feeling pervaded the meeting.

J. S.

COALVILLE.—Our annual members' tea meeting, held December 31st, 1860, was a season of unusual interest and enjoyment. The attendance of members was larger, the report for the year more satisfactory, the present state of the church more healthy, and the prospects more cheering than at any former period. In connection with the meeting a present was made to the pastor, and a resolution was unanimously passed to make a considerable addition to his salary, as a token of regard and esteem for him.

LINEHOLME.—On new year's day we held our annual Sabbath-school tea meeting, in our school-room, which was tastefully decorated for the occasion with evergreens, fruits, and appropriate mottoes. 450 persons sat down to tea, after which the meeting was adjourned into the chapel. Our minister presided. From the report read by the secretary, it appeared that during the year there had been a clear increase of 54 scholars; that 100 volumes had been added to the library; and that ten of the scholars had been received as members by baptism. Ten of the teachers spoke briefly to resolutions and sentiments bearing on the work of Sabbath-school instruction and education, and parental duties and influence. Thanks were cordially voted to the ladies who presided at the tables, and to the committee of management and decoration.

W. S.

MISCELLANEOUS.

MELBOURNE.—*Sabbath School Child-*

ren's Clothing Society.—A few years ago a society bearing the above title was formed for the encouragement of the poor children in the Melbourne branch of our Sabbath-school. Opportunity is given to the children to contribute weekly, and the arrangement is successful and very useful. Free contributions are received from friends in the church and congregation. The sums raised from the children and patrons, jointly, were in 1859, upwards of £61, and in 1860, £87 13s., the whole of which is spent in useful clothing in November or December. The free contributions amount to about a ninth part of the whole sum.

MELBOURNE.—*Lecture.*—On Wednesday evening, November 7th, in the Baptist chapel, the Rev. J. Ritchie, deputation in behalf of the British Society for the propagation of the Gospel among the Jews, delivered a lecture on Egypt, Palestine, &c., in which countries the lecturer had travelled. The lecture was illustrated by diagrams; and the attention of the large congregation was deep and unflagging throughout. The lecturer was introduced by the Rev. T. Gill, who presided, and Mr. John Adcock, Wesleyan, prayed. At the close a collection was made for the 'British Society.'

QUEENSHED.—On Christmas-day a tea meeting was held in the General Baptist school-room, to terminate an effort for the removal of the chapel debt. About 350 persons sat down to tables richly and abundantly furnished by the ladies. After tea a public meeting was held in the chapel. Counsellor Wilcock, of Bradford, kindly took the chair, and the meeting was addressed by the Revs. J. Marples, Independent, J. Tunnicliffe, of Leeds, and Messrs. D. Wilson, T. Oakes, and J. Nichol, of Halifax. A number of anthems were sung, and some appropriate recitations given. Resolutions of thanks were moved or seconded by Messrs. R. Oliver, H. Cockroft, J. Farnell, R. Hardy, and M. Stocks. About twenty years ago, after buying new burying ground and making certain other alterations, we found ourselves more than £700 in debt. That debt seemed to be too large for us either to bear or to

remove. A subscription was, however, entered into to lessen it. This was renewed year after year till it was deemed necessary to repaint the chapel, and after that to enlarge the school-room, and then to lay gas into the chapel, school, and chapel-house. These objects accomplished, we returned again to the chapel debt, which had been brought down to £145; and about a year ago we resolved to remove it, and entered into a subscription for that purpose, and from a financial statement made to the meeting by J. Farnell, sec., it appeared that the debt and interest had been provided for, and that we should have about £20 over. R. H.

SUTTERTON. — Although not of a specially public character, the closing services of the Rev. J. H. Wood's ministry at this place were exceedingly interesting. On Lord's-day, Dec. 23rd, five persons were baptized. On the following Sabbath these were received into the church, after the morning service. In the evening brother Wood preached his farewell sermon to a large and deeply affected audience, from the words, 'Christ is all.' On Monday evening, Dec. 31st, the members of the church met for tea, and afterwards a devotional meeting was held, when many earnest prayers were offered up for the Divine blessing to rest upon brother Wood in his new sphere of labour, and upon the church about to be left destitute of a pastor. The labours of brother Wood, at Sutterton, have been attended with no small amount of success. During the past year eighteen have been added to the church by baptism, and there has been a manifest improvement in the spiritual state of the people. Brother Wood has left amidst the universal regret of the friends, some of whom have not permitted him to go away without very substantial tokens of their strong affection. His removal will be felt to be a loss in all the district round, he being ever ready to render efficient help on all special occasions. It is our sincere prayer that he may be made instrumental in doing a great work for the Lord in the locality where he has felt it his duty to take up his abode.

COALVILLE. — *New Chapel.* — The General Baptist chapel in this village,

which was erected in 1836, having become utterly inadequate to accommodate the increased congregation, the church has unanimously resolved, after earnestly seeking Divine guidance in the matter, to take down the present building and erect a new and greatly enlarged chapel in the course of the summer. This important step being justified not only by our present needs but also by the increasing wants of a rapidly growing population. To aid the effort it is proposed to hold a bazaar early in the summer. Will our friends help us? We are doing our best to help ourselves; but our resources are limited, and we trust this appeal to those whose kindness on former occasions has laid us under obligations, will not be in vain. Contributions will be gratefully received by the pastor of the church, the Rev. J. Cholerton, Coalville, Ashby-de-la-Zouch.

LOUGHBOROUGH. — *United Communion.* — On Lord's-day, January 6th, 1861, the various denominations of nonconforming Christians in Loughborough assembled in the afternoon, in the Baxter-gate chapel, to celebrate in common the supper of our Lord. The weather being so very inclement, it was feared there would be a very great falling off in number; we are glad to state that a very full representation of the different bodies was present, indeed the bottom of the chapel densely filled would not hold all who were anxious to join in the service. The pastor of the Baxter-gate church presided, and with the Rev. Messrs. Broadbent and Boden delivered addresses. The Rev. Messrs. Mason, Independent, and Bumpus, Particular Baptist, were prevented from being present by personal affliction, as were many others. The scene was felt to be very delightful, and the occasion subduing and profitable.

COLLECTIONS FOR THE COLLEGE.

	£	s.	d.
Derby, Sacheverel-street ...	8	11	7
Halifax	6	13	6
Loughborough, Baxter-gate	4	10	0
Berkhamstead	2	12	0
Rents of Houses... ..	20	0	0

Notes of the Month.

ECCLESIASTICAL.

THE *Establishment* can boast of many strange children. 'Unbaptized infants after death become hobgoblins,' says a high church wiseacre near Elham; but how the wondrous transformation has been revealed he does not condescend to state. The Old Testament, and especially the writings of Moses, are as full of errors as the writings of Livy, cry certain advanced broad-churchmen, much to the astonishment of all good Protestants; while low-churchmen in the metropolis have followed the example of some dissenters in holding watch meetings. The *United Methodist Free Church* is about to establish a mission in Eastern Africa, under the supervision of Dr. Krapf. The *Independents* tell us that the venerable Dr. Raffles, of Liverpool, is about to resign his pastorate. Our *Particular Baptist* friends at Burton-on-Trent had their chapel destroyed by fire on the last day of the old year.

GENERAL.

THE weather and America have been

the chief topics of interest during the past month. The frost at one time threatened to make the winter of 1860-1 memorable. It is some years since the temperature was so low in England. Carolina has seceded, and other States threaten to follow her example. Direct acts of violence have been committed by the seceders on the Federal government. We sincerely hope that if the rupture continue, there may be no civil war.

Affairs on the continent look gloomy. France, notwithstanding her professions of peace, is arming. Prussia utters, through her new sovereign, a warlike note. Denmark seeks the protection of France, Russia, and England against her neighbour. Hungary is seething like a cauldron. Austria means mischief. Italy is not yet pacific. Gaeta has been surrounded by Italian ships, now the French men-of-war have withdrawn. Garibaldi and Kossuth predict a terrible carnage in the spring.

God defend Old England from war-panics, and from bloodshed!

Marriages and Deaths.

MARRIAGES.

Dec. 25th, at Portmahon chapel, Sheffield, Mr. T. Beet, to Miss Ridgway.

Dec. 28th, 1860, at the Baptist Chapel, Hugglescoote, by the Rev. J. Cholerton, of Coalville, Mr. J. Hall, builder, of Audlem, Cheshire, to Hepzibah, eldest daughter of Mr. Taylor, White Lays House, Coalville.

Jan. 16th, at Dover-street chapel, Leicester, J. M. Moore, to Emma Coleman.

DEATHS.

In April last, at Linyanti, Africa, Rev. Holloway Helmore, for nearly twenty years a faithful and devoted missionary; and at the same place, and within a few days of the same time, his wife and two of his children, all of fever.

Dec. 19, at Barrowden, after a long illness, Mary, wife of Mr. Samuel Swann, aged 72 years.

Jan. 17, at Long Whaddon, of consumption, Edward Kirehin, of Old Lenton, aged 19 years.

Missionary Observer.

CONFERENCE AT BERHAMPORE.

WE delayed the printer, hoping to receive a report of the recent Orissa Conference in time for this month's *Observer*, and are happy to say we have not been disappointed; although the following paper did not come to hand until the morning of the last day when it was necessary to proceed with the printing. We beg to call attention to the various interesting facts contained in Mr. Buckley's letter, and particularly to his appeal in connection with Russellcondah for MORE LABOURERS. The Society needs both the men and the money with which to send them forth. The Lord of the harvest can incline the former to offer themselves for the work, and can put it into the hearts of His people freely to supply the latter. To Him let prayer for these objects be directed.

Cuttack, December 4th, 1860.

By the good hand of our God upon us, we have been permitted again to hold our annual meeting, and to confer together on 'the things pertaining to the kingdom of God.' It is to me a precious thought, that in the last interviews which our blessed Lord had with His beloved disciples, this was the theme that occupied the golden moments of those hallowed seasons never to return; and this was the object of our gathering at Berhampore. No doubt the Master in discoursing on this great theme to His wondering disciples, spoke of the kingdom in general, while our thoughts and deliberations related to its interests in that important part of the wide field allotted to us. Still the object of our meeting was in harmony with that mission of mercy on which the Son of God left His bright throne of glory, and suffered on the shameful cross; and till Orissa shall shine as a bright gem in the crown of the Redeemer, the satisfaction of that loving heart, which was pierced with the soldier's spear, cannot be complete.

I must first refer to the journey. The distance of Berhampore from Cuttack is 120 miles, and it is a serious affair to travel such a distance in this country, and requires several days preparation. Those of the brethren who

went by easy stages, preaching as they went at the villages near their encampments, were *ten* days on the way. Mr. Hill and myself (who left our wives at home) went by dawk, i.e., by a relay of bearers, travelling in the night, and resting during the heat of the day at a travellers' bungalow; we were not more than *three* days on the journey. One day we spent at Burkool on the borders of the lovely Chilka Lake. As we reached this place early in the morning, I watched the rising of the sun on the placid waters of the lake, and the scene of gorgeous splendour that the rising glories of the orb of day exhibited exceeds description. I gazed on it with admiration and delight. No pen can do justice to the varied beauty and glory of the clouds, as the bright sun rose above the horizon, and shed its lustre over the waters of the Chilka. Similar scenes of grandeur I have seen twice or thrice when at sea, and the impressions of beauty and glory which they made on the imagination time can never efface. In the light of such a scene what interest attaches to our Lord's description of the future glory of His chosen ones—"Then shall the righteous shine forth as the sun in the kingdom of their Father."

On Saturday, the 10th of November, we had all reached Berhampore, and were warmly received by our beloved

friends, Mr. and Mrs. Bailey, and Mr. and Mrs. Goadby. Our party consisted of Mr. and Mrs. Miller and family, Mr. and Mrs. Taylor and family, Mrs. Lacey, Miss Butler, Mr. Hill, myself, and two other dear friends, who, though not directly identified with the mission, are one with us in heart. But before describing the Conference, I must tell you that Mr. Hill and I sent a telegram on Saturday morning to our wives at Cuttack, announcing our safe arrival. It reached in about an hour. This is a new thing in the report of our Conferences, and therefore I note it. It is a good thing as well as a new one, and therefore I rejoice in it. "Blest," said Cowper, "be the art that can immortalize;" and "blest," I say, "be the art" that can relieve the anxieties of beloved ones from whom we are separated, by the assurance that it is well with those who are absent. Especially is it a great boon in this country, where our postal arrangements are very unsatisfactory. The letters posted at Berhampore on that day did not reach Cuttack till the following Tuesday. The only good thing about our Post Office, in India, is the cheapness with which letters are transmitted; and no one can complain of this, for we can send a letter more than a thousand miles, north or south, for two pice, that is three farthings!

And now I must tell my readers of *the business transacted at Conference*, which was felt by all to be unusually important. The steps taken to form a sub-station at *Bhuddruck* were reported by the Cuttack brethren, and confirmed by the Conference. May the Lord greatly prosper this effort to extend His kingdom. It was decided to locate a native brother at Russellcondah, and Tama was thought the most suitable to go. For the sake of those who may not be intimately acquainted with the geography of Orissa, I may observe that *Russellcondah* is about fifty miles from Berhampore in a north-westerly direction, and is in the Goomsur district (sometimes spelt Gumsur or Goomsoor). It is very accessible from Berhampore, as there is a good road to it, far better than any road we have on the Cuttack side. It

has been till lately garrisoned by a Madras sepoy regiment, but there is now a police battalion instead. It has been found healthy both for Europeans and natives, so that on this ground there is no cause for apprehension. There is said to be a considerable Oriya population that may be reached from this place, that have rarely had an opportunity of hearing the gospel; but it is especially important, as opening the door for the gospel to be made known to the *Khonds*. We have often thought, and felt, and prayed about a mission to the *Khonds*, and I cannot but hope that "the time to favour" this wild and savage tribe, "yea the set time" is approaching; but we want labourers, earnest, faithful labourers. In the present enfeebled state of our mission band, no brother can be spared to go; and to whom in our anxieties can we look, but first to God, and next to you? Men of God, Churches of Christ, Christians, who owe your all for time and eternity to redeeming love, think of these rude barbarians "without hope and without Christ," and labour to send them the Gospel. I should add, that in the vicinity of Russellcondah, there are some villages of rescued Meriabs, that it would be very interesting occasionally to visit. In deciding to send a native preacher to Russellcondah, we have done all that is at present practicable. For the rest we confide in the co-operation of the churches to whom the Mission is dear, and above all, in that blessing without which the best and wisest schemes will be blasted, but which is never withheld from earnest, prayerful effort.

Another new place at which it was felt desirable to locate a native minister was *Jajapore*. The desirableness of settling a native brother here has often engaged serious attention. It was anciently a place of much importance in the history of Orissa. The neighbourhood is very populous. Temples and brahmins abound; and to those who may not remember the repeated descriptions which have been given of it, it will be sufficient to say, that it is a second Pooree. Surely in these efforts to extend our borders, we shall be helped by the prayers of all our Christian friends.

Various matters relating to the *new edition of the Oriya New Testament* and to our *tract operations*, received serious attention. We have especially to acknowledge the liberal grant of £100 by the Bible Translation Society, in addition to £150 previously granted. And not less heartily would we acknowledge the valuable grant of £101 16s. 2d. by the American and Foreign Bible Society, for our scripture operations, printing gospels, &c. For many years this Society nobly and liberally helped us in our work, but for several years past, owing to the diminution of their funds, occasioned by the formation of the Bible Union, they have not been able to do so. Their renewed help and promise of continued remembrance are therefore very cheering and hopeful. The Calcutta Auxiliary Bible Society has also generously aided us by giving paper and money to print an edition of the Book of Proverbs (2,000 copies), for separate distribution. I must pause here to acknowledge the goodness of God in all this. I like to trace the stream to the fountain, and to "praise God from whom all blessings flow." Only three or four years ago we were greatly embarrassed in our efforts to disseminate the word of God, by the lack of funds. Now the Lord has so wonderfully helped us, that we have (as should always be the case) a year's pecuniary supply in hand. Adverting to our tract operations, which always have a large share of our attention at our annual Conference, it is my agreeable duty to acknowledge the generous grant of 100 reams of paper by the Religious Tract Society, for the use of our Orissa Tract Society, and their promise to give more if we require it. Also the grant of the American Tract Society, £41 7s. 3d., for printing tracts. Both these Societies have now liberally helped us for many years, and the letters we have received from their Secretaries (one of whom, dear William Jones, has fallen asleep,) have often refreshed our spirits greatly. Thus we have been doubly blest, helped by the money or paper given, and cheered by the kind, hearty, catholic feeling, with which it has always been bestowed. The question of attempting to sell our tracts

and bound books has for five years past been repeatedly considered; but it is one on which men equally experienced and faithful cannot see eye to eye, and must therefore be left to the judgment and conscience of each missionary. My judgment is, that to attempt to sell tracts in a land where the people are so much impoverished as in this, and where, unhappily, an overwhelming majority have no real desire to know the truth, would be an utter failure, and in the end a hindrance to the spread of the gospel; but with bound books the case is somewhat different, and where the sale of such is practicable it is very desirable. It should not, however, be forgotten that on our missionary tours we often have to preach at festivals or markets on the Lord's-day, and if we do not distribute our books at the same time, an opportunity is lost that can never be recalled. I could cheerfully give a book to a poor brother in humanity, perishing for lack of knowledge, but it would not be compatible with my notions of Sabbath sanctity to sell him one.

Our *educational operations* do not come so directly under our consideration at our Conferences as some other things, but as I have referred to societies in England and America, by whom we are greatly helped in our work, it would be wrong not to acknowledge the valuable help which, for at least twenty years, has been given by the Female Education Society. The benevolent ladies who conduct the operations of this useful Society with so much wisdom and zeal merit higher commendation than it would be agreeable to their Christian modesty and humility to receive. Their labours, as befits their position, have been unostentatiously and quietly pursued, but they have been not the less valuable and important on this account, for "stillest streams oft water fairest meadows." It is the more fitting that in this record, I should advert to this Society, because the day on which I left home to attend the Conference, the arrival of the Bombay Mail at Cuttack gave us the interesting intelligence, that on the 2nd of Oct. the *Lady Melville* with Miss Guignard

on board left Gravesend. This young lady is not personally known to any of us in Orissa, but knowing that she is coming to join us with a zealous desire to benefit her degraded sisters in Orissa, we are prepared to welcome her with Christian kindness, and with prayer that the Lord, whom in common we serve, may bless and prosper her in her work, so that the hopes of those who have sent her, and so generously promised to support her, may be abundantly gratified.

The examination of the two students, Dunsai and Shem, was, according to the appointment of last year, attended to by brethren Bailey and Taylor, but some other brethren were present and took part. Our young friends acquitted themselves satisfactorily; and as they had completed their course as students, we all thought that on the ground of their piety, ability, and attainments, they were worthy to be received as native preachers on probation. They will, D.V., leave with Mr. Hill, and myself in a few days, on a missionary journey: and one of them came in this morning before I sat down to write this, to request that before they went forth a prayer meeting might be held in the college on their behalf. I like this. There is nothing like prayer for students and preachers. As no new students were received, our labours in the academic department are, for the present, suspended; but this, while cause for regret, will, if life and health be continued, afford me leisure (for which I have often sighed) to pursue another important object, the revision of the New Testament. What a blessed privilege to do all for Christ! And if one department of labour, congenial to one's tastes and habits, be for a brief season necessarily suspended, more vigorously to labour in another, still feeling that Christ lives in us, and that we only live to magnify Him. I cannot but hope, however, that the Lord of the harvest will speedily give us some gifted young men, who being "nourished up in the words of faith and of good doctrine," shall come forth good ministers of Jesus Christ. The evangelization of Orissa must, under God, be mainly effected by Orissa's sons.

I have much more to say, and this letter is sufficiently long, I will therefore ask the patience of your readers till another month.

JOHN BUCKLEY.

SAVAGE ISLAND.

AMONG the striking and extended triumphs of the gospel in the South Pacific, none are more truly wonderful than those which have been achieved by the power and grace of God among the numerous population of the island bearing this fearful but appropriate designation. It was so called by Captain Cook, to denote the excessive ferocity of the islanders even beyond that of any tribes of Polynesia whom he visited. For many subsequent years their character and conduct to foreigners too well sustained that ominous title; but at length the merciful providence of God opened a path for the admission of native Christian teachers from Samoa, and by His blessing on their faithful exertions, the entire population amounting to 4,500 have renounced idolatry, have cultivated the arts of civilization and peace, and not a few of their number have become enlightened Christian believers, united in the fellowship of the church.

The journal of the Rev. G. Turner, who has recently visited the various Polynesian Missions, connected with the London Missionary Society, contains the following delightful representation of the mighty change which he witnessed in the character and condition of the people, in contrast with their barbarous and degraded state on his first visit twelve years before.

"Monday, December 12th. Sighted Savage Island at 9 a.m. Instead of approaching it, as I did eleven years ago, half expecting to hear that the teacher was killed, it was delightful now to look upon it as a Christian land, and to draw near to it anticipating a happy meeting with a Christian people. For sixteen years the powers of darkness resisted all our efforts to obtain an entrance for Christianity; and it is now eleven years

since the islanders at last expressed a willingness to receive a Samoan teacher, during which the good work has gone on and prospered.

"By 2 p.m. we were off the station of our teacher Samuela, on the south side of the island; and Captain Williams, Mr. Inglis, and I proceeded in the boats to the shore. Although the sea ran high, no fewer than seventeen canoes were off to meet us, and, accompanied by this fleet and its happy band of natives, we pulled to the landing-place. The first glance at the people from the ship's deck showed a marked change since I was here before. Instead of nudity and the long dishevelled hair flying in the wind, or fast in a coil between the teeth, all have their hair cut short, and at least a wrapper or kilt of some sort from the waist downward below the knee.

"We found the teacher and his family well, and living in one of the best teacher's houses I have ever seen, quite a palace of a place; eighty feet by thirty; divided into seven apartments, well plastered, finished with doors and venetians, and furnished with tables, chairs, and bedsteads. We were delighted also with the size and unusually fine workmanship of the chapel. It is ninety feet by twenty-four, holds 500 people, but it is too small, and they are about to build one larger. . . . Retired to rest on a nice muslin-curtained bedstead, which they kindly spread for me, with blanket and sheets, luxuries rarely to be met with in a native teacher's house; but I had too much to think about to get more than a short nap. Soon after midnight the natives were all on the move, church members, candidates, and others going to the meeting, and others catching pigs and fowls to take off for sale to the vessel. . . . It was heart-stirring at daylight to hear the voice of prayer and praise proceeding from the cottages of the natives as we passed along the road. Some had family worship over, and were out, eager to get a shake of the hand as I passed. Some were not content with the hand or arm, but they must seize the leg too, and give it a hearty national snuff or smell! I was thus brought to a fast stand-still at times,

but after a smiling wrestle with the warm-hearted people, I got clear, and went on again along the road. The natives have completed a good six feet wide road all round the island. It has been partly made and kept in repair by fines. For theft and other crimes, the chiefs sentence offenders to two, five, ten, or even fifty fathoms of road making. They fill up the spaces between the uneven coral with small stones, and level all with a layer of earth or sand. They are raising a row of cocoa nuts on either side of the road for a shade. A missionary will find this road a great facility to his labours, as it will enable him to take a horse all round the island—a distance of forty to fifty miles. . . .

"About half way, I looked in as I passed to a school house, fifty feet by twenty, just finished in the finest style of their workmanship. They have five more of these school-houses at distances round the island, between the five large chapels. I was at Alofi by 7 a.m. Here I met with some of the natives who had been with us at Samoa, was besieged again by the hand shakers, but soon got into the teacher's house—a fine building, even more so than the one I saw the day before. Here I met with the other three teachers, namely, Paulo, Pauld, and Lakail, and commenced the important but very difficult work of examining candidates for admission to the church. The teachers had evidently been careful in the selection of them, and out of those proposed from the five stations, we decided on receiving thirty-one men and nineteen women. Those who were formed into a church last year have all remained steadfast, and, with the addition of these just named, there is an aggregate of 102 of the Savage Islanders in church fellowship. After baptizing the newly-admitted members, we all united in commemorating the death of Christ. . . .

"We supplied them with copies of the 'Commentary on the Gospel of Matthew' in the Samoan dialect, and left 4,000 copies of a revised hymn and scripture lesson book in the Savage Island dialect, the paper for which was kindly furnished by the London Religious Tract Society.

"The teachers handed me a manuscript of a translation of the Gospel of Mark in the dialect of Savage Island, with a request to print it at Samoa, if approved by us. It was translated by Paulo, who has been ten years on the island, and subsequently all the teachers met in committee and revised the manuscript. I said they might go on with Matthew next. Of course they translate from the Samoan version. They will exert themselves, I have no doubt, to do it well, and although a translation of a translation, and by native teachers, the manuscript may be of much service to missionaries, who, I trust, will ere long be sent forth to this island.

"The population may be set down at 4,300. *All are now Christians*, with the exception of some *ten*, who still stand aloof. The opinion is universal throughout the island that there is now an increase of the population. The women are much more numerous than the men, and we were all struck with the number of children to be seen compared with many other islands. There was a fearful destruction of children in the days of heathenism. The climate is remarkably healthy. We have found this universal with the low coral formations. It is on the volcanic islands where our teachers and missionaries have suffered so much from fever and ague. The teachers said the chiefs wished to know how they could obtain a protectorate from the British Government. I said it was not likely that Britain would grant their request; still, it could do no harm to make known their wishes; only they must do it, not through the missionaries, but through some of Her Britannic Majesty's official representatives, say the British Consul at Samoa, or the commander of any of Her Britannic Majesty's ships which may touch at the islands.

"The 'John Williams' was off the settlement at Alofi all day, and the boats made five trips to the shore, taking off arrowroot, pigs, fowls, yams, teachers' parcels, &c. The arrowroot amounted to upwards of 2,000 pounds, and is the proceeds of the sale of books: 1,540 yams, ten pigs, and forty fowls were a present from the people

to the 'John Williams,' and in addition Mr. Griffen, the second officer, bought fifty pigs and 120 fowls for the vessel. I was glad also to find that the demand from Mr. Griffen was not for tobacco, but exclusively for such useful articles as calico, shirts, knives, hatchets, &c.

"In the afternoon we had a public meeting in the chapel. It is a 100 feet long by thirty-five, and is one of the finest chapels I have seen in the South Seas. It was closely packed with a clean, decently clothed, and attentive audience. Captain Williams, Mr. and Mrs. Inglis, the Misses Geddies, and others from the ship were also present. Including those on the verandahs on either side of the chapel, there were at least 1,100 present. Mr. Inglis and I addressed them through the teachers as interpreters, who also conducted the singing and devotional parts of the service. Such a sight, and in such a place, made it a season of joy to all of us, which we shall never forget.

"We were again on board ship and off for Samoa before dark. I have repeatedly wished in the course of this voyage that I had another body to dispose of and give up to labour in the cause of Christ; but I never felt this to such an extent as I did on leaving the shores of Savage Island, covered with a loving, grateful people, all eager for a shake of the hand and to express as best they could their unfeigned regard. And these are the children of the men who rushed out upon our great navigator Cook 'like wild boars,' and who, for sixty years after his time, kept to the determination that no stranger should ever live on their island. They repeatedly assailed parties of white men, as they did Captain Cook, and were occasionally fired upon in return. Natives of other islands, who were drifted there in distress, whether from Tonga, or Samoa, or elsewhere, *were invariably killed*. Any of their own people who went away in a ship and came back *were also killed*, and all this was occasioned by a dread of the introduction of disease. For years, too, after they began to venture out to ships, they would not immediately use anything

obtained, but hung it up in the bush in *quarantine* for weeks.

"Eleven years ago the exclusive system, against which we had so long been struggling, gave way, and the assurance was formally made known to us that Samoan teachers would be received; and *now* nothing would be more grateful to them than the arrival of white missionaries. Soon may God grant them the desire of their hearts!

"Nor is the great change confined to their reception of Christianity as a religious system, but, as is manifest from what I have already said, the whole framework of their political and social life is changed. Their open wars and secret lurking for each other's blood are ended. Old grievances are laid aside, and free intercourse is the rule all over the island. The pigstye-

like dwellings are fast giving way to the Samoan model of large houses, well spread with mats. Instead of destroying, as they formerly did, all the plantations and fruit trees of a person who dies, that they might go with him, all is now spared, and the consequence is an abundance of food such as they never had in heathenism. Instead of living in single families, and migrating here and there in the bush, the five teacher's stations are fast becoming the nuclei of settled villages, with magistrates and laws. The change of the whole state of affairs is as amazing to the people themselves as it is to a stranger. I have never seen a more inviting field of missionary labour. Happy the men who come to cultivate it!"—*Missionary Magazine*.

Foreign Letters Received.

CUTTACK.—J. Buckley, December 4th.
 ————— Mrs. Buckley, December 4th.

CUTTACK.—W. Hill, October 17th.
 ————— W. Miller, October 18th.

Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,

From December 20th, 1860, to January 20th, 1861.

BARTON.			ILKESTON.		
	£	s. d.		£	s. d.
For Orphan in the Berhampore Asylum	2	10 0	Public Collections	7	1 9
			Miss Ann Hithersay's Box ...	0	19 6
			Mr. James Stapleton's ditto ..	0	4 8
			School	0	9 0
BURNLEY.			Collected by Miss West—		
Mr. Robert Procter	0	10 6	Mr. W. Harrison	1	0 0
			Mr. Hithersay	0	10 0
			Mrs. West	0	10 0
			Mr. G. S. West	0	10 6
			Mr. J. West	0	5 0
			Miss West	0	5 0
			Mrs. Finch	0	5 0
			Mrs. Twells	0	5 0
			Mr. C. Harrison	0	8 0
				12	13 0
COLWELL, ISLE OF WIGHT.			BABBINGTON.		
Collected by Mr. W. Robins...	0	2 6	Collection and box	1	14 9
				14	7 9
			Less expenses	0	5 0
HALIFAX.					
Messrs. John Crossley & Sons	2	2 0			
Mrs. J. Hodgson	2	2 0			
Mr. and Mrs. M. Bottomley ...	1	0 0			
	5	4 0			

LEEDS, CALL-LANE.				RIPLEY.			
	£	s.	d.		£	s.	d.
Public Collections	2	16	8	Public Collection	4	3	1½
Mr. Wm. Watson (2 years)...	2	0	0	By Mrs. Cox—			
Juvenile Missionary Society	5	0	0	Mr. W. B. Bembridge ..	2	2	0
				Mr. R. Argile... ..	1	0	0
	9	16	8	Mr. T. H. Cox	0	10	0
Less expenses	1	0	10	Small Sums	0	11	4½
SUDBURY.				Girls' School	2	1	6
Collected by the Misses Keen,				Boys' Ditto	1	18	6
for Orphan Girl	2	16	3		12	6	6

WE have much pleasure in acknowledging the following sums, being SACRAMENTAL COLLECTIONS for the Establishment of a Fund for the Widows and Orphans of Missionaries, and for Missionaries incapacitated from labour by age and infirmity. In some cases the whole Collection has been devoted to the above object, in others simply the amount in excess of the ordinary Sacramental Collection, but in every case, the amount has been contributed with great cordiality and cheerfulness. The commencement of this new effort is considered very hopeful, especially as similar Collections have yet to be made by other Churches in localities where the first Sabbath of the year was not a convenient time.

The Missionary Committee would rejoice to be able to announce in the MARCH or APRIL OBSERVER THAT EVERY CHURCH IN THE CONNEXION HAD CONTRIBUTED SOMETHING IN THE SHAPE OF A SACRAMENTAL OFFERING TO THE FUND, NO MATTER HOW SMALL THE AMOUNT! THERE IS STILL TIME TO DO THIS, AND IT WOULD BE A REFRESHING PROOF OF OUR DENOMINATIONAL UNITY!!

	£	s.	d.		£	s.	d.	
Bacup	0	12	0	Lineholme	0	17	4	
Barrowden	0	12	6	London, New Church-street...	2	10	0	
Birchcliffe	0	15	0	Mansfield	0	8	0	
Burnley	1	5	4	Norwich	0	10	0	
Clayton... ..	0	6	0	Nottingham, Broad-street ...	1	15	0	
Colwell, Isle of Wight	0	8	0	Peterborough	0	10	0	
Coningsby	0	12	0	Pinchbeck	0	10	0	
Crich	0	4	0	„ Mrs. Bampton, of Boston	0	10	0	
Crowle	0	10	6			1	0	0
Derby, Sacheverel-street	2	0	0	Quorndon	1	3	3	
Gambleside	1	0	0	Ripley	1	0	0	
Halifax	0	13	0	Tarporeley	1	7	8	
Leicester, Archdeacon-lane	2	3	6	Tydd, St. Giles' and ...	}	0	9	0
Leicester, Dover-street	1	10	0	Sutton, St. James' ..				

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

THE
GENERAL BAPTIST
MAGAZINE.

MARCH, 1861.

THE SONG OF THE REDEEMED IN HEAVEN.*

REV. v. 9; vii. 9-10; xiv. 1-3.

Persons oft express a wish to 'go to heaven.' It is often idle and fraudulent, and may well provoke the remark, 'The road to hell is paved with good intentions' and wishes. We are rational creatures, and as such, should use our common sense in things spiritual as well as in those commercial. Were a person going to a situation in Australia, or some other remote and strange country, he would ascertain the character of its climate, manners, people, &c., and seek to be fully prepared for the position he was to occupy. How much more serious and enquiring should we be to be ready for that heaven of which we speak, and to be thoroughly in harmony with its society, employment, and above all, its head and life. To aid us in this, we have infallible and the amplest instruction. Life and immortality are brought to light in the Gospel, and herein consists one of our peculiar and most blessed privileges—one which places us on high vantage ground, and qualifies for that which otherwise would be so high that we could not attain unto it. The Jews' dispensation was

an earthly and therefore transitory one—had earthly sanctions and promises, and 'could not make the worshippers perfect;' for not only had it merely representative sacrifices and a priesthood 'compassed about with infirmities,' but it only surmised the resurrection of the body, and dimly and fitfully described the place and employment of the separated spirit. Accordingly, even David, the most enlightened and godlike of that dispensation, speaks of the state of the dead so pathetically, describing it as covered with clouds and characterized by inactivity and repose. How painfully does he complain, 'The dead cannot praise Thee, neither any that go down into darkness;' and how reiterated and pathetic are the strains in which the future is anticipated! How very different are the representations of the New Testament, and how vastly more ennobled and exultant is the *character* of its saints! As Christ came to 'show us the Father,' so He told us of the Father's house and its many mansions;

* Preached on occasion of the death of Mrs. Newman, in Walker-gate Chapel, Louth.

of the heavenly home, and the way thither; of our resurrection and the incorruptible and unfading glory of the risen body; and of eternal life, as the church's patrimony. The Apocalypse is a natural accompaniment and appendix of Christianity, and most appropriately is the book styled 'The Revelation of Jesus Christ, which God gave unto him to show unto' the Church; and in that wondrous legacy is disclosed the condition of the disembodied—their presence with the Lord, consummate blessedness, rapturous joy, and seraphic adoration. 'The promise that God promised to the fathers, even eternal life,' has been made good, and blessed are our eyes for they see and our ears for they hear what prophets and righteous men desired to see and hear but were not permitted. We are called on as Moses was to put off our shoes, for here we stand on holy ground. These holy visions were not given to gratify an idle curiosity or afford room and premises for nice philosophical disquisition; but to comfort our hearts, nourish our faith, and fortify our patience, and zeal, amidst the sorrows, bereavements, and conflicts of life, and to allure us onward with ever quickening pace, in hope of the glory, and thus to engage us to a worship which shall resemble in its joyousness that of heaven itself. Most of us have beloved relations departed this life, and as God makes use of natural affection to bind us to Himself more closely, he has graciously withdrawn the curtain so that we may catch sight not only of the 'land afar off,' but also of 'the King in his beauty,' and of his courtiers—his elect—the saints whom he has gathered from our midst, and counted worthy to minister before him. We see 'heaven opened,' we 'are come to the general assembly and church of the first-born'—we ourselves 'Sit in heavenly places in Christ.' And the result is, heavenliness of character—a felt entrance into the holiest. How real is the distant isle to which a friend has gone, though formerly it seemed but a dim fog on the ocean—a mere geographical name. And how *real* and near too is eternity when one that we loved and love still, is there!—'One that I love is there,'

gives one a 'local habitation' in eternity. Every one feels this, and Christ who knows our nature has graciously provided for our thus dwelling on the confines of paradise even now, by revealing the blissful scene. The primitive Christians habitually contemplated these things, not so much as things to be, as things that are, and being constantly in jeopardy and dying daily, they lived ever in anticipation of immortality, waiting and longing for Christ. Hence such language as 1 Thes. i. 10, 1 Cor. i. 7, &c. Let us walk in the footsteps of the flock and honour the Divine Author of Scripture by realizing to ourselves the facts of the unseen world which are as real, nay, more real than any of this earth. They were pictured to us that we might do so, and indeed *our doing so* will be one great means of ourselves one day mingling amongst them. Lord Jesus! let material objects, things of sense be eclipsed in the light of immortality, that we may see 'all things new'—as they are!

Faith lends its realizing light,
The clouds disperse, the shadows fly;
The Invisible appears in sight,
And God is seen by mortal eye.

Religion does not make us apathetic, or impair or cool our affections, but has the opposite effect; and at the same time, provides against the over-tension of the feelings by balancing our sorrows with the assurance of a far more exceeding and an eternal weight of glory. That glory is an essential part of our religion—that towards which it tends, and which in fact constitutes its maturity and final development. Let us consider the scene presented to us and strive to enter into its spirit. There is no presumption in regarding it as our own; but much in supposing we can live worthily without realizing it as our own, without its quickening and attractive, assimilating influence. It is said that on approaching some of the isles of the tropics, the breezes which blow off their shores, are so laden with perfume that the mariner scents it far off on the sea, and is thereby cheered on his voyage. But O how much more are saints al-

lured to brighter worlds by the contemplation of their surpassing blessedness, the echo of their songs and the personal loveliness of their Divine Lord! There are several representations of the state and employment of the redeemed, but all are pervaded with one spirit and amount to the same thing. There is variation in the phrasing, scenery, and accessories, but all conspiring to set forth the security, rest, happiness, and holiness of heaven. The three selected are perhaps the most comprehensive and instructive.

The first thought to be pondered is the *locality* represented—it is the *Divine Presence*. Here, that Ineffable Presence cannot be borne—no man can see it and live, the vision is too dazzling—above the brightness of the sun; and feeble flesh would sink prostrate. But the spirit or even the risen body labours under no such incapacity, but purified from sin and its effects, it gazes upon the glory and gazing lives. The sight is immortalizing. There is no cloud between. 'They see His face' in open, full, immediate vision, which is rapturous and transforming. Redeemed man is privileged with a more *perfect sight* than even angels. Hence we have such assurances as these—the language of which involves more than ever human heart conceived, and that language will be far exceeded by the reality,—'Where I am, there shall my servant be.' 'I will receive you to *myself*.' 'Enter into the joy of thy Lord.' Here saints abide under the shadow of the Almighty, but that shadow is light itself; hereafter they shall abide in the blaze of the meridian splendour of Jehovah. This passeth knowledge, but it is not too much for Him to do for those who are one with his Son, and are become *like* Him.

The next thought is their *State*. They worship. They stand or they bow before the throne. The attitude is one of entranced worship, expressive of supreme admiration and love. The erect posture exceedingly befits *such* worshippers—having gotten the victory, and harmonizes with the Spirit's call to the church 'Stand up and praise the Lord.' But the worship of heaven is in harmony with the place

and the proximity of its inhabitants to the object of their worship. And accordingly we read, *They Sing*. There are various modes and styles of singing, and that term may very fairly be taken to include chanting and all other varieties which tend to adapt song to the varying features of the mind, and to perfect its influence. We cannot doubt that man was made to sing, as truly as the birds—or as flowers to reflect the hues of the unfolding morn, and scent the air. We must not judge from what man is now, when the instrument is unstrung, cracked by sin, and after the hereditary degeneracy of hundreds of generations. When God made man he was perfect in every organ and capacity, and 'very good.' He that formed the ear constructed it to discriminate sounds and harmonies: he that gave man voice made the tongue his 'glory,' and modulated that voice and tuned its organs so as to be capable of giving forth the sweetest concords, the most thrilling strains, the most exquisite inflexions; and he who made the heart fashioned it to a susceptibility of thoughts and emotions, which demand and find due expression only in song. Song is as integral a part of a perfect humanity as light or speech, and therefore must have been an original endowment. Pre-eminently the tongue as the vehicle of thought must be our glory, and the higher and purer the passions of the soul, the more necessary that they should have for their embodiment a rhythmical language. When then God 'makes all things new,' and makes a spiritual and glorious body, we may be sure it shall be endowed with a power of music, surpassing that possessed by any of earth's children since the fall, and compared with which even a Jenny Lind would become mute with shame. 'Spirits made perfect' must be equally endowed—perfect in thought and feeling; and, having the most exquisite facilities of vocalization, they doubtless pour out their praises in a manner which to us is unimaginable. Beautifully has it been said, 'What a mystery is music—floating between earth and heaven, falling upon this world as if a strain from that above, and ascending to that as a thank-offer-

ing from ours. It is God's gift, and too lofty for anything but his praise, too near to the immaterial to be made the minister of sordid pleasure, too clearly destined to mount upward to be used for inclining hearts to earth. She is the most innocent companion of the loves and the graces. Music is not pure to the pure only, she is pure to all. It is only by adulterous and forced marriage with words that we can make her to become a minister of evil. An instrument which is music, and music only, enjoys the glorious privilege of being incapable of expressing a single vicious idea or inspiring a single bad thought.' This witness is true, and hence music has willingly become the companion and handmaid of religion, — the profound religious instinct invariably seeking the aid of song in which to clothe itself. But under the Jewish economy it received Divine sanction, and both music and poetry entered largely into the temple service. Day and night the voice of praise rose from human lips, the Holy Ghost himself teaching how to construct the musical instruments, and inspiring the words, and possibly giving the choristers correspondingly splendid voices. God requires the *best* of our nature and that *best* too in its most perfect form, and surely nothing is more exalted and becoming his worshippers than holy song, devotion expressing itself in harmonious numbers, skilfully woven, and breathed in sublime melodious periods.

'Devotion borrows music's tone,
And music takes devotion's wing;
And, like the bird that hails the sun,
They soar to heaven, and soaring sing.'

Says D'Aubigne, 'music and poetry came down from heaven and will go there again,' and another author,

• • • 'love and poetry belong
To Christ the only fount of song.'

Indeed, that great master of human nature, Shakespeare, represents a susceptibility to musical impression as an essential element of the soul's integrity and virtue.

'Nothing so stockish, hard, and full of rage,
But music for the time doth change his nature;
The man that hath no music in himself,
Nor is not moved with concord of sweet sounds,
Is fit for treasons, &c.
The motions of his spirit are dull as night,
And his affections dark as Erebus—
Let no such man be trusted.'

No doubt then that man as first made was full of harmony—an instrument exquisitely strung, ever chiming forth glorious utterances of melody in the ear of Him who is the infinite and only beauty, and harmony, and life, and joy of creation. Only did this cease when sin introduced discord into the soul, and destroyed at once its happiness and instrumental capabilities. The moral glory being lost, the physical perfection was lost too, and now alas, the absence of gratitude, love, delight, and God himself from the soul has forfeited the endowment by which originally man was constituted the high priest of nature, to present its inarticulate praise in words and strains of gushing sublime melody. Our nature's music is now turned into dirges and groaning. Sin has robbed the body of its majesty and shattered its senses—the ear has lost its acuteness and delicacy, and the voice its sweetness, flexibility, and compass, and above all the soul its heaven-born inspiration. Musical genius is now rare, and at best low, and not even a Lind can rise to the ravishing song which mother Eve poured forth every hour in Eden's bowers.

But in 'the restitution of all things' the body shall be reformed after more than its original beauty and perfection, and then shall the listening ear of the universe catch a melody, according to God, which never yet has been heard, and which shall as much exceed the most glorious works of Handel, as they excel the most ordinary street music.

Song is the natural expression of joy, and when the redeemed return and come to Zion, it shall be with singing and everlasting joy upon their heads. Joy that has reached its fullness, and pleasures which are for evermore, may well seek vent for themselves in melody. And this singing shall also itself add to and intensify the bliss. For as man was made for

song, as proved by his voice, which gives him the capability, by the ear which gives him the distinguishing, and by the emotions which constitute the sympathetic response, of music; it is a part of his perfection and condition of his bliss that all his capacities should be appropriately met and called forth and felicitated. And accordingly the Holy Ghost in all the descriptions of future blessedness represents music as entering into it and going to exalt and perfect it. Nay even now—notwithstanding our discordant organs, the Holy Ghost requires melody to the Lord, and under his teaching ‘psalms and hymns and spiritual songs’ always formed a principal part of Divine worship. As by a native instinct, the saints of every age and clime have made use of song and music with which to offer up their devotions to God. We are compound beings, and our bodies equally with our souls are God’s, and accordingly while ‘with the heart we believe unto righteousness,’ ‘with the mouth we make confession unto salvation.’ The most exalted and seraphic piety has thus borrowed music’s tone, and one in the name of the church exclaims ‘Bless the Lord, O my soul, and *all that is within me*, bless his holy name.’ ‘Awake harp and lute.’ [Ps. cl., throughout.] ‘Let every thing that hath breath praise the Lord.’ ‘O for a harp,’ exclaimed the seraphic Rutherford; and of Fletcher, it is recorded that his almost last words were, ‘God is love—it fills my heart every moment. Shout, Polly, shout aloud, I want a gust of praise to go to the ends of the earth.’

Friends! Christianity is inseparable from joy, exuberant, exultant joy—joy running over, joy mounting up to God, and filling his ear with its dulcet and harmonious breath. Praise is comely to the upright, and the voice of rejoicing is in the tabernacles of the righteous. God compasseth them about with songs of deliverance. But observe, it is here *choral music*. Even an unmusical sound if multiplied becomes pleasing, as was remarked of the grounding of arms by 3,000 infantry lately reviewed near London. How much more then the multiplication of truly musical sounds! Our grand concerts

give a faint idea of what shall be when 10,000 times 10,000 stand up before God, pouring forth in unbroken chorus the high anthems of their worship, each chorister more exquisitely exact and mellifluous than the most perfect instrument or voice ever heard on earth. The sublimity and perfection of their song are denoted by the words ‘the harps of God, and its grandeur and volume by those other ‘as the voice of many waters.’ Then and there indeed shall a ‘joyful noise’ be made, making ‘the voice of His praise glorious.’ There shall a chorus swell which shall never be silent but ‘take the entranced soul and lap it in Elysium.’

Their song is of *Victory*. This is imaged by their bearing palms. Never were there such great victors, and never have there been such poems sung. Earthly conquerors are but children exulting over petty successes, and their songs are vastly beyond their achievements. But these are such as the universe admires and God himself crowns, and their song is always beneath its theme. They have got the victory over death, the great reaper of the earth—the conqueror of all earth’s conquerors, at whose touch all human might and glory crumble into dust. True, saints even now have an anticipative victory and can challenge death, demanding ‘Where is thy sting?’ ‘Are you afraid to look death in the face?’ said one to a dying child, eleven years of age? ‘Oh no,’ was the reply, ‘I am not at all afraid, for *He that died is risen again*.’ And, said our venerated friend only a few weeks before her removal, ‘I have not the least fear of death.’ Here was death conquered by faith, a real, substantial conquest, which would only be degraded (if degraded it could be) by comparison with any even the most splendid victory celebrated by historians or poets.

A victory over Satan. I don’t mean that Satan is not foiled and worsted even now. But he is here defeated only to be assailed again in another form. The Christian’s course is a succession of conquests only to be terminated with life. But the saints in our text have a final victory and shall never more be annoyed by any adversary. Did Israel triumph over Egypt

when the pursuing army were drowned in the Red Sea, whose waters rolled their corpses on the beach? How much more exultantly shall they triumph and sing who, having 'done all,' stand, and receive at Jehovah's hand the palm for the sword, and are greeted as final conquerors. Then is brought to pass the saying 'God shall bruise satan under your feet shortly'—in a sense never to be realized on earth. No more shall it be said 'we wrestle against principalities, and powers,' &c. No. They have fought out their last fight, and having overcome through the blood of the Lamb, the serpent's head is for ever bruised.

Victory over *Sin*—not only its pollutions, but its vexations, personal and relative; and all its consequences. No fear—no possibility of defection—their purity can never be sullied, their faith, and love, and zeal are incapable of flagging. 'Sin, my worst enemy before,—shall vex my eyes and ears no more.' The white robes which they wear indicate their spotless holiness—'without spot or blemish or any such thing.' Like Christ in personal character, and one spirit with Him.

Victory over the *Grave*. The body which died and was sown in the earth, a natural body, is raised a 'spiritual body,' and that which was once encompassed with infirmity and fettered by limitations, is clothed with power and made like unto Christ's *glorious* body—even that body which the apostles saw in the holy mount, which blinded Saul near Damascus, and which John gazed upon in apocalyptic vision. What a prospect! But it is sure, and no fond dream. The body was bought as well as the soul, and the body is for the Lord, and the Lord for it, and in accordance with this wondrous relationship believers are predestinated to be conformed to the image of God's dear Son, and the glory of the exalted Saviour is to invest His saints, so that He may stand confessed, visibly and demonstrably 'the first-born among many brethren.' But even now, the hope of this is inspiring, and by faith

saints triumph over the grave beforehand. 'We are saved by hope,' says the apostle, and our hope is gladness, and blooms with immortality. This is no exaggeration, but the proper, normal effort of fellowship with Christ, and the inhabitation of the spirit; the natural yearning of the heaven-born soul is after heaven and God, and this is itself a *bliss*, and bliss-inspiring. The Rev. Mr. Osborne, when dying, sent for a brother minister, whom he wished to inter him. 'Tell the people,' said the dying saint, 'when the coffin is lowered into the grave, that brother Osborne goes down into the grave with a smile, and he will come up again at the resurrection with a shout.'—'I am going,' said another dying saint, 'where every honest man ought to go at night: I am going home, and I have got a good home to go to.' Bold and ecstatic as is this language, the apostle fully warrants it when he affirms that 'death is *ours*,' that we are 'more than conquerors,' that he that believeth hath eternal life abiding in him, by virtue of his oneness with his risen and ascended Head. Love is stronger than death—faith views death as bridged over, as virtually set aside, superseded by immortality—swallowed up in victory. But O when Christ fulfils His own promise, to 'make all things new,' and to exhibit His church as 'a diadem of beauty,' even the crown of His rejoicing—when it shall be made manifest to all worlds that God Himself has triumphed over satan and hell's utmost malice, and made even their 'war in heaven,' and onslaught against the church on earth, to promote His church's benefit, and to issue in His own greater glory, O what shall be the jubilee, and how splendid and absolute the victory,—a victory which no numbers can celebrate, no rapture exceed. 'The glory of the liberty of the children of God,' shall be also the ineffable joy of the Lord Himself, His visible and final triumph over all mundane evil.

(To be continued)

PASTORAL VISITATION.

It will be acknowledged by all that no employment can be more important in itself, or more momentous in its consequences, than that of the Christian ministry. How many qualifications are essential to form the character of a messenger of God to a fallen and rebellious world! In the purity of his morals, the ardour of his affections, and the intenseness of his zeal, the Christian minister ought to resemble the angels of God. In contemplating the pastoral work, the apostle asks, 'Who is sufficient for these things?' Ah who? For the duties which imperatively demand the pastor's attention, and their due fulfilment leaves his office no sinecure, they are sufficient to occupy all, nay, far more than all his time and his powers. Indeed,

'Tis not a cause of small import
The pastor's care demands;
But what might fill an angel's heart,
And filled a Saviour's hands.'

But I would more particularly direct attention in this paper to the importance of pastoral visitation; the visiting the members of the church over which he presides. This is a duty which requires the utmost care, lest his visits degenerate into mere idle amusement, or ceremonious courtesy, into mere frivolous and gossiping calls.

Scripture represents him as a shepherd. As such he is expected carefully to watch over the flock. In humble imitation of his Divine Master, he must seek the wanderers, and endeavour to restore them—the heady and the rebellious he must rebuke. The weak, inexperienced, and dejected must be comforted and encouraged. He must also be careful to look well to the defences of the fold, that no beast of prey break in upon the flock and injure those that are weak, and especially the lambs, who are inexperienced and feeble. These are some of the duties which demand unceasingly the shepherd's care and vigilance. But when the minister of the gospel is designated a shepherd, it must not be forgotten that the term is figurative, and to be interpreted with such qualifications as the nature of the case may

demand. As a good minister of Christ, he will treat with equal courtesy the rich and the poor. He will give to all practical evidence that the law of kindness is written upon his heart: to visit the afflicted and carry the consolations of religion to the house of mourning, he will feel are duties which Christian love dictates, which it would be inhuman to disregard. As a faithful pastor, he will at all times demonstrate that he is prompted by the noblest feelings of the heart to promote the interests of his people, that he can weep with those that weep, and rejoice with those that rejoice. But then, too much must not be required of him on the subject of pastoral visitation, especially if his church and congregation be numerous. The visiting from house to house would absorb more time than any man could command, unless he neglected his home, his studies, his private affairs, and lived the life of a perfect vagrant. Christianity does not authorize her disciples to regard the pastor as the mere drudge and vassal of the multitude, nor does she inculcate the duty of a system of regular and periodical visiting, and that as the pastor of the church, he ought to form an intimate acquaintance with all the members of the Christian society over which the Head of the church has called him to preside. Even his great Master did not thus. He had His disciple whom He loved, and His chief intimates distinguishable from the rest of His twelve apostles. It is a fact that almost all the quarrels among Christians, in nine cases out of ten, have arisen out of excessive intimacy. Our Saviour, aware of this, cautioned the seventy disciples against gossiping, when He sent them out to preach the gospel:—'In the same house remain, eating and drinking such things as they give, for the labourer is worthy of his hire.—Go not from house to house.' And the apostle says in the language of censure, 'And withal they learn to be idle, wandering from house to house; and not only idle, but tattle also, and busy-bodies, speaking things which they ought not.' Ought not the habits

of a pastor to be in unison with these precepts of the New Testament, and that with regard to them as well as other things, he should be an ensample to the flock. The flock will derive more benefit from the fruits of his secret devotions and studies, than from an incessant frequency of visitings, which from their frequency are apt to degenerate into mere gossiping.

A right-hearted pastor will always be accessible to the members of his church, but let him not submit to be drawn from his high and sacred duties by the clamour of the unwise or the disaffected, nor by the slanderous report so freely circulated by a few individuals smarting under pastoral reproof,—‘He is all very well in the pulpit, but he is an idle shepherd, he never visits his flock, he never visits *me*.’ No, to visit such persons would only subject the pastor to ignorant, rude, and contemptuous treatment. ‘Ah, I gave it to him,’ say they; ‘I told him plainly what I thought of him—that he was an idle shepherd.’ Who can visit such persons as these? Some persons imagine that their pastors have nothing else scarcely to do but to devote hours to sit in their parlour or kitchen, and entertain their guests at their table. And should themselves, or any of their family be ill, they feel

grieved if their pastor allow a few hours to pass away without paying them a visit. Such persons ought not hastily to infer that he has neglected them, nor charge him with a violation of pastoral duty until they have fulfilled the express direction of Scripture:—‘Is any sick among you? let him call for the elders of the church.’ Without attending to their duty, they blame him for a fault which he has not committed. They run from house to house inflaming the minds of others with exaggerated statements, and industriously fan a spark of fire, which has fallen from their own tongue, into a burning and devouring flame.

It is of importance that the members of churches had just and scriptural views of this subject. They would not then form unreasonable expectations of their pastors. They would learn to distinguish between what was matter of duty on the part of a pastor, and what was merely left to his taste, his prudence, or his courtesy. Nor would they so often be the dupes of cant and hypocrisy to an interested order of men, which infests, as in former times, the church of God,—‘Of this sort are they which *creep* into houses, and lead captive silly women laden with sins, led away with divers lusts.’

ALPHA.

INTELLECTUAL PROGRESS.

No. I.

MORE than three thousand years ago a whole nation of slaves was encamped on the shore of the Red Sea. A marvellous fact was that, and a marvellous sight too. That multitude, mighty as it was, was craven-hearted almost to a man. In mortar, and in brick, and in all manner of service in the field their lives had been made bitter with hard bondage. The iron-hearted despot of Egypt had destroyed that last refuge of the miserable,—*hope*. The air of Goshen was laden with the sighs, and cries, and groans, of the children of Israel. At length a deliverer appeared among them. His qualifications were two-fold; he was

mighty in word, and in deed. This man, after repeated efforts, sufficiently arouses the national spirit of the Hebrews as to induce them to attempt their escape. Under his guidance they arrive at the border of the Red Sea, when, to their utter consternation, they hear that they are pursued. There they are, a mighty multitude, men, women, and children; the sea before them, hemmed in on either side, and an armed host, the pride and strength of Egypt, rushing on behind with the rapidity and destructive fury of a whirlwind. How can they escape? It appears impossible. Hope has vanished from every heart but one.

A long, wild, wail of despair rises from that vast crowd. What can they do? They are bewildered, confounded, to all appearance lost. But amid all this, the master-spirit of that host is calm. Never was faith more sorely tried. Never was faith more gloriously triumphant. Faith at times gives strange advice. 'Stand still and see the salvation of God.' To heaven he looked; from heaven help came. Approaching the sea, Moses lifted up his rod, and stretched his hand over the waters, and they parted hither and thither. Pointing with his rod between these marvellous walls to the opposite shore, he commanded the people to go forward. They went forward, and reached the opposite shore, but the Egyptians attempting the same were drowned. Thus this four-fold difficulty was surmounted, deliverance was effected, and hope and joy succeeded to sorrow and despair.

Such is life: now cloud, now sunshine; sometimes all cloud, as it was to Israel on the Egyptian side of the Red Sea; sometimes all sunshine, as it was for a time on the Arabian shore. There is, however, one lesson of life written in this transaction, which it would be well for every Christian to learn and practice. That lesson is *progress*: progress however dark the way, and however insuperable the difficulties.

It will be our aim to offer a few remarks on the subject in its relation to our intellectual constitution. What we are intellectually, what we are capable of *becoming*, and, therefore, *what God expects us to be*, is to many sincere Christians a terra incognita, an unknown region. Such ought not to be the case. To contribute a little light on this much neglected but important subject, we will endeavour to explain and enforce the following propositions:—

Every Christian is endowed with certain intellectual powers.

These intellectual powers are capable of indefinite improvement.

God holds us responsible for the improvement of these powers to the utmost extent of which they are capable.

To the first of these propositions will we confine our remarks in the present paper:—*Every Christian is endowed with certain intellectual powers.* Astonishment has often been expressed that men know so little of each other. It should be a matter of greater astonishment that the believer in Christ knows so little of himself—of that nature, and those powers with which God has endowed him. Great numbers of subjects secure from him at least a degree of attention; but of himself, a subject ever at hand, his knowledge is the most limited and superficial. To many, everything distant seems to possess a fascination, a charm; while things near at hand, equally wonderful—perhaps more so—are treated with cold neglect. The power of attraction, in a subject requiring thought and study, seems to be in proportion as the square of its distance *increases*, thus reversing in mind the great universal law of matter. As Christians, such folly ought not to be ours. We may be ignorant of many of the sciences. We may not be able to tell the age of the world in which we live, or the number of the stars, nor call them all by their names—we may not be able to determine the path of a comet, nor the time of an eclipse, and we may be excused all this ignorance; but ignorance of ourselves is inexcusable.

* Man I know thyself. All wisdom centres there:
To none man seems ignoble but to man:
Angels that grandeur, men o'erlook, admire:
How long shall human nature be their book,
Degenerate mortal! and unread by thee?
The beam dim reason sheds shows wonders there;
What high contents! illustrious faculties!
But the grand comment, which displays at full
Our human height, scarce severed from divine,
By heaven composed, was published on the cross.*

It was no rhapsody, but a simple realization of the fact that man possesses gigantic mental powers, which made one of England's greatest poets exclaim:—'What a piece of work is man! how noble in reason! how infinite in faculties! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god!'

Without attempting to enumerate the whole of the mental powers with which God has endowed man, we remark that every person possesses the

power of *attention*, or the power of fixing and keeping the mind fixed on a thought or a subject. Then there is *memory*, which has been called 'the daughter of attention'—'the store-house of the mind, the garner of facts and fancies;' or that power by which we live the past over again. Then there is the *imagination*, 'parent of poesy and song,' 'which bodies forth the forms of things unseen,' and which creates and constructs forms, ranging from the most beautiful and attractive, to the most terrific and repulsive. There is also the *judgment*, or that power by the exercise of which we affirm or deny one thing of another; and the *conscience*, or that faculty 'by which we have ideas of right and wrong, and correspondent feelings of praise and blame;' and the *will*, or 'the determination of the mind to do, or not to do, something which we conceive to be in our power.'

These are a few of the intellectual powers with which God has endowed every man. Thus constituted, man occupies a position in the scale of being incomparably higher than that

of any other creature in this world of ours. Our subject, however, leads us to look at ourselves, not merely as possessing these mental powers, these 'illustrious faculties,' but as redeemed ones, as renewed and sanctified ones. We must look at ourselves in the light of the cross; as not in nature, but under grace; as not under the guidance of our own unaided powers, but as under the guidance of the word and Spirit of God;—having a perfect code of laws, a perfect teacher and guide, and an Almighty helper. This element in our subject raises us to a sphere beyond the ken of mere natural vision, and involves responsibilities of an equally high order. 'Spirits are not finely touched but to fine issues,' *i.e.*, for great ends or purposes. Christian spirits are finely touched, and the issues in regard to Christians, if they improve their powers as they ought, will be great and glorious. They will 'fill eternity the next to God'

'Nearest the throne, and first in song,
Man shall his hallelujahs raise;
While wondering angels round him throng,
And swell the chorus of his praise.'

THE FALL OF JERUSALEM.

IN FOUR CHAPTERS.

CHAPTER II.—QUARREL ABOUT CÆSAREA. VESPASIAN APPOINTED GENERAL. JEWISH FACTIONS. VESPASIAN EMPEROR AND TITUS GENERAL. THE PASSOVER AT JERUSALEM. ASSAULT ON THE CITY—DESTRUCTION OF THE FIRST AND SECOND WALLS.

Albinus was recalled in the year 64 A.D., and Gessius Florus was appointed governor in his stead. It was under this man's administration that the war broke out which led to the complete destruction of the city and people.

It was in this way. There was a quarrel between the Greeks and Jews respecting a claim of property to Cæsarea, and the right of citizenship. The matter was referred to Nero, the Roman Emperor. It was decided in favour of the Greeks. This was the signal of tumult. This event took place in the year 66. In consequence

of additional insults offered to the Jews, by Florus, the whole country was soon thrown into a ferment of excitement. The castle of Massada was seized, and the Roman garrison destroyed. This act, with the refusal of Eleazar, to offer any more sacrifices in the temple, in behalf of the Romans, amounted to an open declaration of war. The revolt now became general, and Cestius Gallus, governor of Syria, marched a powerful army into Palestine, which committed great ravages on its way to Jerusalem. He attacked the city on the north, and set fire to

Bezetha, and had he followed up his measures, might have taken the city. 'But,' adds the historian, 'for the wickedness of the people, God suffered the war not to come to an end at this time.' Cestius hastily retreated, and the Jews pursued him, and completely routed his army on the 8th November, 65. In this expedition the Jews obtained many of the engines of war and arms, which afterwards enabled them to prolong the defence of the city.

A great general once said, that nothing worse can befall an army than a victory, except a defeat. This remark was illustrated in the Jewish war; for they now became excited and confident in their success. As soon as Cestius had arrived in Syria, he sent word to Nero, that the Jews were in open revolt. The Emperor was in Achaia attending the Olympic games. He at once appointed Vespasian to conduct the war in Judæa. The army assembled during the winter at Ptolemais, and with the auxiliaries amounted to 60,000 men.

A provisional government was now formed at Jerusalem. The city was committed to the care of Joseph, the son of Gorion, and Ananus the high priest. The defence of the provinces was arranged as follows:—Galilee was assigned to Josephus, the historian; Manasseh was entrusted with the command of Perea; Joseph, the son of Simon, was appointed over the district around Jericho; and John, the Essene, to that of Thamna.

In the spring of the year 67, Vespasian commenced operations, and consumed the remainder of the year in reducing Galilee. The chief feature of the campaign was the capture of Jotapata, which Josephus defended for forty-seven days, and in which 40,000 persons perished. At the success of the Romans, all Judæa was thrown into a state of alarm and consternation. The bonds of government were broken and universal discord reigned.

Vespasian marched to Cæsarea, and there remained, quietly giving refreshments to his troops, and when urged to press forward to Jerusalem he remarked, 'It was far better to let the Jews destroy one another.'

We will now, if you please, leave the army at Cæsarea, and take a glance at the city itself, and see what is going on there.

Jerusalem at this time was divided into two contending factions. One party advocated pacific measures, and was under the control of Ananus, the high priest. The other party would not entertain the idea of giving in to the Romans. These were called Zealots, and were headed by Eleazar. While these were contending, another faction obtained admittance into the city. This party was headed by John of Galilee, a man of notorious character, and who was destined to be a scourge to the whole city. At first he pretended to be mediator between the two factions, and obtained the confidence of Ananus and the people. Eleazar and the Zealots occupied the temple. John was sent by the citizens as an ambassador from them, to treat with the Zealots in the temple. Having gained admittance into the sacred edifice, he at once threw off his mask and identified himself with Eleazar, and defied Ananus and the people. While things were in this state, the Zealots secretly sent messengers with a letter to the Idumæans, and represented that Ananus was about to deliver up the city. They assembled to the number of 20,000, and came in great haste to Jerusalem. Ananus, with his guards, refused their admittance. But, during a thunderstorm in the night, the Zealots stole out of the temple, and opened the gates of the city, and admitted the Idumæans. A most terrible conflict ensued. The guards of Ananus, to the number of 8,000, were put to death, and in a short time 12,000 of the nobles and persons connected with the best families were slain. At length the Idumæans grew weary of these scenes. They now perceived the true character of the Zealots, and commiserated the party of Ananus against whom they had turned their arms. Rather than share in such contests any longer, they resolved to retire from the city. Jerusalem was now left in the hands of the two unprincipled leaders of the Zealots. They plundered the houses, and gave themselves up to all kinds of vicious indulgence. Anarchy

and riot were becoming universal, and the citizens gladly admitted another faction into the city. This faction was led by the bold and fierce Simon, the son of Gioras. He was an Idumæan and had been a leader of banditti. He was welcomed with acclamation by the people, who panted for deliverance from the low cunning and brutal insults of John. The entire city was again divided into three factions. Simon occupied Mount Zion, with 15,000 men; John the lower city, with 6,000; and Eleazar the temple, with 3,000. The holy city now became a theatre of discord. All the worst passions of human nature were let loose, and mingled in confusion. Unclean spirits returned from 'walking through dry places,' and took possession of the people. Robbery, bloodshed, and death were of common occurrence. The kingdom was divided against itself, and terror and destruction seemed to be fast eating into the heart of the city.

We left Vespasian with the Roman army at Cæsarea; and now a great change took place in the order of the arrangements there. Nero, the Roman emperor, was no more. His life had been stained by crimes of the deepest dye. He had persecuted the Christians unto death. His name was loathed by his own subjects. Hated and abominated, he abruptly and violently left the world. Nero was succeeded by Galba, who reigned but a short time. At his death there were two aspirants to the imperial purple, Otho and Vitellius. They met in battle and contended for supreme dominion. Vitellius was beaten in the first engagement, in the next he was victor. Otho stabbed himself, and left the power to his opponent. Vitellius gave himself up to the pleasures of the table, and the Roman people became disgusted with their ruler. Vespasian was now, therefore, proclaimed emperor at Alexandria, and in a short time all Syria invested him with the imperial purple. He left the scene of war in Judæa, and went to Rome to take possession of his new dignities and dominion, and the management of the campaign was left in the hands of his eldest son Titus. Those events took place in the years 68 and 69.

Titus, who had accompanied his father as far as Alexandria, returned at once to take charge of the army, and carry on the war in Judæa. He arrived at Cæsarea early in the year 70. The history of the Jews during the year 70 is the most awful page in the annals of the world. It is like the roll of Ezekiel, 'written within and without with mourning, lamentation, and woe.' During this year, those solemn and awful prophecies which had been uttered by Christ during his last visit to the guilty city, had their literal fulfilment.

As the spring drew on, Titus began making his preparations to advance against the rebellious and hapless city. Nature was putting on her gorgeous robe. The hills were being covered with beauty. The valleys were teeming with life, and vocal with song. 'For, lo the winter is past, and the rain is over and gone; and the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in the land.' The bright sun, the balmy breeze, the blue heavens, the silvery streams, the emerald hills, all unite to give a rich beauty to the landscape. 'Here every prospect pleases, and only man is vile.' At this interesting season of the year the whole nation seemed to be in a state of motion.

The passover, one of the great Jewish festivals, was now approaching. At this time, therefore, Jerusalem was the great centre and climax of attraction. From all civilized nations worshippers came to celebrate this feast. 'Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judæa, and Cappadocia, in Pontus and Asia, Phrygia and Pamphylia, in Egypt, and in the parts of Lybia about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians.' On the hill sides, and along the deep glens there might be seen groups weary with travel, and wending their way up to the house of God. One band joins another, and they go from strength to strength, till every one appears in Zion before God. Listen to their united voices as they catch a glimpse of the golden temple:—'I was glad when they said unto me, let us go into the

house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together. Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David. Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God, I will seek thy good.' Alas! well might they now say, 'pray for the peace of Jerusalem,' for within terror was reigning, and without a storm of war gathering.

The splendid city of Cæsarea, where the army of Titus was stationed, was now the scene of great excitement. The glittering eagles were to be seen on every hand, and the marching of troops in every street. The time has come for the great general to lead them forth to battle. The sight is one of surpassing magnificence; kings thought it an honour to be there. The signal is given, and the whole army is in motion. Josephus gives the following description of the order of march: 'The auxiliaries that were sent by the kings marched first, having all the other auxiliaries with them; after whom followed those that were to prepare the roads and measure out the camp; then came the commander's baggage, and after that the other soldiers, who were completely armed to support them; then came Titus himself, having with him another select body; and then came the pikemen, after whom came the horse belonging to that legion. All these came before the engines; and after these engines followed the tribunes and the leaders of the cohorts, with their select bodies; after these came the ensigns with the eagle, and before those ensigns came the trumpeters belonging to them; next these came the main body of the army in their ranks, every rank being six deep; the servants belonging to every legion came after these; and before these last their baggage; the mercenaries came last, and those that

guarded them brought up the rear.'

The army marches through Samaria as far as Gophna, and remains there for the night. They then go to a place called the Valley of Thorns, where they encamp. They are about four miles from Jerusalem. Titus leaves the main body of his army here, and selects 600 of his best horsemen, and goes forward to view the city. He approaches it at the north-west corner, near the tower of Psephinus. The Jews have been apprised of his approach, and a great number rush forth and assault him. More than once his life was in extreme danger. He now conducted his horsemen northward to a place called Scopos. It was an elevation which commanded a complete view of the city,—hence its name. The eye of Titus ranged over the magnificent view. Close at hand was Bezetha, a suburban part of the city; beyond was Acra, with its close crowded dwellings; to the left of which was the gorgeous temple, which shone like the sun of the city, and farther to the right were the marble towers and stately palaces of Zion. In this place Titus fortifies his camp, and other legions now join him.

The near approach of the enemy without began more and more to attract the attention of the citizens within. Hitherto the factions had shown a deadly hatred to each other. They had made the streets to run down with blood. They had burnt the corn and wasted the provisions. They had polluted even the holy temple itself. The sight of the Romans induced them to lay aside their enmity for a time. They saw that division was weakness and unity strength. 'What do we here,' say they, 'and what do we mean when we suffer these fortified walls to coop us in, that we shall not be able to breathe freely? While the enemy is securely building a kind of city in opposition to us, and while we sit still within our own walls, and become spectators of what they are doing, we are only conquerors against ourselves, while the Romans are like to gain the city without bloodshed or sedition.' Accordingly they unite their arms, and rush out and attack the enemy. Their wild disorderly movements at

first alarm the Romans. Their ranks are broken, and they are obliged to retreat. The march of the Romans seemed to the Jews to be a flight, and as the watchman placed on the wall gave a signal by shaking his garment, there came out a fresh multitude of Jews, and that with such mighty violence, that one 'might compare it to the running of the most terrible wild beasts.' The Romans retire to the hills, and thence drive back the Jews, who return to the city.

The war without ceased for a time, and then the seditious within were renewed. The bond of union was broken and the factions were again at enmity with each other. At the feast of unleavened bread, Eleazar, who held the temple, opened its gates to admit the worshippers. John and his party, under pretence of devotion and great sanctity, enter with daggers and other weapons under their garments. When inside they throw aside their garments, and appear in their true characters. The people became panic-stricken, and the Zealots, regarding themselves as the only objects of hatred and destruction, escape into the vaults of the temple. 'And thus that sedition, which had been divided into three factions, was now reduced to two.'

Titus began to make preparations on a large scale for taking Jerusalem. He cut down trees round about the city. He threw down the hedges and walls which the people had made about their gardens and groves, and cut down all the fruit trees that lay between them and the city wall. He demolished the rocky precipices with iron instruments, and made all ready to attack the city walls.

Having spent a week in making these preliminary arrangements, on the 22nd of April the siege commenced. The army encompassed the north and north-west parts. A legion was stationed on the east, on the slope of the mount of Olives. The Jews assembled in crowds on the walls, and mounted their towers to watch the movements of the Romans. They adopted crafty tricks to divert their enemies from their work. A number pretended that they were excluded from the city, and expressed a

wish to come over to the Romans; and when the latter drew near to them the Jews fell upon them with great fury. This deception only tended to irritate the minds of the Romans. Titus surveyed the walls on the north-west side of the city, in order to find the weakest and least defended part. He decided to make the assault on a place near the monument of John, the high priest. The military engines were moved forward. The city in this part was comparatively thinly populated, and the strength of the fortification not so great as in other places. The mighty battering rams began to beat against the wall, and the sound thundered through the city. Besides the battering rams they used engines for hurling javelins. John and Simon again throw aside their personal hatred, and join their forces for the common defence of the city of God.

The Jews brought the engines they had taken from Cestius, and planted them on the walls, but not knowing how to use them expertly they were of little service. Stones and darts and javelins were hurled by both parties. The Jews rushed out through their gates and made furious assaults on the troops. Titus now erected three towers fifty cubits high, in order that they might be above their enemies, and might thence drive them from their walls. In the dead of night one of these towers fell down, which making a tremendous noise greatly terrified the Romans.

A fortnight had now been taken up in fighting, but still the outer wall was untaken. Titus seized one of the Jews and crucified him in the presence of the others, hoping to alarm them in this way. They began to grow weary of fighting and resistance, and relaxed their efforts. The Romans brought up their great battering ram and a breach was made in the wall, and on the 7th of May they entered the city.

The Romans pitched their camp in a place called the camp of the Assyrians, and the order was given to attack the second wall. The Jews fought with desperate fury. Myriads of people were seen on every side. John of Galilee occupied the northern part of

the city, including Fort Antonia and the temple, Simon defended Mount Zion. The engines were brought up against the wall and in five days after the capture of the first the second wall was taken. The part of the city now entered was most densely populated, the streets were narrow and the houses packed close together. The tradesmen and working classes resided principally here. The aristocracy inhabited Zion, the democracy Acra. Zion would correspond therefore in this respect to the west of London, and Acra to the east.

Titus, being anxious to save the city and temple, did not press forward, nor set fire to the houses. The Jews interpreted his delay to his weakness. He tried to conciliate them and get them to surrender. But seeing the heathen standards so near their holy temple, they became frantic with a kind of religious frenzy. The seditious cut the throats of all who talked of peace,

and dashed themselves headlong among the enemy. The Romans were now in great danger. They had neglected to enlarge the opening in the wall, and the Jews coming upon them with such swiftness, were obliged to effect a retreat. The loss sustained was considerable. Having driven the Romans outside the second wall the Jews made the most of their triumph. They shouted for joy and the city rang with acclamations of victory. They covered themselves with their armour 'and made a wall of their own bodies over against that part of the wall that was cast down.' But the steadfast Romans were not to be borne down by the stubborn Jews. The attack on the wall was renewed. The fight lasted three days, and on the fourth Titus entered again, drove back the Jews, battered down the entire wall, and brought the lower city completely under his power.

Scripture Illustrated.

BROKEN CISTERNS, &c.

'Be astonished, O ye heavens, at this, and be ye horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water.'—Jer. ii. 12, 13.

No comparison could more keenly rebuke the madness of a people who changed their glory for that which did not profit. The best cisterns, even those out in the solid rock, are strangely liable to crack, and can never be depended upon as sources of supply; and if by constant care they are made water-tight, yet the water, collected from clay roofs or from marly soil, has the colour of weak soap suds, the taste of the earth or the stable, is full of worms, and in the greatest need is sure to be dry. The foolish people, then, were like those who neglected the sweet, fresh water of the spring,

and preferred drinking out of a stagnant cistern, that, filthy as it was, might chance to be dry when most wanted.

THE OLIVE FLOWER AN EMBLEM OF FALSE TRUST.

'He shall cast off his flower as the olive.'—Job xv. 33.

WHAT is there in the casting off of olive flowers which can illustrate the rejection and ruin of those who trust in vanity, for which purpose Job employs the figure? The answer is simple. The olive is the most prodigal in flowers of all fruit-bearing trees. It literally bends under the load of them. But then not one in a hundred comes to maturity. The tree casts

them off by millions, as if they were no more value than flakes of snow, which they closely resemble. So it will be with those who put their trust in vanity. Cast off, they melt away, and no one takes the trouble to ask after such empty, useless things—just as the olive seems to throw off in contempt the myriad flowers that signify nothing, and turns all her fatness to those which will mature into fruit.

THE USEFULNESS OF THE OLIVE IN SYRIA.

'Although the labour of the olive should fail, yet will I rejoice in the Lord, I will joy in the God of my salvation.'—Hab. iii. 18.

THE olive tree is of slow growth, and bears no berries until the seventh year; nor is the crop worth much until the tree is twelve or fifteen years old; but then 'the labour of the olive' is very profitable, and will continue to yield its fruit to extreme old age. It requires little care or labour of any kind. Vineyards forsaken die out almost immediately, and mulberry orchards neglected run rapidly to ruin; but not so the olive. Large trees, in a good season will yield from ten to fifteen gallons of oil, and an acre of them gives a crop worth £10. The olive is indispensable for the comfort, and even the existence of the mass of the community. The oily berry when pickled, forms the general relish of the farmer's dry bread. He goes forth to his work in the field at early dawn, or sets out on a journey, with no other provision than olives wrapped up in a quantity of his paper-like leaves; and with this he is content. Then almost every kind of dish is cooked in oil, and without it the good wife is utterly confounded; and when the oil fails, the lamp in the dwelling of the poor expires. Moreover the entire supply of soap in Syria is from the produce of the olive. Habbakuk, therefore, gives a very striking attestation of his faith in God when he says, 'Although the labour

of the olive should fail, yet will I rejoice in the Lord, I will joy in the God of my salvation.'

PREACHING ON HOUSE-TOPS.

'What ye hear in the ear, that preach ye upon the house-tops.'—Matt. x. 27.

It was customary in the days of our Lord to make public proclamations from the tops of houses which were flat, and constantly used by every family. Our Lord spent most of his life in villages, and accordingly the reference here is to a custom observed only in such places, never in cities. At the present day local governors in country districts in Syria, cause their commands thus to be published. Their proclamations are generally made in the evening, after the people have returned from their labours in the field. The public crier ascends the highest roof at hand, and lifts up his voice in a long-drawn call upon all faithful subjects to give ear and obey. He then proceeds to announce in a set form the will of his master, and demands obedience thereto.

HYPOCRITICAL RELIGION.

'Whose trust shall be a spider's web.'—
Job viii. 14.

HOPK and trust are two of the principal elements of religion. In mock religion they are simulated. The religion of the hypocrite is like the web of the spider. Cobwebs are both common and curious. So common that all have seen them; so curious that few can explain them. Let us look at one, that we may learn the qualities of hypocritical religion,—and observe,

1.—It is slender in its construction. 2.—It is deceptive in its purpose. 3.—It is made to hide the maker. 4.—It is self-evolved. 5.—It is sometimes beautiful, but always useless. 6.—It will surely be swept away. H.

Correspondence.

LETTER FROM REV. T. GOADBY.

To the Editor of the General Baptist Magazine.

*Lawrence, Massachusetts,
February 5, 1861.*

MY DEAR MR. EDITOR,—After traveling to and fro in Canada and the United States for more than three months, I have now settled down for a short time in this thriving little city, and an opportunity seems to present itself of fulfilling a pledge I gave you before I left the shores of Old England. The General Baptist Magazine shall have at least one letter from its 'own correspondent' in America. With that wise discretion for which I hope you will ever be distinguished, you have, I believe, refrained from publishing any of the numerous and somewhat gaseous epistolary documents that I have been firing off at my friends across the Atlantic, week after week, since my arrival in this wonderful country. To this most remarkable instance of forbearance in an all-devouring Editor you are indebted for this present epistle, which if not sufficiently weighty and 'correct' for your invaluable Magazine shall at least have one merit, that of being written expressly for its pages by 'our own correspondent' on his travels abroad.

It may perhaps be as well to begin by saying where I am, leaving how I got here and all the incidents of my journeyings for some future opportunity. The city of Lawrence, Massachusetts, from whence I date my epistle, is pleasantly situated on the banks of the Merrimack. It is about nine miles from Lowell, the city of spindles, and about six and twenty miles from Boston, the metropolis of Yankees. The scenery by which it is surrounded is of the usual New England character. There are round granite hills swelling up on every side; there are woods of stunted pine, and birch, and maple, skirting almost every road; there are

the strange odd-looking band-box frame houses dotting the landscape here and there; and there are, I suppose, in the summer, fields of green grass and waving grain giving a charming variety to the scene. I say, 'I suppose,' because since I have been at Lawrence I have had no opportunity of verifying this tradition. On the common, in the centre of the city, there is a board which tells us to 'keep off the grass,' and I infer from that prohibition that there is grass to be seen hereabout occasionally, though I have seen not a blade at present. Indeed that there is any solid earth at all here I know only by the somewhat gratuitous hypothesis that houses must stand and trees must grow on something at all events as solid as earth, and by the rather unpleasant experiment of 'slumping' down sometimes in my walks about three feet and a half in the snow and meeting with formidable resistance underneath. I guess, therefore, that *terra firma* must be somewhere about, unless she has taken advantage of the deep snow, under which she has been hidden for more than two months, and secretly seceded along with South Carolina and the Gulf States.

The good city of Lawrence itself is of mushroom growth, having sprung up as cities often spring up in this great country in a night. Twenty years ago it was a small village no larger than Barton - in - the - Beans, of immortal memory, now it has two or three ex-mayors, one real mayor, a round half-dozen of aldermen, a full-blown city council, a marshal and a clerk, and 20,000 citizens. The factories that stand on the side of the river, looking with their thousand windows over the slopes where the wigwam of the Red man once stood, and on the stream which the canoe of the Red man once crossed, are fine substantial buildings. One of them, the Pacific, is the largest I have ever seen. It is 800 feet in length, and two thousand looms are, or will be shortly, at work in it. The Peaberton mills which fell down last

January and then took fire, causing so much destruction of human life, are now rebuilt, and look strong enough this time to stand for a century. It is in this city that I am located just now. But do not suppose I am stationary. I move about with the old resileless spirit. On fine clear cold mornings, of which we have many, when the wind blows sharp and keen from the north-west, and a bright Italian sky glows overhead, I may often be seen, staff in hand, issuing forth on the roads over the snow, seeking health and invigoration in long pedestrian excursions, to the utter astonishment of all Yankees, who seem to have lost the use of their legs, and look on a man walking out as so singular and forlorn an object that for pity's sake they usually pull up and ask me to 'hop on' their cord-wood sleds, or jump in their pretty snow sleighs and ride with them. When going long distances I sometimes avail myself of their kind and considerate invitations; to wrap oneself in buffalo robes and glide in a sleigh over the snow, the belt of bells on the horse's back making pleasant music as we jog along, is to an Englishman a novel and an agreeable way of travelling. Besides, to fall in with a real live Yankee, who is stuck all over with notes of interrogation, from his slouch hat to his long boots, is an event of no inconsiderable a character in a day's jaunt.

What I am doing at Lawrence I may state in a few words. I am supplying the pulpit of the First Free-will Baptist Church in this city, made vacant by the death of the Rev. E. M. Tappan in December last. I stay here until March, when I continue my travels west and south previous to my return home in May. The Free-will Baptists in America, like the General Baptists in England, are just now in want of some half-dozen able and efficient ministers to fill the places of those whom sickness or death has removed from their work. Too many ministers kill themselves off quick here by working past their strength. Two devoted and experienced men are now away from their churches worn down by over exertion; and Mr. Tappan is the second or third who has died recently

through incessant and intense application to ministerial duties. Mr. T. was a man of great promise. His loss is a denominational loss. He was but thirty-five years of age, and his early death is a warning to all against attempting too much. On my way from Boston to Montreal, I happened to be present at his funeral. It was an impressive scene. The church was full to overflowing. The coffin, borne by the ministers of the city, was brought up the centre aisle and placed on a table on the pews. The prayers, the addresses, the sermon, the singing, were of the most solemn and affecting nature. The Rev. G. T. Day, of Providence, Rhode Island, preached from Acts xiii. 36. 'For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers.' After the service was over, the congregation was invited to take a last farewell look at the deceased; and part of the coffin lid being open, they passed out by the coffin, gazing upon the pallid countenance of the dead as they passed. It seemed to me, as you may well suppose, a singular custom; but the scene and the service impressed me much, and brought up vividly sad and tearful memories of *another* coffin in *another* sanctuary two years ago, and of those green grassy graves beyond the graceful Gothic archway of the cemetery chapels, where, far away across the Atlantic, a father and a sister sleep side by side. With what strange mysterious yearnings does the heart of the wanderer or the exile dream of the place of his fathers' sepulchres! And to me, a stranger in a strange land, oft sadly comes the thought that I walk even here in the footsteps of the dead; echoes of those footsteps still linger around, and memories solemn but sacred fall like shadows over every scene.

But you will expect to hear from me something of denominational interest—about the Free-will Baptists. I regret to say I was too late for the anniversaries in October. They came off whilst I was on the Atlantic. I have not therefore been able to be present at any large denominational gathering, and can say but little about them as an organized body. I have, however,

visited Free-will Baptists wherever I have found them in my travels. I have attended their festivals, their meetings for conference and prayer; I have heard some of their own ministers preach in their own pulpits; I have witnessed and taken part in the installation of a minister, attended the annual meetings of a ministerial association, and been present and preached at a quarterly meeting; I have visited their printing establishment; I have met with some of their chief men, lay and clerical; and I hope before I leave to visit one or two of their educational institutions. I have done my best you will see to form some acquaintance with them, and on the whole I have been pleased and gratified with the intercourse I have had with them. Wherever I may hereafter go, and however long I may live, my visit to this country will form an interesting and memorable chapter in my life. The Free-will Baptists, though differing from us in some things, are in many respects like us. I have found them, in the main, hospitable, warm-hearted, Christian brethren; having pleasing recollections of Dr. Sutton, and of the deputation we sent out to them from England. There is a good deal of the old-fashioned General Baptist element amongst some of them. While the majority of their ministers are not men of much scholastic attainment, they are, so far as I have seen them, zealous and evangelical preachers of the truth, and there is in the denomination a good share of scholarship and culture of the highest kind. The places of worship belonging to the Free-will Baptists are many of them commodious and elegant; their vestry accommodations being on the whole superior to ours. Internally there is everywhere much regard paid to comfort and appearance, but externally I cannot say much for any of their churches, nor indeed for those of any other denomination on this side the Atlantic. Ecclesiastical architecture has got into strange confusion here; nobody seems to know anything about it; even Episcopalians and Catholics build unsightly edifices. The plan of a tasteful Gothic church does not seem to have been part of the freight of the *Mayflower*. But I sup-

pose improvement in this respect is beginning to show itself. At Montreal, in Canada, are some of the finest buildings I have yet seen on this continent; and the plans of a new Gothic Baptist Chapel about to be erected in the centre of the city by the church of which my uncle, Rev. John Goadby, is pastor, indicate an amount of good taste which I did not expect to see among Baptists in Canada, and which it would be well if some Baptists in England would imitate. The New York Free-will Baptist Church is not an exception to the general rule of Free-will Baptist Churches in this country; its brown stone front looks well I grant, but it would puzzle a connoisseur to say what 'style' of architecture it is. I hope when any of our English General Baptists invest £8,000 in a chapel they will have some regard to those models of taste which have received the sanction as well of modern artistic criticism as of the common voice of antiquity.

By the way, I was at New York, the city of the Knickerbockers, on Mr. Graham's return. He looked hearty and well, and gives evidence of having been well-treated in the old country. I don't think English beef and English air disagreed with him much. I was present at his first service after his arrival. He preached from Hebrews xiii. 1, 'Let brotherly love continue.' He said that the Divine mind in the word of God used human relationships to represent spiritual things. The church was regarded as a family, brotherly love was its spirit. This affection was spontaneous, and also the result of effort and culture. Having just returned from a fraternal visit to the English General Baptists, the theme, he thought, was appropriate to the occasion. Some time ago, he said, Dr. Sutton came over to them, to solicit aid for India. He spoke of things being done in Orissa too good for the General Baptists to have all to themselves. They (the Free-will Baptists) sent out missionaries to that field. Afterwards Rev. J. Goadby and Dr. Burns came to them; then Revs. J. Woodman and E. Noyes reciprocated; and it seemed good to the brethren at the last Triennial Conference to em-

power any one of their ministers, who might visit England to represent that Conference in the General Baptist Association. He went, and received such a welcome as he could not find words to describe. Everywhere in the denomination he met with the same hearty sympathy. He saw much in the General Baptist Churches with which he was pleased; especially with the strong home and family feeling, which was more manifest among General Baptists than Free-will Baptists. He could not but say 'Let brotherly love continue' between these denominations. Here, in New York, where so many General Baptists come, there should be a religious home for them.

On the Wednesday following, I went to a 'sociable' in the vestry of the church. I believe it was also designated a 'Ladies' fair,' and was intended as a sort of congratulatory meeting to Mr. Graham on his safe return. It was almost altogether unlike our own English tea meetings. Tea, with oysters and other delicacies, was provided in a small room where about forty could be accommodated at once. Persons were coming in and going out of this room all the evening; the charge of admission, or the price of refreshments, being additional and extra. In the large vestry was the 'Ladies' fair,' consisting of three real stalls, one laden with sweetmeats, another covered with toys, and another with needlework. Buying and selling, eating and drinking, went on with a Babel of talking until eight o'clock, when the meeting was 'called to order' by Mr. Winch. Mr. Winch, in a very brief speech, introduced the returned pastor to his people, and in their name welcomed him home. Mr. Graham, in a few words, expressed his thanks for their welcome, his gratitude for his safety, and his regret that two of his friends had died during his absence. He then introduced me to the meeting, and I congratulated the people on many things, and amongst others, on having taken away the offence of that 'Vanity Fair,' where Christians used to be pilloried, and Faithfuls burnt, and on having converted it and brought it thus into the bosom of the church. It

seemed to me a result of the American revival that might not have been anticipated. Accustomed to our own hearty, and perhaps boisterous tea meetings, and knowing well the talking propensities of Americans, it was to me a little worthy of note that no more was said, and that no expression of feeling by applause was given. There is, I perceive, some real meaning in the phrase, 'a good hearty English welcome.' They manage these things differently in America. Mr. Graham said it was a good reception. I did not, of course, attend the financial meeting, held at another time, in which Mr. Graham gave an account of the pecuniary results of his visit. His people, I believe, were encouraged and gratified to find in the old country so much sympathy and help for them in their work. Since I left New York, Mr. Graham has been making use of the material furnished by his visit to England, in a course of Sunday evening lectures, the subjects of which were:—The Rev. J. G. Pike, or the Philanthropist; 'Henry Kirke White, or Sanctified Genius; 'Joseph Donisthorpe, or the Lay Preacher; 'Lady Huntingdon, or Female Piety.' I hear these lectures were well attended.

I must not close this letter without a word about prayer meetings. Amongst the Free-will Baptists, and I believe in other denominations in America, the social meeting is conducted differently from what it is with us. There is much more 'liberty of prophesying,' and liberty of prayer, than with us. The leader simply opens by announcing a hymn, and sometimes by a word of exhortation and prayer as well, and then allows the meeting to take its course. Nobody is called upon by name, but brethren and sisters are exhorted to improve the time. Sometimes two or three, or half a dozen persons will pray in succession; after this, a brother or sister commences singing a familiar hymn to a familiar tune, in which soon all, more or less, join; then spontaneous exhortations and expressions of religious feeling and experience are given; 'sisters' taking part as well in these as in the devotional exercises. This goes on until the time expires,

and then the leader pronounces the benediction. The Fulton-street prayer meeting in New York, which played so prominent a part in the last great revival, and which has now become a permanent institution, is conducted much in the same way; prayers and exhortations, however, being restricted to five minutes. At first, I confess, I did not like this free prayer and freer speech; it seemed to me there was too much talking and too little devotion. Whether I am getting Americanized or not, I don't know; but I begin now to enjoy this freedom in the social meeting very much. The 'sisters' sometimes offer very suitable and appropriate exhortations, and tell out their religious experience in a touching and effective manner; and to a minister, their remarks, and the remarks of the brethren, are often very suggestive, opening up trains of thought which may be pursued to profit. I may also mention, that in some places the Free-will Baptists have a good deal of Methodist fervour, and the rippling 'Amens' which break forth, and the loud 'Praise the Lords' which are uttered, have a very stirring and inspiring influence. I have often thought, since I have been in this country, how true it is that the religious life in the soul is its own law, and 'where the Spirit of the Lord is, there is liberty.'

I intended to give you a description of a ministerial 'donation party,' which I attended last week, and to tell you of many other things about religious and social life in America, but I have been writing long enough, and I hope in a few months to see you and some of your readers face to face, when perhaps I may be to you a 'living epistle.' You will naturally ask something about 'secession,' and the progress of the strange revolution in favour of slavery down South. It is too long a story to begin to tell now; besides things are only just developing, and nobody can divine the result. The infatuation, the suicidal madness of the South Carolinians are too patent to everybody to need any exposition from me. 'Whom the gods mean to destroy, they first deprive of their senses.' The facts of the crisis as they occur, you will learn from the newspapers.

As to what is going to happen, nobody knows. I think that the gravity of the crisis is not properly estimated here. The North has so long heard the South bluster and cry 'wolf,' that now the real wolf has come they don't believe it. Though I hear all sorts of opinions from all sorts of people, about the future of America, few can bring themselves to think that the Union is going to be permanently broken up. I believe, however, that it is going to be broken up, and perhaps for ever. President Buchanan might have preserved it three months ago; I question whether it is not too late now. Yet one has a sort of idea that after all 'honest old Abe' will unfurl the federal flag, draw his sword, and take the field for the heritage the heroes of the revolution won, and, by keeping it, become a second Washington. The North and the West would back him. But, whatever happens, I believe the doom of slavery is hastened by this rupture; in or out of the Union, slavery cannot last much longer. What I most fear is, that the time-serving politicians of the day, of which there are too many on both the Democratic and Republican sides, will devise some miserable, patched-up peace, some wretched, pitiful compromise, that shall preserve the Union at the expense of freedom and conscience. May God grant that in this tumult we may see, not that the great transatlantic experiment of self-government is a failure, but that that monstrous and accursed 'sum of all villainies,' American slavery, is tottering to its fall.

You will be glad to learn, and so will my friends generally—in which category I believe I may number most of your readers—that my health is much improved. I am beginning to lose that depressed and exhausted feeling that was growing upon me before I left home, and I trust I am renewing my youth. My spirits are getting elastic and buoyant again, notwithstanding the bad news from Coventry; and my head don't feel as it once did—now thick and senseless as a millstone. And now all alive and whirling like an alarm-clock just started off and running down at rattling race-horse speed. I do not believe I look as cadaverous

as I did; I am sure my nervous system is stronger. Much of this improvement is due, no doubt, to rest from a ceaseless round of exhaustive work, to the sea voyage out, and to the fresh, pure air of the New England winter; but I shall not hesitate to express the obligations under which I feel myself laid also to those truly generous American institutions—corn bread, buck wheat cake, and pumpkin pie.

Yours, &c.,
THOMAS GOADBY.

A FEW HINTS ON PRAYER MEETINGS.

To the Editor of the General Baptist Magazine.

DEAR SIR,—The formality and want of life in our prayer meetings is too apparent to a candid observer. We desire to offer a few suggestions to which this state of things has given rise in our minds.

1. Let them be regarded more exclusively as church meetings, that is, assemblies of believers. We do not mean to imply that attendance on them should be restricted to such, but, as it is reasonable to suppose that few besides persons in some earnest about religion will attend, let the presence of others be mainly ignored, so that throughout the service the communion of saints may be more fully realized. We can almost envy the early church, the meetings in the upper rooms or in the vaulted cellars, where, driven by the fires of persecution, and cut off from the unbelieving and time-serving world, the disciples must have realized, in the deep communion of kindred souls, much of the blessedness of the life hid with Christ in God. Our modern meetings are so much frequented by those who are not church members, and the presence of such is so much dwelt upon, and often uncharitably and unwisely, in the prayers of the brethren, that the sense of Christian communion is, to a great extent, lost, and we feel as though we were mainly met to pray with, and for a company of unforgiven sinners. Of the joys of salvation, of yearnings

for greater nearness to God and likeness to Him, how little do we hear. It seems to us that the consciousness of the presence or the supposed presence of the unbeliever is fostered, till the higher consciousness of the oneness of believers with themselves and with their Saviour is to a great extent lost. Let it not be said that we advocate a selfish piety. The springs of salvation, welling forth from a man's heart, must bless and fructify all around, and in striving to realize the great truths of the gospel for ourselves, whilst our own spiritual strength is renewed, the beauty of holiness will charm even the beholder and draw out his soul more effectually than reiterated supplications for and at him, which often seem the offspring rather of spiritual barrenness than of deep solicitude.

2. Let there be variety and freedom in regard to the expression of emotion. If we look around on the kingdom of nature, we see that its elements develop themselves in ten thousand varied forms, and in the variety of its productions lies much of their charm as well as of their utility. The mind tires of sameness. Remembering then, that in the kingdom of heaven there are diversities of gifts, and that the moods and frames of the human spirit are as varied as is the nature of the soil beneath our feet, and as changeful as is the atmosphere around us, let us not seek to stereotype the forms in which the inward workings of the mind shall find utterance. It seems to us that in expecting at devotional meetings the employment of one unvaried form, i.e., prayer, we are really doing violence to an important principle of spiritual life. Why should it be that exhortation, or the reading of the Word, save in a formal manner, and that rarely by the leader of the meeting, should be by tacit consent excluded? This ought not, we think, so to be. If the Spirit of God deeply impress a truth on the mind of a brother, if some lesson of warning or joyous experience be uppermost in his mind, let him tell it. If some short portion of the written Word come with power to the heart of another, let him read. Is any afflicted, let him pray. Is any merry, let him sing psalms. (Aye, the

prayer meeting is the place for psalms, if we could but sing as the saints sang before the days of long and short metre.) And as it is a principle of Christian life to weep with those who weep, and rejoice with those who rejoice, so let all seek to unite in hearty sympathy with the desires and emotions of others, expressed as in the presence of the Father, with child-like freedom, yet with filial reverence. Thus, instead of meetings in which we are shut up to the formal repetition of prayer, or others, for the still more formal recitation of experience, let prayer, experience, and exhortation, under the guidance of the minister or leader, be equally permitted and encouraged, and a barrier to the development of spiritual life, would, we feel assured, be thereby removed.

3. Let the leader of the meeting beware of *forcing* public exercises upon it. Without referring to what seems to us the objectionable plan of always calling upon individuals by name to lead the devotions, we think that the anxiety sometimes expressed by the president to 'keep going' is very objectionable. A short silence, broken, may be, by the reading of some quickening word from the Testament of our Lord, would often be impressive and admonitory, surely far preferable to the urging speech on those who feel for the moment unprepared, and who, if they pray, enter into the engagement, under such pressure, much as the unthinking horse rusheth to battle.

4. Let all who engage in conducting the meeting be short in their exercises. Let all affectation in manner be carefully avoided, whether of the slowly solemn, or of the noisy, earnest character. Let simplicity of heart be expressed in simplicity of language, and as Beecher, we think, suggests, in simplicity and openness of countenance. Let us be earnest, but let us be real. 'This people honoureth me with their lips, but their heart is far from me,' was said in old time of some. 'Let us see that it be said of none of us.'

Yours truly,
B.

HOME MISSIONS.—THE OTHER SIDE.

To the Editor of the General Baptist Magazine.

DEAR SIR,—I was somewhat startled and surprised at some of the statements made by the Rev. C Springthorpe, in the letter which appeared in your last number, entitled—'A Word for Home Missions.' And, as that letter takes the same view respecting the support of our denominational institutions which some others, which have recently appeared in your pages, have done, and which I think are open to objection; and as the whole subject will be discussed at the approaching Association, it seems to be time that if anything can be said on the other side, it is time it was said. For this reason it is that I solicit a small space in your pages for a few remarks I am disposed to make, in favour, at least, of some of those churches who do *not* figure in the report of the Home Missions.

It is assumed by Mr. Springthorpe that those churches which do not appear in the report are not doing anything for the Home Mission. But is this correct? Is nothing done in the way of Home Missionary effort except through the medium of the Society? Or is it only possible to promote the interests of the Denomination through the institutions of the body? As it appears to me, the real object of the Home Missionary Society is, for the churches collectively, to accomplish that which no one church could do alone. But are there not many churches which do not contribute to the funds of the society, which are essentially Home Missionary churches, and are so to a much greater extent than some that do contribute? And are there not many ministers, whose names do not appear on the list of subscribers, who are doing that for the interests of the Denomination which is not to be represented by a subscription? And, if so, is it right or kind to imply, if not assert, that they are not doing anything for the advancement of our Denominational interests?

I am not ashamed to say that I am the pastor of a church which has not

yet collected for the Home Mission, and yet the church has done for the Denomination that which will compare favourably with any church in the Connexion. Not yet six years old; composed originally of some sixty persons, though the *workers* would not exceed half that number; all the members persons who have to obtain their bread by their daily labour; located in a district well deserving the attention of any Home Missionary Society; this handful of persons were desirous of promoting the interests of the Denomination, and they began *at home*; instead of seeking help from the Home Mission, they have *helped themselves*, and have raised for the support of the General Baptist cause in the neighbourhood not far short of £800. A good church is established; large congregations and Sabbath-schools are collected; a regular minister is supported; the various organizations of the church have a great and increasing power for good in the neighbourhood; and yet this church is one that is presumed to be doing nothing for the Connexion, and is in some danger of being disowned in consequence. Let the facts say whether this is deserved or not.

Having a somewhat extensive acquaintance with the small churches of this, the Midland district, I often hear the question asked, and now ask it of some of your correspondents,—‘What do the small churches get by being in the Connexion, and what would they lose if not in it?’ To this question I will add another,—‘What is done to excite, on the part of such churches, a feeling of interest in our Denominational institutions?’

I am, dear Sir,

Yours very truly,

JOHN CHOLERTON.

Coalville.

BACUP.

To the Editor of the General Baptist Magazine.

DEAR SIR,—It will, no doubt, give you and your readers generally great pleasure to know something of the

efforts the friends, in connection with the cause at Bacup, are putting forth, with a view to the erection of a new chapel in that interesting and rapidly thriving town; where tall chimneys are springing up on every hand like mushrooms, swelling to an enormous degree the numbers already existing. The character of the people may be known from the fact, that here, co-operation exists in its most perfect and prosperous state, from the extensive manufactory down to the cobbler's stall, so that the people's heads are filled with ‘co-op. schemes,’ and the theme of their conversation, ‘a *good divie*.’

We consider our progress in numerical strength from the commencement to have been, at least, satisfactory. Our congregations are generally very good, and we believe a new chapel would tend to strengthen our position very materially. To attain so desirable an object the members and friends of the cause, during the past year, have exerted themselves very energetically, and, I may add, successfully, considering they are all working people.

In the month of March, of the preceding year, the valuable services of Mr. Thomas Cooper were obtained, who gave a most brilliant series of lectures, and preached three very powerful and eloquent sermons. On that occasion we realized the very handsome sum of £20. In the month of December, of the same year, the services of the same gentleman were again secured, and the sum of £12 cleared; so that by Mr. Cooper's services £32 have been raised. This sum has been further augmented by the combined efforts of the members and friends, teachers and scholars, to the sum of £65 10s., which has been duly put out to the best interest.

Knowing well that a heavy debt is a very serious obstacle to the prosperity of a church, it is not our intention to build till the whole amount, or nearly so, be raised.

Meantime we do not mean to let our efforts flag, but to labour on energetically and prayerfully till our desires are realized.

If any of our wealthy brethren in

the Connexion would kindly give us a helping hand, and forward anything they might feel willing to give, to the undersigned, Bacup, it would be thankfully received, and duly acknowledged in the pages of the Magazine.

Hoping you will excuse this somewhat lengthy letter,

I am, dear Sir,

Yours very truly,

JNO. DANIELS, Sec.

JAMAICA.—ITALY.

To the Editor of the General Baptist Magazine.

DEAR SIR,—The following pleasing account of the progress of the gospel in Jamaica, will, I have no doubt, be read with interest. It is an extract from the 'Freeman.'

'Montigo Bay, Jamaica, Jan. 2.

'I am happy to say that the glorious work is still going on here. All the houses of prayer in town and country are crowded to excess, there is not room for the people either morning or evening. Persons of the most vile character, who never visited the house of God before, but spent their time in the dancing saloon and other low places of amusement and sin, are now crying, "Lord, what shall I do to be saved." The dancing room in Church-street is given up, and is now used for prayer meetings, &c., &c.'

Such is a short extract of a letter. I also enclose a short extract from the monthly intelligence of the Evangelical Alliance as to the state of Italy, by an Italian.

'The work of the Lord in Tuscany, and especially in Florence, is advancing under His benediction. The gospel is preached from eight to nine every evening, and in several parts of the city. The places are filled full of people anxious to hear the word of truth. To find a seat it is necessary to go half an hour before the time. You should see the seriousness, the attention, the ardent desire of learning heavenly things. The Bible so lately obstructed, proscribed, given to the flames, is now, it may be said, in every family. I sometimes meet persons reading the New Testament as they are walking. The field is vast, but the labourers are few. I visit relations, friends, and ac-

quaintances, to whom I speak of the love of God in Christ Jesus. How could I ever have thought I should ever have preached the gospel in my own city. I labour, too, among the priests. I assure you that many amongst them are disposed to abandon popery, but are restrained for fear of dying of hunger. Thank God a great blessing has been with us this week, arising from our daily prayer meetings. I believe the future prosperity of the church of Christ in Italy will take its rise in the spring of life and love, opened in those who are made of one heart and of one soul by the Holy One.'

What a field is here opened for Christian effort—how sad it is that we as Baptists can do nothing in it, while our Wesleyan friends are arranging to send missionaries amongst them. I sincerely pray they may be prospered in their labours.

Very sincerely yours,
Feb. 8, 1861. A DEACON.

THE COLLEGE.

To the Editor of the General Baptist Magazine.

DEAR SIR,—Mr. Read, Bookseller, of Ipswich, the donor of many books in our library, recently offered me the great work of Henry Stephens, his Greek Thesaurus, which was re-published 1810-28, and which cost the subscribers between £40 and £50. It is in eight volumes, folio, well bound, and has been purchased for a small sum, subscribed by a few gentlemen, to whom the opportunity of obtaining this costly work was made known. From one of these gentlemen, Mr. O. Bishop, we are further indebted for the gift of 'Guthrie's Inheritance of the Saints,' and of a copy of the 'Dial' Newspaper weekly.

THE NEW COLLEGE.—Twelve months ago I informed the readers of the Magazine that Mr. Hill, sen., of New Basford, had given £20 as the foundation of a fund for providing College premises. Our venerable friend having been spared another year has given me £10 more toward the same object, accompanied with the following statement:—'A thank offering for mercies received during the past year, from an

old disciple.' See Gen. xxviii. 20, 22, Haggai ii. 8. Mr. Hill requests me to say how anxious he is to hear that his offerings are followed by others from members of the denomination in Nottingham, and all other places, so that the projected College may be commenced before his removal from the world. He is now in his 80th year. I may add that since the printing of the College Report two friends have promised £50 each. Yours truly,
W. UNDERWOOD.

SUCCESS OF THE WEEKLY OFFERING AT WISBECH.

To the Editor of the General Baptist Magazine.

DEAR SIR,—For the gratification of your readers connected with churches practising Weekly Offerings, and for the encouragement of such as are desirous of seeing that system adopted, I beg, through your columns, to state that Ely-place church, in this town, commenced the system in March last, for the purpose of meeting the incidental expenses. We found at first, and still find to a small degree, an unwillingness on the part of a few to take the envelopes, but with kindly forbearance that unwillingness is speedily overcome, and the result is that our income for the objects named has NEARLY DOUBLED that of previous years. Hoping that all our churches will ere long be in the practice of this excellent and scriptural system of giving.

I am, dear Sir, yours faithfully,
ROBERT WHERRY.

THE BUNYAN LIBRARY.

AN admirable project is now on foot, which has only to be better known to secure the hearty approval of many of our readers. Under the title of 'the Bunyan Library,' Messrs. Heaton and Son, of 21, Warwick-lane, London, are about to issue a series of standard works by eminent Baptist authors. It will comprise some of the best works by American divines, reprints of English authors not now accessible, and occasionally original works on subjects of denominational interest. Each work will be issued under the direction of a competent Editor, whose name will be announced. There will be four volumes issued yearly, and the subscription will be twelve shillings and sixpence per annum. It is intended to commence the series in June next. The first series is already advertised, and includes 'The Principles and Practices of the Baptists,' by Dr. Wayland, with a preface by Rev. J. H. Hinton, M.A.; 'Select Works of Rev. Robert Robinson, of Cambridge,' edited by Rev. W. Robinson; 'The Early English Baptists,' by Rev. Dr. Evans; and 'The Life and Letters of Mrs. Judson,' by Dr. Kendrick, edited by Dr. Angus.

As each volume will be elegantly printed on good paper, handsomely bound, and is to comprise some 300 or 350 pages post octavo, the subscribers will secure a uniform and valuable Baptist Library. The project has our best wishes for its success.

Obituary.

REV. G. W. PEGG.

It is our mournful duty to announce that our estimable brother, Rev. G. W. Pegg, minister of Commercial-road chapel, London, died on the 10th of February, at the house of his father-in-law, J. Garratt, Esq., of Chesham. He was only 39.

MRS. SARAH OAKES was the daughter of John and Sarah Wilson, who for many years were connected with the General Baptists at Halifax and Queenshead. Her father appears to have joined the church about 1773, when he was about eighteen years of age, and he continued an honourable, respected, and useful member of our Denomination until his death, sixty-

two years after the date of his membership. John and Sarah Wilson were great lovers of the Bible, and they brought their children up in the practice of reading it over and over again, from beginning to end. By this means they obtained a general acquaintance with the word of God, and with the relation which one part bears to another; and though this reading was chiefly performed by the elder children, yet the subject of this notice often stated how greatly she was profited by it. In addition to reading the Scriptures, her father would often call his children around him, chiefly on the Lord's-day evening, and talk to them on religious subjects. These means, combined with a good example, and the blessing of God, produced the most pleasing results. The good old man had the happiness, before his removal from this world, of seeing the whole of his nine children members of the church at Halifax. 'Train up a child in the way he should go, and when he is old he will not depart from it.'

Mrs. Oakes was born May 23rd, 1810, and was brought to a saving knowledge of the truth in the seventeenth year of her age, and was baptized in the month of September 1827, along with two of her brothers, and her future husband. She possessed a good knowledge of the truths of revelation and was sound in the faith. She rested upon Christ for salvation, and felt him to be a precious Saviour. She had humble views of herself and would often say that she had not already attained, neither was already perfect; but forgetting those things which were behind, and reaching to those which were before, she pressed towards the mark to obtain the prize of her high calling of God in Christ Jesus. The life she lived in the flesh was by faith in the Son of God, who loved her and gave himself for her. She never distrusted the promises, but had a good hope through grace. Her genuine piety could not be doubted by those who knew her.

From the time of her union with the church to its termination her character was uniformly consistent with her profession. The church had

never any trouble on her account; for her it never wept till it poured forth the tears of heartfelt sorrow at the tidings of her removal. During the thirty-two years over which her membership extended, she felt a deep and tender concern for the prosperity of the church with which she stood connected. She loved the house of God, and was rarely absent from Divine service on the Lord's-day. Most truly did she sympathize with her dear partner, in the joys and sorrows which he as an office bearer experienced as the result of the chequered scenes through which the church had been called to pass. No one felt more deeply anxious to obtain a new chapel at Halifax than she, nor was any one more delighted when there was a prospect of success. She watched with deep interest all the steps taken to accomplish so important an object, and constantly prayed for their success. The day on which the chapel was opened, was to her a high day, and with grateful feelings and pious exultation, she exclaimed, 'This is the Lord's doing, and marvellous in our eyes.' Though she could not take so active a part as some of her sisters in efforts necessary to the extinction of the chapel debt, she beheld those efforts, and sacrifices, and their large yearly results with the greatest pleasure. She looked forward with joyful anticipations to the time when the chapel would be entirely free from debt, but alas! she lived not to see it.

Mrs. Oakes was married to her bereaved husband in April 1835, and the mutual affection in which the union was founded continued until her dissolution. The oneness of their views, feelings, and efforts, and the constancy of their love resulted in the enjoyment of a large measure of domestic happiness. Her husband found in her a 'help meet for him,' one in whom he could fully confide, one to whom in all things he could fully entrust his mind, and one that 'did him good, and not evil all the days of her life.' She was one of those pious females depicted in the following passages, 'Whose adorning let it not be that outward adorning of plaiting the hair, and the wearing of gold, or

the putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.'

She was exceedingly attached to her children, and always loved to have them about her. She wished to see them regularly read the word of God, as she used to do when a child. She sought to bring them up in the nurture and admonition of the Lord, and often prayed for their conversion, and expressed to her husband the hope that if ever they joined the church they would be really converted to God. She was also very anxious that they should be attached to and useful in the Sabbath school. During the few brief periods when she was separated from her family, and visiting amongst her friends, it was noticed by them how deeply devoted she was to those at home; but her family only can fully know her loss.

Mrs. Oakes was constant and faithful in her attachments, and was always willing to put herself to inconvenience to oblige her friends. She was no talebearer, nor busybody in other people's concerns. In a quiet and pleasant way she lived at peace with all, and 'to do good and communicate' was to her a source of unspeakable pleasure.

The awful suddenness of her death rendered it impossible to learn much from her dying utterances what was the state of her mind. On the 27th of March, 1860, she retired to rest in her usual health and spirits, and in two or three hours afterwards she was seized with apoplexy of the heart. At first, the symptoms were very alarming, and her husband encouraged her to look to the Lord for help. 'Yes,' she said very emphatically, 'the Lord can help.' The active means employed for her relief appeared to be very success-

ful; her breathing, which had been very difficult, being greatly improved, and she seemed desirous to be quiet for a short time. But the attack returned with uncontrollable force and notwithstanding all that could be done for her, she breathed her last in a little more than an hour after she was seized. Towards the end of the mortal conflict, a tender parting exclamation of love addressed to her husband was several times repeated; and, at the last, just as the soul was on the point of leaving its frail abode, a sweet heavenly smile came over her countenance which proclaimed her conqueror even in death, and led her sorrowing friends to believe that she then saw, what was to them invisible, angels ready to carry her away into Abraham's bosom, or Jesus saying, 'Well done, thou good and faithful servant; enter thou into the joy of thy Lord.'

'One gentle sigh her fetters broke,
We scarce could say "She's gone,"
Before her ransomed spirit took
Its station near the throne.'

She was interred in the Halifax Cemetery, on the 31st of March, 1860, Mr. Ingham being unwell the funeral service was very feelingly conducted by the Rev. Enoch Mellor, M.A., of Halifax.

While we mourn her lost, it is a source of unspeakable satisfaction to have no doubt as to her high exaltation and happiness. Her sudden and unexpected removal from this world, makes us feel how brief and uncertain human life is, and how unspeakably precious are the doctrines, the precepts, and the promises of the gospel. The prospect of meeting her in heaven will henceforth be the most cherished hope of her bereaved husband and family.

The Rev. R. Hardy improved her death to a large congregation from Psalm xxiii. 4. 'The remembrance of the just is blessed.' This psalm was a great favourite with the departed.

Intelligence.

CONFERENCE.

WARWICKSHIRE CONFERENCE.—This Conference was held at Lombard-street,

Birmingham, on January 14th, 1861. There was no service in the morning. In the afternoon, brother Cheate pre-

sided, and W. Chapman prayed. Twenty-three were reported as baptized since the last Conference, and there are ten candidates.

There was no particular business to be attended to, and the chief topic of conversation was, the unparalleled distress prevailing in the neighbourhood of Coventry and Longford.

The next Conference is to be held at Netherton, on the second Monday in May, at eleven o'clock; W. Chapman to preach, or, in case of failure, brother Cheate. Brother Lees, of Walsall, preached in the evening.

W. CHAPMAN, *Sec. pro tem.*

BAPTISMS.

LONDON, *Praed-street*.—Since our last report we have baptized as under, October 31st, 1860, eleven; November 28th, 1860, twelve; January 30th, 1861, eleven.

FLEET.—On Lord's-day evening, December 30th, 1861, four friends were baptized and added to the church.

LINCOLN.—On January 26th, we baptized eleven believers: and on February 10th, nine of them sat down for the first time to the Lord's supper.

SMARDEN.—Lord's-day, Feb. 20th, four believers were baptized by the senior deacon, after an address by our pastor, J. H. Wood. The interest and solemnity of the occasion were increased by the fact that two of the candidates were daughters of the baptizer.

ANNIVERSARIES.

BIRCHOLIFFE.—On Christmas-day, we held our annual school tea meeting, which, notwithstanding the unfavourable state of the weather, was very numerously attended. About 350 persons took tea in the school-room, after which we adjourned to the chapel, where a public meeting was held of an interesting character. The pastor presided, and was well and ably supported on either hand by the teachers of the school, several of whom gave addresses of a useful kind. These annual gatherings are found to be seasons of great social enjoyment. B. G.

MISCELLANEOUS.

COALVILLE.—A very interesting tea meeting was held at Coalville, Dec.

24th, 1860, when the members of the male adult bible classes, and a number of friends enjoyed a very pleasant evening. Addresses were delivered by several friends, and in the course of the proceedings the pastor of the church, the Rev. J. Cholerton, on behalf of the teachers of the classes, presented to those of the young men who have not given proof that they are decidedly religious, a copy of *Pike's Persuasive*; to some who have recently united with the church, *James' Christian Progress*; and to a few who have been members some time, *The Higher Christian Life*.

THE WEEK OF PRAYER.—*Birchcliffe, &c.*—The second week in January was signalized in this district by united meetings for prayer. The first meeting of the series was held in 'Hope Chapel,' (P.B.) Hebden Bridge, on Monday evening, January 7th, Rev. J. Green presided, and Rev. W. Foster (Wesleyan) delivered the address on 'Christian Union.' The following evening the meeting was held at 'Wainegate Chapel,' (P.B.) presided over by Rev. W. Bamber, and Rev. W. Gray delivered the address on 'The importance of a higher standard of holiness in the church of Christ.' On Wednesday evening the friends met at 'Salem Chapel' (Wesleyan). On Thursday at 'Cross Lanes,' (U.M.F.C.) Rev. C. Springthorpe delivered an address on 'The Free Circulation of the Word of God.' On Friday evening we met at 'Slack Chapel,' (G.B.) And on Saturday evening at Birchcliffe. The meetings were all of an interesting and useful kind. G. B.

BIRCHOLIFFE.—*Musical Entertainment*.—On Saturday afternoon, Jan. 26th, the members of the Birchcliffe choir met and took tea together in the school-room, and invited the members of 'The Hebden Bridge Choral Society' to join them. After tea they adjourned to the chapel, where the public had been invited to an entertainment. Selections from Handel's Messiah were performed with much spirit and effect.

LEICESTER, *Dover-street*.—At a numerously attended church meeting, held February 6th, Rev. James Malcolm, after a short but very kind and respect-

ful address, formally resigned the pastorate. In doing so he wished it to be distinctly understood, that nothing of an unpleasant nature had occurred between himself and the officers of the church, nor had he ever received any other than kind treatment from the members generally. The increasing requirements of his family had induced him to take this step, especially as it appeared, after the mature deliberation of the officers and others, that there was but little probability of the church being able to meet those requirements to the extent desired, for some time to come. After a few remarks of a most friendly kind, had been made by several brethren, the following resolution was unanimously adopted:—

The Rev. James Malcolm, our pastor, having tendered his resignation, in consequence of an invitation to become the pastor of the Particular Baptist Church, Wellington-street, Luton, we feel, that as his removal to that place will be of considerable pecuniary advantage to himself, we cannot do otherwise than accept it.

That we desire to record our gratitude to Almighty God, for the success which has attended Mr. Malcolm's ministry at Dover-street, and earnestly pray, that his future labours may be still more abundantly blessed.

That we express our sincere thanks to Mr. Malcolm personally, for the interest he has taken in our welfare, and especially for his exertions to benefit the younger members of the church and congregation, by most of whom, we doubt not, his removal will be felt as a great loss. And in this expression of thanks, we desire to include Mrs. Malcolm, whose uniform kindness and courtesy, as well as her endeavours to promote the happiness of our young friends, entitle her to our most affectionate regard. Mr. Malcolm's pastorate, at Dover-street, terminated on the 17th of February.

F. GROOCCOCK, *Secretary*.

HOSE AND LONG CLAWSON.—Some of those who were accustomed to render important help to the cause here have been removed by distance and death. More than ordinary repairs have been required, especially at the Clawson

chapel; these things brought our friends into a debt of about £20. On Lord's-day, February 10th, Rev. E. Stevenson, of Loughborough, preached in the afternoon and evening, at Hose, and on the following evening, at Clawson. On the Tuesday evening, a very numerous attended tea meeting was held at Hose. The trays were given to such an extent as is rarely heard of, 'thirty-two in number,' most freely by Episcopalians as well as non-conformists. After tea, a very spirited meeting was held, the chapel being densely crowded. Mr. F. Mantle, a young friend of great energy and promise, presided. Addresses were delivered by Messrs. Silverwood, Primitive Methodist; Wildman, Wesleyan; Glen, Stevenson, and Smith. The debt was entirely discharged, leaving a small surplus.

MELBOURNE.—*Special Services*.—The organ in the Baptist Chapel, at this place, was re-opened February 17th and 18th, having been restored and enlarged by Messrs. Bevington and Son, of London, at a cost of £50. On Lord's-day, the 17th, T. W. Handford, of Reddings, delivered two excellent sermons to large congregations. H. Bevington, Esq., presided at the organ on the former, and R. N. Ingle, Esq., of Melbourne, on the latter occasion. On Monday, the 18th, there was a well attended tea meeting in the school room. Suitable selections of sacred music were performed by the choir. H. Bevington, Esq., again presided at the organ, and, besides leading the choir in their selections, gave a rich musical entertainment, designed to exhibit the varied contents and power of the instrument, which was much appreciated by those who heard it. Mr. John Adcock, Wesleyan, was called to the chair, and T. W. Handford gave a powerful and instructive lecture on 'The Life and Times of Oliver Cromwell.' Three or four generous friends had promised more than half the amount wanted, and we are glad to learn, that when the proceeds of these services are added, the deficiency will not be great, and will be met by private subscriptions among a few friends.

LINCOLN.—On Saturday evening, February 16th, a tea and public meet-

ing was held to promote the extinction of the debt on the chapel and school. Upwards of 200 persons sat down to tea, and then retired into the chapel, for the public meeting. The report shewed that during the last year the weekly offerings of the congregation amounted to £93 6s. 7d., to which was added £10 from another source, making the total of debt removed by the congregation, chiefly by weekly offerings, £103 6s. 7d., leaving nearly £500 debt remaining on the property. The minister of the place presided, and the meeting was addressed by Rev. E. Potter (Inde-

pendent), Rev. J. Vicaridge (Methodist Free Church), and Mr. Amos, Schofield.

COLLECTIONS FOR THE COLLEGE.

Ashby	7	4	0
Packington	3	7	0
Archdeacon-lane, Leicester...	9	13	0
Gosberton	1	18	0

All monies should be sent direct to the Treasurer, Mr. George Baldwin, Park, Nottingham.

Rev. I. Stubbins' address is 4, Wellington-square, Derby-road, Nottingham.

Notes of the Month.

ECCLESIASTICAL.

A storm is brewing in the State church, and gathers in blackness every day. The 'Essays and Reviews,' have raised it. Clergymen meet and protest and appeal to their bishops; and bishops sign a 'round robin,' though evidently puzzled to know how they shall act. One, wiser than the rest, recommends his clergy to set forth evangelic truth with increasing earnestness and simplicity. Meanwhile other clergymen are making themselves conspicuous in their own way—one by appropriating an empty leaden coffin out of the belfry of his oburch, and another, by horsewhipping a Cambridge divine for omitting the name of Christ in saying grace before meat in the college hall, because a Jew commoner was present!

Baptists have gained for themselves great honour in the Cambridge university this year. William Steadman Aldis, Esq., son of Mr. Aldis, the Baptist minister at Reading, has been elected Senior Wrangler. By not subscribing to the formulas of the State church, he loses a fellowship and about £500 a year. Dr. Steane has spoken

nobly in defence of his recent eulogy of the late Dr. Bunsen, and, we hope, shamed the bigotry of his detractors.

The Independents have recently lost one of their most prominent men—Dr. George Legge, of Leicester.—Some ministers and friends have presented a testimonial to Rev. George Smith, of Poplar.

GENERAL.

PARLIAMENT met at the beginning of February. The Government have no reform bill and no promise of one. Nor are they disposed to look favourably on the two independent members—Looke King and Mr. Baines—for their efforts, the first to secure a £10 franchise for the counties, and the second a £6 franchise for the boroughs. Numerous petitions have been presented against a total abolition of oburch rates, and Harry of Exeter declares that their retention is imperative on all state churchmen. The Dissenters, however, have not been idle. Trelawny has again brought into the House and read a first time his bill for their total abolition; and a very influential conference in favour of its

principle has been held in London. Every Englishman thrilled with honest pride when he learnt the action, decided and emphatic, that the Government had taken so long ago as last November, on the extradition case in Canada. John Anderson is to be tried in Westminster. Great attention is being paid to the subject of future cotton supplies. Lord John Russell has written for information to the English consuls in all cotton-growing countries. Private companies are being rapidly formed, to promote its growth in Jamaica and elsewhere. The destitution fund of Coventry has been so liberally swelled by the benevolent in all parts of the country, that the managers have been fain to cry 'Hold : enough.' Terrific gales, causing great loss of life and property have broken on the eastern and western shores of our island during the past month.

Abroad, the aspect of things is not very pacific. Faint gleams of hope appear here and there. Gaeta has fallen, and Rome, notwithstanding the presence of the ex-King of Naples,

illuminated and made merry. Prussia has declared in her Chambers in favour of non-intervention in Italy. The Schleswig-Holstein squabble is still thought to be threatening. France has seen her Chamber of Deputy puppets make their first move. Napoleon still talks of peace and prepares for war. It is certain England is not the object of his aggression. Far more probably it is Germany and the Rhine. Spain begins to show signs of new life. A project has been mooted in the Cortes for the sale of ecclesiastical property! Across the Atlantic affairs are yet unsettled. The slave-states are seceding one after another. There seems little prospect now of any compromise.

We rejoice to find that the base and dastardly attack of the *Times* on Mr. Cobden is certain to fall powerless. He has written to decline the Glasgow merchants' offer of a testimonial, and says, that the Government paid his expenses while in France, and as for the work in negotiating the Treaty, it was a labour of love.

Marriages and Deaths.

MARRIAGES.

Dec. 24th, at Fleet, General Baptist Chapel, by Rev. F. Chamberlain, Mr. J. Auber, Enfield, to Miss Mary Procter.

Jan. 23rd, at Broad-street Chapel, Nottingham, Mr. R. Knight, to Miss Lydia Fairburn.

Jan. 23rd, at the Independent Chapel, Tipping-street, Ardwick, Manchester, by Rev. S. Lewin, Rev. J. C. Smith, of Alford, Lincolnshire, to Caroline, youngest daughter of James Home, Esq., of Louth.

DEATHS.

Jan. 5th, at Louth, Mrs. Eleanor Fridlington, after a severe and protracted illness, aged 72.

Jan. 27th, at Manchester, Miss Martha Boardman, aged 31.

Feb. 9th, at Market Harborough, Mrs. John Weldon, aged 61. She was baptized by the late Dr. Cox, at Clipston, and had been in church fellowship for sixty-one years.

Feb. 10th, at Chesham, Rev. G. W. Pegg, aged 39.

Feb. 14th, at Coningsby, Ann, the beloved wife of Mr. Wells, aged 63.

Missionary Observer.

CONFERENCE at BERHAMPORE.

(Continued from page 76.)

I resume my account of our recent Conference by stating that Mr. Miller was elected by the suffrages of his brethren to the honourable position of chairman; and that we had much important deliberation on the most useful way of employing the labours of our native preachers during the year. The present number of our native ministers is *seventeen*—a larger number, I believe, than we have ever before reported. In this let us devoutly acknowledge the goodness of God, for though missionaries are now needed to direct their labours, as well as to do many things which they are not able to do, yet they can do many other things which we cannot; and all experience goes to show that while God often employs foreigners in laying the foundations of the spiritual temple in different lands, it must be by native agents that the work will be completed which others begin. Let us then never lose sight of the pre-eminent importance of a well instructed native agency, not only in the ministry, but in every department of the mission. We had some conversation about employing Rama Das as a native preacher, but no decision was adopted beyond empowering the brethren at Cuttack to employ him in this capacity if it appeared desirable. Rama Das is an esteemed member of our church at Cuttack, but has resided for some time in Bengal, as sirdar bearer to E. A. Samuells, Esq., an able and distinguished member of the Bengal civil service. When sickness compelled this gentleman, a few months since, to return to England, Rama Das went with him, but his stay was very short. He is the first of our native christians who has seen England, but I fear that none of our friends saw him, except Mr. Stubbins, who met with him most unexpectedly as soon as he landed. He is now at Cuttack, and tells the

native wondrous stories about St. Paul's, Crystal Palace, the House of Lords, and other places which he has seen. Not the least interesting thing that he tells them is, that he has seen the great Queen three times! Our friend is a man of much stability and consistency; his personal appearance commands respect; he is himself anxious to be employed in preaching, but of his abilities as a public speaker I am not able to speak.

A paper was read to the Conference, by the appointment of last year on a subject intimately bearing on our great work—the best mode of preaching the gospel to the heathen, and the discussion on it elicited some useful remarks. We were not favoured with the attendance of any of our valued fellow-labourers from Balasore or Jellalore, but received a kind and brotherly communication from Rev. B. B. Smith, the clerk, or, as we should say, secretary of their mission. We were gratified to learn that a few months since *thirteen* persons renounced caste and became identified, nominally at least, with the christian community at Jellalore and Santipore, a christian village near. May they be led to the saving knowledge of Christ. Our brethren have had their changes and trials during the year, and other changes are on the eve of taking place. Mr. and Mrs. Cooley, after eleven years of faithful and arduous service, are now leaving their beloved scene of labour to return for a season to their native land. This step renders it necessary for Mr. Arthur Miller to remove from Jellalore to Balasore. Our brother arrived with his wife in this country only a year ago. We hear a good report of them both. Miss Crawford after zealously labouring to serve the cause at home, is now returning to resume her useful labours at Balasore. She was expected to leave America on the 1st of October.

A resolution was adopted expressing strong disapproval of a proposed Bill of Sir Charles Jackson in relation to

native converts who fail to obtain their heathen wives. I hope that this proposed measure will not become law. It is in every respect objectionable, and would be productive of nothing but mischief. The other business need not be described in detail; but I may tell your readers that while we were at Berhampore, an interesting addition was made, under very affecting circumstances, to Mrs. Goadby's school. Two children, whose mother had just been executed for murder, were received from the magistrate of the district. One was a little boy about seven months old, who appeared healthy and likely to live; the other was a girl about eight or nine years old, strongly marked with the small-pox, and keenly sensitive to shame and sorrow on account of her mother having ended life on a gallows, but she said that her mother had not killed one of her own children, but a neighbour, and that it was for the purpose of obtaining the ornaments. This is a common cause of child murder in this country. When I went to the school just before leaving Berhampore to give my *nomuskar* to the children, I found her crying bitterly. It was impossible not to be affected by her sobs and tears, and most difficult to say anything to comfort in such a case; but sad as was the mother's end, we cannot but feel that it is a mercy for the children to be placed where christian kindness will watch over them, and christian instruction will be communicated to them.

THE PUBLIC SERVICES

connected with this Conference were interesting and profitable. On Lord's-day morning, November 11th, Mr. Taylor preached the first Oriya sermon from Rev. ii. 10. "Be thou faithful unto death," &c. It was an earnest and appropriate discourse, fitted to have a salutary impression on the native church. In the evening, Mr. Miller preached in English from Rom. i. 25. "Who changed the truth of God into a lie," &c. It was a comprehensive and faithful picture of heathenism, from which were deduced various practical lessons. On the following Sabbath

morning, our native brother Damudar preached the second Oriya sermon, from James i. 22, former part, "But be ye doers of the word." This is the first time that a native brother has been appointed to preach one of the Conference sermons, and the appointment originated in the growing conviction we entertain of the importance of employing native agency to the fullest extent that is practicable. The discourse was creditable to the preacher and profitable to those who heard it, and we intend at future Conferences always to have one of the sermons preached by a native brother. In the afternoon of this day we commemorated the Lord's death; the Oriya address was delivered by Mr. Goadby, from Luke xxiv. 8., and the English one by Mr. Bailey, from Exodus xii. 14. Both addresses were suitable to the occasion and fitted to lead our minds to Him who had brought us to his banqueting house, and whose banner over us we felt was love. The attendance at the various services was encouraging.

On the following Monday, we went to the new village, *Padré Pella*, and I was gratified to find several new families. This year the harvest there, and I fear all over India is deficient; and this I need not say will occasion great suffering to many.

Here I might close, but it occurs to me that it is fourteen years since we held our first Conference at Berhampore,* and this is suggestive of serious but not desponding reflections. Both the brethren who preached to us on that occasion rest from their labours, and five of the native preachers (*Somnath*, *Bamadabe*, *Bonamaleg*, *Doitaree*, and *Deenabundhoo*.) have finished their course and entered into their Master's joy. Many too who were then private members of our native churches now sleep in the dust of the earth. But the work has not declined. The Lord has not forsaken the mission. By His abounding grace the good cause has increased and extended, though not by any means to the extent of our wishes. Fourteen years ago there was no *Padré Pella* connected with Berhampore, and no missionary or native christians at

* See Observer for 1847, p. 91.

Piplee. Choga and one or two other villages on the Cuttack side were not half so large as they are now. And in place of the *five* native preachers removed by death, the Lord has since that time given us *eleven*. Let us then thank God and take courage. The work in which we are employed is God's, and it will prosper when the missionaries and those who support them are dead. The Lord make his people a thousand times so many more as they be, and bless them as he hath promised them.

Our friends will be interested to know that while we were absent from Cuttack a beloved christian brother, Major —, of the 43rd Regiment Madras Native Infantry, conducted the Sabbath evening service, and also the English prayer-meeting on the Monday evening.

LETTER FROM REV. W. BAILEY.

Berhampore, Jan 2, 1861.

Long before this communication can reach you, you will have received accounts of our annual Conference, and though I am sadly behind time I will not forego the pleasure of telling you, how thoroughly we enjoyed this festive season. It is to our own minds a source of rejoicing that these annual gatherings have become a fact of considerable notoriety in the province, and while the faith and love of pastors and people are strengthened, we can, like the Jews of olden time, say to the heathen, "*These are the feasts of the Lord which we proclaim in their season.*"

The festivals under the ancient dispensation had unquestionably a telling influence upon the surrounding heathen nations, and we firmly believe that the late Conference at Berhampore has made an unmistakable impression in favour of Christianity on the minds of the heathen around us. One and another exclaimed, "what a lot of christians!" "where can they all have come from?" "we had no idea there had been so many christians!" &c.—and I am convinced from what I saw and heard, that many of the heathen

think now, that the christians in Orissa are *not* a despised few, but a *powerful body*.

The services on the Sabbath were of a most thrilling character, our chapel was filled to overflowing, and the singing was so loud and joyous that it was enough to melt a heart of stone, never had such a throng of spiritual worshippers been seen in Berhampore, and the thought that all had been saved from the abominations of idolatry, made us weep for very joy.

Several days before the arrival of our European and native visitors, there was quite a commotion amongst our people both here and at Padre Pella, such white-washing and cleaning up I have never before witnessed, so that socially as well as spiritually our Conferences are beneficial to our christian communities.

Every year we have increased evidence that the cause of Christ is gaining strength in Orissa. One of our number (Mrs. Lacey) could take us back to "the night of toil," could tell us of the time when there were no educational establishments, no native preachers, no christian sanctuary, and could describe to us how the first ray of light dawned upon the dark masses of the heathen; what a marvellous change has been effected since Bampton, Peggs, Lacey, and Sutton arrived in this land! verily we may exclaim with adoring gratitude "what hath God wrought!" Missions have not been a failure, a noble victory has been gained, and never in the history of our mission were we better prepared for future conflict and triumph. One of our brethren affirmed at the last Conference "that if our General Baptist friends at home were not more zealous and active in extending their borders that in a comparatively few years we should overtake them in this country."

In November last, our native brethren Tama and Juggernath took a tour on the banks of the Ganjam river. I have received from them a most interesting report of their labours, everywhere they were well-received, and they made a striking contrast between the quiet respectful attention of the people now, and the insolence and abuse of former days. They met with several that

were reading our books, and one case deserves special mention.

Some years ago I was encamped in the neighbourhood of Conchoor; late in the evening, I heard a native a few paces from our tent, singing one of our christian poems, I was somewhat surprised at first, for natives are such cowards, that they very rarely venture out alone in the night. The man eventually made his way to the tent door, and with a tremulous voice he called out "Brother, I am come to see you, will you listen to me, will you let me see you in secret, for I am so afraid lest any one but yourself should see me." I closed the tent door, and on looking intently at the man's face, I recognized him as one that had opposed me very much while preaching during the day. I said, how is it you offered such opposition to the truth. "Ah!" he replied with a significance I can never forget, "you don't know, I was so afraid I should be found out." He then told me, the tracts and portions of Scripture he had read, and how really anxious he was to know the plan of salvation.

In the course of time he lost his fear, and publicly avowed his attachment to Christianity, and the people of the village called him a "christian preacher." About five years ago he died, and though he never formally renounced his caste, yet we are not without hope that he died in the faith and hope of the gospel.

Tama and Juggernath on their late tour had an interview with his widow, and she showed them the books that her late husband had read, they had been preserved with the greatest care; she said that times without number she had received applications for them, but holding them up, she said "No! I will never part with them, these are the light of my eye." Her son is reading them, and he seems disposed to walk in the footsteps of his father. "Cast thy bread upon the waters for thou shalt find it after many days."

In the same village there are several hopeful characters.

We have just returned from a long journey, and in a short time I hope to send you a detailed account of our labours. I am going next week to

Russell Condab, and expect to remain there for a month. One of our magistrates has kindly placed at my disposal, his house and furniture free of charge.

Allow me, in conclusion, to wish you and yours, the compliments of the season; "a happy new year," to you and to all who love the Lord Jesus Christ in sincerity.

"Come, let us anew our journey pursue,
Roll round with the year,
And never stand still till the Master appear."

DEATH OF SEBO SAHU.

LETTER FROM REV. W. HILL.

*Tent, Bhuddruck, Orissa,
Jan. 3rd, 1861.*

By the good hand of our God upon us, we are permitted to engage in the labours of another cold season. It is now a little more than a fortnight since we left home, and we expect the present tour will occupy us about a fortnight longer. Many important opportunities are being enjoyed for making known "the glorious gospel of the blessed God," but a more detailed account of these labours must be deferred until the tour is completed. Our party is rather large, and consists of Mr. and Mrs. Buckley, Mrs. Hill, myself, and our dear children, and three native preachers.

At Khunditta we spent several days, and while there death invaded our little flock, and carried off our old friend Sebo Sahu. For several years prior to his death he was unable, owing to indisposition, to continue an active native preacher, and during the last few months he has been almost confined to his house. Three months ago, when I saw him, I did not think it possible he could survive long, but being naturally of a very strong constitution, he lingered until Christmas evening, when he departed "to be with Christ, which is far better." Owing to the severity of his sufferings, he was not himself betimes, consequently he was not able to say much respecting the state of his mind. Looking at his life, however,—which was not without failings—we cherish the fullest hope that he has

entered into rest. For years he had been anticipating his removal, and, strange as it may seem to English ideas, he had a large box or coffin made some five years ago, which he kept in his verandah in the village street. Think not that this coffin was smooth and polished, as we are accustomed to see them in England, no! it was simply a large box, made of roughly sawn planks, and was not unlike a corn chest. Iron-bound at the corners, it opened with hinges, and was fastened by two iron clasps. The latter were held in their places by bits of stick, pegs they could scarcely be called, as they seemed to have been simply broken off the hedge. As we gazed upon this unadorned coffin, and saw it borne to the grave by a yoke of oxen, on a rush cart, we could not but contrast the scene presented with gorgeous, pompous funerals we have sometimes witnessed in our fatherland. In view of the resurrection morning, how little it signifies in what our mortal remains are deposited; for, while many shall come forth from leaden coffins and marble tombs "to shame and everlasting contempt,"—others shall come from shapeless holes and shapeless boxes, to "shine as the brightness of the firmament and as the stars forever." The manner in which men *come up out of* the grave will, in very many instances, differ widely from the manner in which they *go down into it*. Happy they who sleep in Jesus, and then, whether they were interred with the pomp of princes, or plainness of paupers, their resurrection shall be glorious.

The removal of any person into eternity is a most solemn event, but that solemnity is sometimes augmented by attendant circumstances. To our mind, the removal of Sebo Sahu is not only most solemn but most interesting. It is interesting because he was our oldest native christian in the village, but also because he was one of the first two, if not the first, in this district who, more than twenty years ago, renounced heathenism and embraced Christianity. Brought up in a land of gospel light and gospel privileges, where christians are numerous, and Christianity considered respectable, we are not in a proper position to estimate aright the

difficulties which our departed friend had to surmount, nor can words give a correct impression of the reality. Instead of being encouraged by his kindred and friends, they became his bitterest foes and most violent persecutors. Instead of being reminded that by his conversion he becomes linked to the purest, the wisest, the noblest men the world ever saw—that he has become one with the noble army of martyrs, the goodly fellowship of the apostles—with the innumerable hosts of angels, and even a joint heir with Christ—he is reproached with bringing disgrace upon his long line of ancestors—he becomes unworthy of the lowest place in society, and sinks lower in the scale of being than the coarsest maggot. Houses where once he was welcomed are at once closed against him. Parents who fed him would not give him the smallest quantity of food. Brothers who have sat at meat with him year after year, refuse to eat with him any longer. His face is too foul for the barber to shave, and his clothes too unclean for the washerman to wash. Curses innumerable are heaped upon his head, and he is appointed to undergo an eternal succession of births, each being followed by a lower and meaner state of existence. God helping him, however, Sebo was enabled to break caste, to set at nought the religion observed by his ancestors for untold generations—to sacrifice all his dearest friends and worldly prospects—to become a stranger in his native land, and to endure the thousand and one annoyances which his profession of Christianity would entail. In his case, godliness would seem to have been profitable to the life that now is, as, of six brothers, he was the last survivor, and he has lived to become known and respected by all the heathen around. In the native books he was well read; and as a native doctor, his fame was extensive; while upon matters in general, he was quite an authority. He died, as nearly as could be calculated, at sixty-eight. His widow, who survives, and is blind, told me that when they were married he was aged twenty years and she eleven, so they had lived as man and wife about forty-eight years, an unusually long period for

this country. He leaves two daughters, one a widow and the other married, both of whom reside in our christian village.

Thus has passed away from this world the first heathen convert to Christianity in the neighbourhood of Khunditta. His departure from earth may be of little moment amongst men, but we can imagine that his arrival in heaven would be, both to saints and angels, a source of peculiar and augmented joy.

BAPTISMAL SCENE IN BURMAH.

BY DR. DAWSON.

DRIZZLE, drizzle, drizzle, down came pattering the rain. The canopy overhead was formed of dark, leaden coloured clouds; under feet, it was all sloop, slush, mud. Before us lay the broad bosom of "Kan-dau-ghyee," the honorific native name by which the "Lake" is called. The term signifies the great royal lake. If situated, with all its accompaniments, in some dreary waste, where living verdure is scarce, it would be a very oasis indeed. Most picturequely this sheet of water is spread out, covering several hundred acres. Scattered over its turbid surface, are seen a few beautiful islands, whose grassy slopes and rolling woodlands, give a charm to the whole scene. Skimming among the ripples and miniature waves, produced by the passing wind, may be noticed on the bosom of the lake, some nimble, silvery looking fish, now bounding in sport through the air, or chasing some fancied object of food. In another spot, standing behind a tuft of grass, with his long neck and beak, is a white crane, stretching above the largest spires of verdure, and watching the movements of some wriggling, diminutive fish, just a little beyond his reach. To the right hand side, under a timber shed, made right down in the water, are secured some half a dozen nicely painted pleasure boats, owned by military gentlemen of the station, but which are seldom used, for taking exercise, during the rainy season.

Perched on the twigs of the neighbouring bushes, are a few little black birds, shaking the drops of water off

their well washed feathers. Back of us stands a grove of lofty spreading trees, rooted deep in the rising and rolling ground, forming the western boundary of the lake. A few feet beyond its southern bank, is the "Rifle Practice" ground, marked by two or three standing targets, where the European Infantry, composing the military garrison of the place, are often drilled in the use of fire arms. Some hundreds of yards farther off west, on the road leading "to the lake," is the military cemetery, surrounded by a wooden railing, the plain tombstones and simple headboards indicating the spots where the ashes of the dead repose. Thence on the north, at the distance of half a mile, is the glittering "Dragon Pagoda," rising in golden grandeur from the huge earthen mounds upon which it is built. Its tinkling bells are set ringing, in soft murmuring tones, by the Monsoon breeze.

Nature thus spread out in such striking lineaments, presents a checkered picture, which at once impresses upon the heart of the contemplative beholder, the glory and goodness of God. It was yet early in the morning. The weather and the roads were both unpropitious for the prompt assembling at the appointed hour. Some arrived earlier than others. The company thus collected in twos and threes, the distance from town being about three miles. Finally all came together, at about half-past seven o'clock. Considering the unfavourable circumstances just narrated, quite a large number of Burmese christians and spectators was in attendance to witness the administration of the ordinance.

Gradually closing together, on a narrow point of land, near the margin of the water, the interesting baptismal service begins, by singing the 81st hymn of the Psalmist, headed, the "Baptism of Christ."

Down to the sacred wave
The Lord of life was led,
And He who came our souls to save,
In Jordan bowed his head.

He taught the blissful way,
He fixed the holy rite,
He bade the ransomed ones obey,
And keep the path of light.

Rev. Mr. Stevens officiated, assisted by the native pastor of the Burmese church, Rev. Ko En. For the benefit of those present who did not know the Burman language, a few brief remarks were offered in English, touching the subject of the holy rite about to be observed. The pastor then led in prayer in Burmese. Six candidates were now severally immersed, upon a profession of their faith in Christ, Mr. S. administering the ordinances.

During the intervals between the

baptism of the several candidates, a verse was sung from the hymn beginning, "All hail the power of Jesus' name," and for the three last converts, a stanza from a baptismal hymn in Burmese. It was a most impressive and solemn service. Such was the baptismal scene witnessed, on Sunday morning, the 15th day of July, in the year of grace one thousand eight hundred and sixty.

"Glory be to God." Amen.—*Macedonian.*

Foreign Letters Received.

BERHAMPTON.—W. Bailey, January 2nd
CAMP, BHUDDRUCK.—J. Buckley, Jan. 3rd
—————Mrs. Buckley, " 2nd
—————W. Hill, " 3rd

CUTTACK.—J. Buckley, December 14th.
————Miss Butler, January 3rd.
————W. Hill, December 15th.

Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,

From January 20th, to February 20th, 1861.

AUSTREY AND APPLEBY.

	£	s.	d.
Public Collection ...	2	1	0

BARROWDEN AND MORCOTT.

Public Collections ...	4	16	8
Rev. G. Towler ...	0	10	0
Mr. Gill ...	0	5	0
Mrs. Witney ...	0	5	0
Sunday-school Children ...	0	6	5
Mr. Towler's Bible Class ...	0	4	1
Collected by			
Anne Dobson ...	0	4	0
Miss A. Swift ...	0	3	0
Joseph Pepper ...	0	2	2

6 16 4

Less expenses ... 0 5 0

BURTON-ON-TRENT.

Public Collections ...	10	11	6
Rev. R. Kenney ...	1	1	0
Collected by			
Miss Millner ...	3	4	5
Richard Viccars ...	3	16	7
Sabbath-school ...	6	0	0

25 8 6

Less expenses ... 0 6 0

Collection at Overscal ... 0 15 0

HUGGLESCOTE AND IBSTOCK.

	£	s.	d.
Cash on account ...	11	10	0

KIRKBY & KIRKBY WOODHOUSE,

KIRKBY.

Public Collections ...	2	5	7½
Boxes—			
Mrs. Brittain ...	0	13	0
Thomas Haddon ...	0	10	0
Sarah Fox ...	0	8	0
Mary Lewitt ...	0	6	8½
Fanny Jennings ...	0	6	5½
John Massey ..	0	6	4½
John Mason ...	0	6	2½
Mary Scothorne ...	0	4	0
Sabbath-school ...	0	3	1½

5 9 6

KIRKBY WOODHOUSE.

Collections ...	1	2	0

MARKET HARBOROUGH.

Public Collections ...	7	6	5
Mr. A. Flavel ...	0	10	6
Miss J. Flavel ...	0	10	6
Mr. J. Jarman ...	0	10	0
Collected by Mrs. Ellis ...	1	3	0
Sunday-school Missionary Box ...	0	1	3

10 1 8

Less expenses ... 0 8 6

MEASHAM & NETHERSEAL.

MEASHAM.		£	s	d.
Public Collections ...	...	4	9	8½
Rev. C. Burrows ...	...	0	10	0
Miss and Master Wellings ...	...	0	6	0
Mr. T. Burton ...	...	0	2	0
Collected by Misses A. Whitworth and Orgill.				
Mr. W. Boss ...	...	1	0	0
Mr. Whitworth ...	...	0	10	0
Small sums ...	...	1	12	0
		3	2	0
By Miss Adey ...	...	0	10	8½
By Miss Storer ...	...	0	7	6½
By Misses Dennis and Wileman	...	0	7	0
By Miss Thomson ...	...	0	10	2
By Miss Hardy ...	...	0	11	0
Day school ...	...	0	3	6
Sabbath-schools—				
Boys ...	...	1	8	0
Girls ..	...	0	19	0

NETHERSEAL.

Public Collections ...	...	1	11	3½
Collected by Miss Shakespear.				
Mr. Shakespear ...	...	0	15	0
Mr. J. Shakespear ...	...	0	5	0
Miss Shakespear ...	...	0	5	0
Mr. J. Tagg ...	...	0	2	6
Mr. A. Tagg ...	...	0	2	0
Boxes—				
Master Shakespear ...	...	0	6	0
Miss E. Tagg... ..	...	0	13	2½
		17	6	7½
Less expenses ...	...	0	6	7½

ROTHLEY AND SILEBY.

	£	s.	d.
Public Collection ...	1	2	7
Mrs. Richards, for Orphan ...	2	10	0
Mrs. Draycott's box...	0	10	6
Collected by			
Mrs. Spenser...	0	19	2
E. M. and J. H. Riley	0	10	0
Miss Ellen Brooks ...	0	6	9
School box ...	0	1	0
SILEBY.			
Mr. William Robinson	0	5	0
	6	5	0

SHEFFIELD.—BARKER POOL.

Public Collection ...	...	0	18	6
John Staniforth, donation ...	...	0	4	4
		1	2	10

SUTTON-IN-ASHFIELD.

Public Collection ...	...	0	7	2
Collected by William Cook	...	0	15	1½
Mrs. Elliott's box ...	...	0	8	0
Small sums in boxes	...	0	4	9½
		1	15	1

SACRAMENTAL COLLECTIONS FOR WIDOWS & ORPHANS FUND.

	£	s.	d.		£	s.	d.
Arnold	0	7	0	Killingholme	0	10	0
Birmingham, Lombard-street	0	10	0	Langley Mill	0	6	0
Boston	2	14	6	Leicester, Friar-lane ...	2	0	7
Bradford, Infirmary-street	0	13	6	Lincoln	0	15	0
„ Tetley-street	0	10	0	London, Praed-street...	1	10	0
Broughton (from two friends)	0	5	0	Long Sutton	1	11	10
Burton-on-Trent	2	0	0	Loughborough, Wood-gate	1	9	0
Chatteris	0	10	0	Louth, North-gate ...	2	10	0
Cropton	0	5	0	Maltby and Alford ...	1	10	0
Earl Shilton	0	7	6	Old Basford	0	15	6
Fleet	1	0	0	Ramsgate	0	6	0
Hathern	0	3	0	Rochdale	0	10	8
Hebden Bridge	1	10	0	Rochester	0	10	6
Hinckley	0	12	0	Sheffield, Cemetery-road	2	0	0
Holbeach	0	6	2	Stalybridge	2	0	0
Hose	0	5	0	Sutton	0	6	0
Hugglescote	1	4	4	Sutton-in-Ashfield ...	0	5	6
Kegworth	0	10	6	Todmorden	0	17	3

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

THE
GENERAL BAPTIST
MAGAZINE.

APRIL, 1861.

THE UNITY OF THE CHURCH THE JOY OF MINISTERS.

WHEN we consider the great value of spiritual benefits, far surpassing those which are of a worldly kind, we can hardly wonder that between the instruments and recipients of such blessings an affectionate union should spring up; and between a minister and people who have been benefited by his labours, a real and deep attachment should exist. Not only is such attachment in itself reasonable—but it is highly useful—conducive to the happiness of both parties and to their united usefulness.

It is customary with some persons to represent the ministry as a lugubrious avocation into which no joy enters, and the Christian minister's course as a sorrowful way; while others are apt to look upon it as a most comfortable and easy life, in which there is little labour, and less anxiety and care. We, from our own experience, can bear testimony to the utter falseness of the latter view. Nor do we subscribe to the former. A minister has his anxiety and care—his heavy mental toils, which leave him, excepting the hours of sleep, scarcely any relief; but on the other hand, if he labour amongst a kind people, and be blessed with some measure of success, he has many joys. He, perhaps,

more than any other human being, partakes on earth the joy of angels; the grandeur of success in his case gives him greater joy than the husbandman has in the increase of his fields, or than the tradesman has in the prosperity of his business. Moreover the tokens of his people's grateful and faithful affection act joyously on his spirit. The Christian minister so situated, so far from being a despicable or even a pitiable character, is of all men the most enviable.

The intimate relationship subsisting between a minister and the people of his charge gives them a great influence over each others' happiness; and the holy and united conduct of a people gives joy to ministers, while opposite conduct cannot but wound and give them pain. The apostle felt that the Philippians had a power over his happiness; and he thus exhorts them to use that power kindly—so acting as to increase and complete that joy which their past good behaviour had in some good measure excited—'Fulfil ye my joy.' And if an apostle, who was only occasionally amongst a particular people, felt that they had an influence over the measure

of his happiness, it may be surely allowed of a pastor who dwells constantly amongst the same people to have a feeling kindred to that of the apostle. Every pastor knows that very much of his happiness depends upon the people of his charge; and though unwilling to obtrude himself upon their notice, yet we conceive that there are occasions when, like the apostle in his epistles, he may feel grateful for, and still further urge that regard to his happiness which an affectionate people are generally ready to bestow. The present is such an occasion,* and having already thanked you for the joy which your past kindness and your united affection have given—I venture to address you, this morning, in the apostle's words—'*Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind.*'

Let us notice the two-fold unity to which the apostle exhorts us in this verse, namely, a unity of sentiment, and a unity of affection.

A unity of sentiment, 'be like-minded'—'of one mind.' Be as much as possible alike in your views of religious truth. This is desirable, if the sentiments held be truthful, which opposite sentiments cannot both be. Diversity of sentiment is not desirable where unity of faith based on truth can be attained; and those who plead for such diversity as in itself desirable, sacrifice their logic to their fancy. On the most trivial subjects it were well if we all thought alike, provided we all thought truthfully; and error on secondary subjects cannot be regarded as a privilege but as a calamity.

We are quite aware that this unanimity of sentiment has never yet been attained; and for a very sufficient reason it has not been, because men have fallible minds, and are liable to err. The attempts which have been made to force it, whether from within or from without the church, have been worse than futile. When by persecution men have endeavoured to produce a uniformity of sentiment, they have not only trampled on human freedom, wounded the spirit of Christianity—

but have also deceived themselves by a most miserable sham. The uniformity of sentiment which has been raised by physical force, has been that of deception and hypocrisy.

And those attempts which have been made by the church from within, to produce a uniformity of belief, by expelling those of different sentiments on comparatively unimportant subjects, have exhibited a miserable policy. The unity of a narrow sectarianism is the unity of folly and weakness. Surely when the apostle exhorted the Philippians to unity of sentiment, he did not mean that persons holding one class of sentiments should withdraw from or expel those of another class when neither included fundamental error. Than such unity let us have endless diversity rather.

But, let it not be supposed that on all subjects, all sorts of opinions are to be even tolerated in the church. A Christian is a believer; and a believer must believe something. Faith cannot exist without an object—then there must be some vital object of faith. In the church, men must hold the Head, and if they reject Him in any of His essential attributes and offices, we must either convince or reject them. It is absurd to suppose that there is no such thing as fundamental error; and it is absurd to tolerate it. Unity of sentiment on some subjects is essential to the integrity of the church.

And on all subjects it becomes us to seek unity of sentiment—but how? Not by conforming our sentiments to each others', but by conforming them to the Bible—the standard of truth. Doubtless if our views were really derived from the Bible, by infallible interpretation, they could not disagree, unless the Bible teach opposite sentiments—a supposition none will hold who reverence it as the Book of God. Let us all, then, seek to derive our sentiments from God's Book; and in proportion as we succeed in this shall we agree with each other, and exhibit a unity of faith based upon the essential unity of truth.

Secondly, unity of affection is commanded: 'having the same love, being of one accord;' in other words, be of one heart and soul. And important as

* This discourse was written just after a presentation had been made to the writer by the people of his charge.

unanimity of sentiment may be, unity of affection is vastly more important. Unity of sentiment may be dead unity, like that of stones bound together; the unity of love is a living unity.

The love here enjoined is 'the same love,' that is, love springing from the same source and directing itself to the same objects. The love of Christ is to be the love of Christians; and no other love can supply its place. So that there must not only be affection in the church, but it must be of the right sort. A unity of affection in a church is quite possible apart from Christian principle. We have known small churches which have consisted, in a very great measure, of a few families so merged into each other by intermarriages as to give the church the appearance of a family institution. Now between the members of such churches their natural bonds may unite them very closely, and yet there may be no Christian love. Men are bound together by various bonds; and amongst a body of men actuated by no Christian principle there may exist a very deep and very sincere attachment. Such attachment is possible in a Christian church; nor is it wrong, only it is not sufficient. Christian affection must be added to it. We must love each other, because each loves Christ. Thus shall we attain a spiritual unity; and by this shall all men know that we are Christ's disciples.

Brethren, it may be that we cannot always be of one mind—we may often differ in sentiment; but we can be of one heart. We can show unity in diversity; and if we have the same love, we shall be able to endure differences of sentiment. Bound to Christ and each other by true Christian love, neither our happiness nor our usefulness will be greatly marred by those minor varieties of belief which may consist with one substantial faith. Cultivate, then, my friends, this 'same love.' Be not cold-hearted one toward another, 'but be kindly affectioned one toward another in brotherly love.' 'Let brotherly love continue; and love not in word only, but in deed and of a truth.' So fulfil the law of Christ, and the joy of His servants.

Let us now enquire how such unity

in a church promotes the happiness of a minister. '*Fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind.*'

Such unity is in itself an exceeding gratification to a benevolent mind. 'Behold, how good and how pleasant it is for brethren to dwell together in unity.' Verily it is profitable, but it is also pleasant. It is so to those who are subject to its soft and easy bonds—it is pleasant to contemplate. One of the charms of the universe is its unity, and this is one of the charms of the church. That His church might be one was the burden of one of the sublimest petitions that ever rose from the Mighty Intercessor's lips; and while He expressed His earnest wish for the unity of His church, He knew what beauty such unity would give to His church. Loving unity is pleasant everywhere. At home—where parents and children, brothers and sisters meet—in a city—in a nation—in any association that is good in aim; but nowhere is unity more pleasant than in a church. O how charming is it there? You expect to find it; and if you find it not, grievous is the disappointment. Unity is pleasant in the church to every benevolent eye, because when this exists there is generally true happiness. Whatever may be the advantages of a people, if the bonds of affection are broken or weak, look not for happiness there—as well look for it amongst brutal savages, or in a strife-torn home; but let unity be in a church, and though the wolf may howl at its gates, there is blessedness there. Thus was it with the primitive church at Jerusalem; united to each other, they ate their meat with gladness and singleness of heart.

We repeat, that a united church is a pleasant object to contemplate, and it is especially so to a Christian pastor, and hence Christian unity promotes his joy.

Secondly, it vindicates his calling. Christian ministers receive a ministry of reconciliation. Doubtless, God is the grand object of such reconciliation; but can men be reconciled to God with no reconciliation to each other? Though we grant that the grand object of the gospel is to reconcile alienated men to

God, yet we see in that very circumstance a proof of its reconciling influence amongst men; and if a man love not his brother, whom he hath seen, how can he love God whom he hath not seen?

When we see men living in God's service and in mutual love, we see that we have not laboured in vain; we see that the gospel can do what it professes, and it rejoices our hearts.

Besides, such unity in a church gives to a minister confidence and comfort in the discharge of his duties. This is so obvious that it hardly needs an argument or an illustration. Let a church be divided into factions, and the position of a pastor is a miserable one. He is sure to come into collision with one or the other of the parties—each is jealous of his influence and friendship. Each party may have their distinctive faults, which it is the minister's duty to censure; and when he does so the censured are apt to feel themselves injured, and the opposite party indulge in a fiendish triumph. Every word he utters may give offence, and every look excite jealousy. How wretched the position of such a minister.

Indeed it is the duty of a minister to declare the whole counsel of God despite rival factions, and whether men will hear him approvingly or not; and wretched is that man's unfaithfulness who would hold back any truth or precept because it would grate harshly on the ears of factious and captious men. But we are not speaking of *faithfulness*, but of *joy* in a minister; and though under such circumstances a minister may show great faithfulness, yet can he have little joy; the word will be the burden of the Lord. In the midst of a united people, on the contrary, a minister feels at home; and to such an one no place will be like home.

It facilitates his usefulness—it promotes his success. Abraham would not fall out with Lot, because the Canaanite and Perrizite dwelt in the land, and would have scoffed at the religion of the quarrelsome worshippers of the same God. Would to God that Christians had always had this caution. The schisms of the church have been sad hindrances to its advancement and to the success of the ministry.

Thus the unconverted have been alienated from religion, and penitents drawn from the church; and can you wonder that lambs should hesitate to mingle with devouring wolves? Better be without with dogs than within with wolves. Unity in the church gives attraction to the fold, and so facilitates the in-gathering of sheep; and can this be otherwise than joyous to the true shepherd?

Then, again, think of the pleasant hope—the joyous anticipations which this Christian unity excites. Brothers and sisters, we must meet again—at the bar of Christ! Every pastor must meet his people there—meet them, either to give evidence against them, or to present them to his Lord with joy, saying, Here am I, and the children whom thou hast given me.

Now nothing is better calculated to excite the hope that a minister will have this felicity than the manifestation of a Christian spirit on the part of his people—for he cannot but know that if any man have not the spirit of Christ, he is none of His. The more thoroughly a people are imbued with that spirit of love and unity which is the soul of religion, the more joyful are the anticipations with which a minister looks forward to the account which he must render to Christ. Then indeed will his joy be fulfilled in fruition—now may it be in hope—fulfil *ye my joy*.

Suffer me to press upon you the exhortation of my text. Mark how pathetically the apostle does this. By what tender considerations he urges it—the 'consolations in Christ,' the consolations which Christ imparts, and which they so much needed, to each one these words were addressed. The 'comfort of love,' a comfort pertaining to its subject and object alike; the 'fellowship of the Spirit,' that fellowship which Christians have with the Spirit and by the Spirit;—'Bowels and mercies'—the tender sympathies which unite suffering Christians. These are the tender considerations by which the apostle urges his affectionate plea, 'Fulfil ye my joy.' If there be any of these things, fulfil ye my joy; and then are all these things. As truly as there is consolation in Christ, comfort in love, fellowship in the Spirit, bowels and

mercies—do you be united, and so fulfil my joy. Do it to show that these noble and blessed realities have a place amongst you.

In the same way may every pastor's joy be fulfilled, and these considerations are just as tender now as ever. Fulfil ye my joy. There are many ways in which you may promote your minister's happiness and usefulness: by your co-operation in works of faith and labour of love, by the regularity and punctuality of your attendance at God's house (late attendance, and still more non-

attendance greatly mars the happiness of a minister), by your liberality to the church's treasury, by your defence of your minister's reputation, and the candid and self-applying hearing of his discourses, by your practical consistency and your prayers—you can promote the happiness of your minister—in all these ways will you promote his happiness and joy, if you have that like-mindedness and identical love of which the apostle speaks. Let the *spirit* of a church be right and all will be right—must be right. H. A.

MY FIRST SERMON.

A CHAPTER FROM THE LIFE OF A PREACHER IN THE NETHERLANDS.

I AM to speak of my first sermon. I do not count as such the discourses I brought with me; these served for those weeks in which I was wholly occupied with necessary business and with visiting. I speak of the discourses composed at Mastland and for Mastland. How I did labour the whole of Monday and Tuesday to find a *good* text! for a good text must be one from which a theme, a subject rounded on all sides, may be adduced. In this, everything must, or at least, may be contained, that can be said on the text; and then the subject must be one I can manage with ease, or at any rate, with satisfaction. But this was the least of my work: the outline, the odious tormenting outline! it must be so nicely arranged; no part must be too long or too small; and there was no professor in Mastland to look over it! First, an introduction, whether I had anything to say or not; and then—this however ran then most easily—in the first part, the text duly explained; in the second, the truth contained therein proved from reason, Scripture, and experience; and in the third, concluded with some appropriate observations. In truth, I must not be ungrateful; without this method I know not how I should ever have got through it. And now, when the outline was ready, what else was to be done? Write—nothing more. The ideas were at hand, and the words

came of themselves. Now then the committing to memory, that most unpleasant effort, in which, by the way, some periods were made more harmonious, fuller, and better rounded, and—I was ready. Well then, the delivery? Why, as to that I was sufficiently prepared; I had always learned to move my eyes and hands skilfully, and should have learned to do the same with my feet, if it were not that the pulpit was closed in at the bottom; and I had always been an active member of a debating society, in which Tollens was spoiled *secundum artem*, and Bilderdijk parodied through ignorance. Thus prepared, I appeared before the Mastland congregation, and I looked on myself as being pretty far on the way to be, before long, one of the first preachers in the Netherlands, and consequently to have formed my whole congregation into a noble band of Christians, in which all the infidels would have been convinced, all the sinners converted; and, as I confess this ingenuously, I can add with confidence, that I had the last infinitely more at heart than the first.

There, then, I stood in the presence of a congregation of my own. This reflection, even while I was on the pulpit stairs, drove all my gesticulation out of my head. I further felt myself with a certain anxiety bound to what I had written, and not a bit too much at home there, just at the moment that

I was delivering it. Thus one thing and another made my delivery stiff and confused; and some rather too officious friends were so kind as to inform me of the severe judgments that were passed upon it. That was the first hard pill; I have since had to swallow whole boxes of them.

These unfavourable judgments grieved me, not only on my own account, but on that of the good cause. It was plain that the truth which I presented must have very little affected the hearers, who had had time to make such bitter criticisms. What could be the cause of this? Not a single proof was omitted; I knew not any fault in the outline, and could discover no topic changed in the sermon. After some reflection, I resolved to give closer attention to the looks and the behaviour of my hearers, in order to follow, if possible, my sermon into their souls. At my introduction—as soon as they were aware that I always had one—they seemed to listen only to the first words. They were then at ease, as I was under weigh, and many of them had some trifle or another to speak of or to do, before the prayer began. At the explanation of the text, many were tolerably attentive, some even (at a later period I remarked that these were known and honoured as being well versed in Scripture) pricked up their ears at once. But at the second part, the demonstrative, the state of things was melancholy. The Burgomaster and the Elders then gave the signal by settling themselves in their nook, and many followed their example. Alas! before the last proof had been developed, there sometimes remained but a small body of *hearers*, with the schoolmaster, Master Balyon, for ever at their head, whom a deep sense of his duty always kept from going to sleep. The good man, besides this, did also all he could, and supplied all the Ruling Elders, as well as the front row of women, with—snuff.

But the word *application* acted like an electric shock on the dozing congregation. They then stood up, saluted one another, after an odd country fashion, and looked steadily at me in order to lose nothing of this application of mine. I will candidly own that, as

their dullness had annoyed me, so their attention disconcerted me. How, thought I, can people apply to themselves what merely passed over their drowsy ears? and besides this, to omit no part of the proofs, the second part had occupied so much of the sermon, that only a few pages had remained for the application, which, so thought I, follows of itself with every rational being as soon as he is penetrated by a truth. And this got for me from the same sleeping listeners the remark, that my explanation was very good, but that my application was not powerful.

How I did struggle through the first year! When the first Christmas required nine services instead of four—when I could think no longer on the logical arrangement of my outline, and felt glad, when, by working night and day, I had composed for every service some tolerably intelligible and feeling address; which, after all, was listened to with not less attention than my highly-laboured sermons; and when, in the beginning of the following year, I was to return to my usual labour—I have a vivid recollection of it—then I sat with my hand under my head, and was afraid that the Bible would be too small for me. I should henceforth have no assertion to prove, no vice to correct, no virtue to inculcate, which had not been already proved, corrected, and inculcated. And the number of *good* texts—texts such as I have just described—was scanty enough.

Meanwhile I learned to know my people more individually, and to attach myself to them; and whenever then, as need drove, I had to make a sermon, one thing or another constantly floated before my mind that I had brought home with me from the houses of my parishioners. One time it was some prevalent erroneous mode of thinking, then vices or disasters which I had witnessed, then again their comprehension, or the influence on them, of my preaching. I am convinced that in this way I am indebted to my people for forming me to be their pastor and instructor.

Whenever I look back now on the tedious throes through which, out of a

theologian and a rhetorician, I was born a village pastor, I never repent of my studies, or feel ashamed of my first efforts. Theology, though there is much in it that deters many a one, is a useful and a necessary science; and without having studied it with zeal and judgment, no one can become a distinguished preacher. But we are not on that account to compose theological sermons. It is just as with the foundations of a house—they must be solid, but they must be covered in. A congregation is no more a literary audience, than the Bible is a 'Kritik' of Kant's. People are no more convinced by the mere regular enumeration of numbered proofs, than they are converted by the pressing of incitements to virtue. It is also quite certain that if we must first make our hearers good theologians in order to make them good Christians, our blessed heaven will be wonderfully empty.

This was, beyond question, the main defect of my first sermons. They were too much of the nature of theological disquisitions, and the church at Mastland was not built for a lecture-room. Besides, they were delivered in too stiff a manner, but this I look upon less as a fault than an unavoidable peculiarity of a youthful speaker. I was at that time (in a good sense) an actor, as I afterwards became a speaker, that is to say, I performed my pieces; but still they were my own pieces,—I repre-

sented there in a faulty manner what I had thought and felt in my study; but it was *I* who had thought and felt, and therefore I never repented it. Nay, I am of opinion that no one who is penetrated with the importance of the subject can on such an occasion feel quite at ease in the pulpit, and the young man who really has the self-possession to be a *speaker* will probably soon have the impudence to be a *babbler*.

* * * * *

I am sometimes, I own, a little out of spirits as to the fruits of my preaching, when I find the people on Monday just the same as they were on Saturday; but I have learnt to see that there lies a little youthful presumption in our first expectation of the fruit of our preaching. Is it not as if we were to do all at once what another could not do in several years? And when we look into ourselves, have we got rid of our follies and our sins in so very short a time? Moreover, may not the best fruits ripen in secret? Oh! if each time we could remove but *one* bad thought, change *one* evil act, wipe away *one* sad tear, awaken reflection for *one* moment, either excite or compose *one* pang of remorse—how abundant, and great, and noble would our harvest then be at the coming of Christ! *

* *The Manse of Mastland.* Translated from the Dutch. Bell and Daldy, Fleet-street.

THE FALL OF JERUSALEM.

IN FOUR CHAPTERS.

CHAPTER III.—JOSEPHUS—HORRORS OF FAMINE—500 JEWS CRUCIFIED BY THEIR CAPTORS—A TRENCH CAST ABOUT THE CITY—TAKING OF FORT ANTONIA—TERRIBLE FULFILMENT OF PROPHECY—CESSATION OF SACRIFICES IN THE TEMPLE.

TITUS relaxed his exertions, hoping that the famine which had begun to rage would bring the infatuated to their senses, and cause them to submit. He determined now on reviewing his army before the eyes of the city, and rewarding the valiant among the soldiers. While famine and pestilence, like ghastly spectres were haunting the streets, the Roman legions marched with military order and pomp, displaying their glittering breastplates. The cavalry appeared in their fine trappings. The soldiers made as great a display as possible. The walls of the upper city were crowded with spectators, and the houses were filled with anxious lookers on. Many of the citizens, seeing the strength and magnificence of the army, felt that their doom was sealed, and

would have submitted had it not been for the leaders of sedition. Having spent four days in reviewing the troops, and no signs of peace, Titus renewed military operations, and raised banks in different parts.

But Titus was loth to proceed with the work of destruction and was determined to try what remonstrance would do, so he sent Josephus to speak to them.

This same Josephus has written a complete history of the war. He was not an author only, but a politician and a soldier. He was of noble birth, and had received an education corresponding with his position. At first he belonged to the Essenes, afterwards he joined the Pharisees. At the age of twenty-six he was sent to Rome as ambassador for the Jews, and on his return he found his country in open revolt. He was appointed governor of Galilee, and fought bravely against Vespasian, but ultimately was taken prisoner and loaded with chains. When Vespasian was made Emperor, he obtained his liberty, and accompanied the army under Titus. Josephus walks round the wall to find a convenient place from whence he may address his countrymen.

He commences his speech by magnifying the power of the Romans. He speaks of the greatness of their dominions—how they have conquered all nations—how God has gone round all the world, and at last has settled in Italy. He entreats the Jews to submit and save their lives and city. But they would not hearken. They looked upon Josephus as a renegade. They jested upon him from the wall and threw darts at him. He then renews his address. He gathers up the facts of their own national history. He alludes to the coming of the Egyptians—the Assyrians—the Babylonians, and endeavours to prove that the Jews never derived any advantage from fighting. Arms, he says, were never given to this nation by God. He brings before their minds their own wickedness—their polluting of the temple; and states his belief that God has fled from His holy house. He concludes his speech, which is of great length, with the following words:—

‘If you cannot look at these things with discerning eyes, yet however have pity upon your families, and set before every one of your eyes your children, and wives, and parents, who will be gradually consumed either by the famine or war. I am sensible that this danger will extend to my mother, and wife, and family, and perhaps you may imagine that it is on their account only that I give you this advice; if that be all, kill them; nay, take my own blood as a reward, if it may but procure your preservation, for I am ready to die in case you will but return to a sound mind after my death.’

The address of Josephus had no softening and subduing effect on the Jews, and although death was in every street, almost in every house, they still persevered in their obstinate resistance. Some, however, who valued their lives, sold what they possessed, and having swallowed the money, tried to make their escape.

The famine now began to assume a dreadful form. No corn was to be bought. The robbers laid claim to what food remained, as being the defenders of the city. If they found a man who looked pretty well they at once tortured him, to make him disclose his secret resources. Any one who was pale, emaciated, and wasting away was allowed to go free. All family order and domestic discipline was come to an end. The table was not laid for meals. They wildly snatched up the food wherever it could be found. They seized the half-baked bread and ate it ravenously. Gnawing hunger blunted all natural affections. Children pulled the bread from their parent's mouths, and the parents lifted up the children from the ground as they hung upon the morsels they had gotten, and shook them down upon the floor. Herbs, plants, and even rubbish was now consumed by the people, and the prophecy was literally fulfilled, ‘*And there shall be famines and pestilences in divers places.*’

The severity of the famine became almost intolerable, and multitudes hazarded their lives in trying to effect an escape from the tyrants within and from the Romans without. Great numbers of these deserters were cap-

tured by the Roman soldiers. They were publicly whipped, and put to all kinds of tortures, with the view of bringing those within the city to submission. Titus had tried pacific measures, and as these had failed, he was resolved to try what terror would do. He therefore gave orders to crucify all the captured prisoners. As many as 500 are said to have been crucified in one day. The soldiers mocked them in their sufferings, and jested at their agonies, and kept on crucifying until room was wanting for the crosses, and crosses wanting for the bodies. Let your imagination dwell for a moment on the spectacle. Five hundred spectral figures writhing in all the agonies of death. Their wailings, and groanings, and curses mingled with the yelling laughter of the enemy. But little more than thirty years had passed away, when three crosses were seen elevated on the same spot. On the middle one was the Son of God. The Jews then said, 'His blood be upon us, and upon our children.' And now their prayer is answered. They had sown the wind of iniquity, now they are reaping the whirlwind of indignation.

The soldiers, having grown weary of crucifying the captive prisoners, Titus satisfied himself with cutting off their hands, and sending them back thus maimed into the city.

Between the 18th and 20th of May the Romans had succeeded in erecting four great banks or batteries. One was near Fort Antonia. John, who still held the temple, had been successful in undermining this battery. He had ordered materials to be brought, which were daubed with pitch, bitumen, and other combustibles. These were lodged in the cavern, and the whole set on fire. The ground gave way, and the Roman battery fell in with a great noise. Smoke, and fire, and dust were all mingled in confusion. The Romans became a little dispirited at this calamity, and the general now held a council of war. One commander suggested that he should march at once against the remaining wall. Another recommended that he should surround the entire city with the army, and so prevent any from making their escape. They concluded the debate by deter-

mining to carry a line of circumvallation around the entire city. The work was allotted out to the different legions. The greatest enthusiasm prevailed among the soldiers. A certain divine fury, says the historian, took possession of their minds. All were anxious to please their commanders. And Titus himself went among them to animate them in their work. This stupendous fortification was completed in three days. It was finished on the 4th of June. The entire circumference of the embankment was thirty-nine furlongs, or nearly five miles. Thirteen garrisons were erected in it, and then was fulfilled the memorable words we have already quoted, as prophecy, '*For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side.*'

The people being shut in on all sides, the famine widened its progress, and prevailed in every part. The houses were full of women and children dying, and the lanes were blocked up with the dead. The young men wandered about like shadows. There were none to attend to the sick. 'A deep silence and kind of deadly night had seized upon the city.' The miseries of the people defy description. The number of the dead carried out and cast into the valleys seems almost incredible. The number of dead bodies taken out at one gate amounted to 110,000; and it was calculated that altogether not less than 600,000 of the lower orders were thus disposed of. The heaps of corpses cast into the deep hollows that surrounded the city putrified, and filled the air with infection. As Titus walked around the city and beheld the sight, he groined and called God to witness that he had not been the cause of this fearful and frightful destruction.

But though much had been accomplished, the city was not yet taken. Bezetha and Acra had been captured and were occupied by the Romans. But the principal parts were in the possession of the Jews. Zion, with its massive marble towers; the glorious temple—the citadel as well as the sanctuary of the city, and Antonia, the citadel of the temple, were in the hands of the leaders of sedition, Simon and John.

Many were buoyed up with the hope that God would appear, and save the temple, and scatter the heathen. The superstitious were looking out for the thunder cloud, which should bring the angry lightnings of God's wrath to blast and wither those who dared to approach and profane His holy house. The Jew prayed with his face toward the temple. He died with his eyes toward the temple; and although death had spread his black wings over the city, he still believed that God would appear and save the temple.

We now approach the most exciting and thrilling part of the story. The Romans began to direct all their strength and skill to the taking of the citadel Antonia. While famine and pestilence were making the most fearful ravages within, the country was becoming desolate without. For the space of twenty-one days the army was engaged in raising banks before the fortress which the Jews had pronounced impregnable. The soldiers cut down all the trees round about the city. For several miles round they cleared the country of everything that could furnish materials for their batteries. The whole region presented a desolated and melancholy aspect. 'The war had laid all signs of beauty quite waste.' The palm tree was no longer to be seen waving its lofty head. The crown of Olivet was shorn of its native trees, and the vine was plucked up and carried to the seat of war. When the banks were completed, the battering engines were brought up, and the attack on the walls commenced on the first of July. For a long time no impression was made. The mighty wall-work beat back the engines. Both from the fortress itself and from the northern cloisters of the temple the Jews hurled stones and darts at the besiegers. At last the soldiers succeeded in loosening and moving four stones, and afterwards a portion of the wall itself, but still the citadel defied the assault.

Titus now appeared among the soldiers and tried to rally their spirits. He admitted, he said, that the work was attended with great peril. But there was glory corresponding to the danger. The Romans were born to conquer. Those who lost their lives

fighting would be elevated above the stars, while the cowards and the fearful would be dissolved in subterraneous night. I know that the difficulties are great, but great bravery can surmount great difficulties. Only let some one have courage to mount the wall, and the tower shall be ours. Who among you dares to venture? There was silence, and terror sat on every brow. At length a slenderly built but courageous man springs forward. He was a Syrian by birth—his name was Sabinus. 'I readily surrender myself to thee, Cæsar,' he exclaimed; 'I first ascend the wall.' And spreading his shield over his head, and taking his sword drawn in his hand, he marched up to the wall. Eleven others follow his example. The Jews hurled stones at them, and threw darts at them, till they were almost covered. But the brave Sabinus presses forward. He struggles. He stumbles, and falls. The stones dash against him. He gets upon his knees and fights with his sword. But the enemy are too strong and numerous for him, and he dies under the assault. Three of his comrades were torn to pieces, the other eight, wounded and weary, got back to the camp.

Two days afterwards, just as the morning light began to tip the ridge of Olivet, twelve of the Roman watch came together and called the standard-bearer of the fifth legion with two others, and a trumpeter. It was about three o'clock when these sixteen men stole noiselessly through the ruins to the tower Antonia. Finding the guards fast asleep they cut their throats, and then mounted the wall. The trumpeter sounded his trumpet. The other guards awoke and fled in confusion, thinking that the Romans had come up in great numbers. Cæsar, hearing the signal, at once gave orders for the army to put on their armour and mount. They saw the Jews fleeing into the temple, and some falling into that very mine which John had made under the Roman battery. Cæsar pressed forward, and a terrible battle ensued. They had seized upon Antonia and the temple itself was close at hand. The morning advanced. Alarm rang through the city. The temple is

In danger! The temple is in danger! Soon the holy house was crowded. The fight was severe and deadly. The Jews contended with all the courage of despair. They felt that if the temple were taken all was lost. There was no order in the battle. They fought with their swords one among another. The dead and wounded lay in heaps around. The blood flowed on every hand. They continued fighting until one o'clock, so that the battle lasted ten hours. The Roman general retreated, and was obliged to be contented for the present with the capture of Antonia.

After this event both Jews and Romans remained comparatively quiet for a few days.

The famine, of which we have already spoken, had now reached a climax of horror. The proper food of man was nearly all consumed. The robbers themselves began to feel the pinches and pinchings of hunger. They gaped for want, says the historian, and ran about stumbling and staggering along like mad dogs, and reeling against the doors of the houses like drunken men. The people seized upon the most loathsome things and consumed them. Even leathern girdles, shoes, wisps of old hay, were caught up and devoured by the famishing. A demoniacal madness seemed to have taken possession of those who were not taken off by death. A mother named Mary, who belonged to a noble family, had been vexed and driven into passionate frenzy by the conduct of the robbers. They had seized and carried off all her food. She had nothing left but the infant of her bosom. The brightness had gone from his eyes. The colour had left his cheeks. His little lips were pale. The mother, who had lost a mother's affection, wildly snatched up her helpless babe. 'O miserable infant,' she exclaimed; 'be thou my food.' She then slew her infant son, roasted him, con-

sumed one-half herself, and bid the other. The seditious came in and demanded the food they smelt, and threatened to take away her life, if she did not disclose it. She shewed them what it was, and even they were horrified at what she had done.

Then was fulfilled that awful ancient prophecy, '*The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and toward her son, and toward her daughter; and toward her young one that cometh out from between her feet, and toward her children which she shall bear: for she shall eat them for want of all things, secretly in the siege, and straitness wherewith thine enemy shall distress thee in thy gates.*' And thus the most terrible words in the holy book came true. And the most dreadful act in the bloody tragedy set the seal of divinity on the oracles of God.

At this stage of the siege a remarkable event took place, which greatly alarmed the more serious part of the Jewish inhabitants. On the seventeenth day of July, the daily sacrifice for the first time failed. There were no priests to present it to God. Hitherto throughout all the bitter calamities and painful sufferings to which they had been subjected, their religious rites had been attended to. While famine was gnawing into the vitals of the people, and death making havoc in every house, the daily sacrifices had been offered up to God. The passover in the very face of danger had been duly celebrated. Pentecost had been observed. Prayer had gone up from the devout; but now the pulse of the Jewish economy had ceased to beat, and on the seventeenth of July its heart ceased to move.

SONG OF THE REDEEMED IN HEAVEN.*

OBSERVE, the song is *one*—all sing the same—the language and the feeling which prompts the language, are *one*. Highly and blessedly significant this! All are equally indebted for entry and

their position. Christ's blood and mediation are the alone ground and reason. It is a light thing to say

• Continued from page 86.

Gentiles and Jews are alike indebted—it is equally true of infants and the aged, the moral and the felon saved at the last hour and in the ‘condemned cell.’ There is no difference in their praise, because all are conscious of having been in the same condemnation, and equally anxious to express their absolute and measureless obligations to their common Redeemer. Let it be distinctly understood, that as the most amiable and beneficent of natural men need to believe on the Lord Jesus Christ in order to be saved, so the most holy and useful saint can only hope to pass into paradise through the same redemption, in virtue of ‘the precious blood.’ No one presents himself before the Divine presence but as a sinner saved, washed. The thief from the cross, and Paul with his myriad converts sparkling as jewels on the Redeemer’s diadem, and John embalmed in love divine, and breathing as his native air the very atmosphere of heaven—all these are there, only as ‘brands pluckt from the burning;’ confessing with equal sincerity and emphasis ‘By the grace of God I am what I am.’ ‘To Him that loved us,’ &c. Christ is all to Paul and John, whom all ages shall call blessed, as he is to the thief infamously nameless for his career of crime. Are we of this self-renouncing, Christ-leaving to spirit? Said the dying Adelaide L. Newton shortly before dying, and quoting Titus iii. 5, slowly repeating it, ‘According to his mercy, if I can say no more, angels and devils too shall hear me say mercy—mercy! According to his mercy, He saved me!’ Yes, and this is the spirit of every one who shall be accounted worthy to obtain that world and to swell that immortal chorus.

Let it also be remembered that infants are there solely through the blood and mediation of Christ. Not that they ever sinned or contracted personal guilt. They never did, for they were incapable of becoming ‘children of wrath,’ and therefore it is impossible that they can use the words in precisely the same sense as we shall. But if not personally guilty, they are also not personally righteous—if they have no crime they have no merit—

they never were hell-deserving, neither can they be held to be heaven and glory deserving. Their age and incapacity shut them out alike from blame or praise, from good and evil. On the one hand, God’s justice can never be supposed as punishing them, and on the other, it would not appear before the universe a reasonable and equitable thing, nor consonant with the principles of Divine moral government, to advance to such transcendent honours and felicities; beings possessed of no moral character, and who have passed through no moral training, or probation, to qualify them for that sublime position—one which Adam knew not, which angels even shall perhaps never attain. Had we been left to our own imaginings, we might have conceived of little children translated to some happy world where they might go through some brief course of trial, if not analogous to that through which angels may be supposed to have passed, or through which we pass, yet equally harmonious with the principles of Divine government, and equally declaratory of the righteousness of the Divine award which might eventually crown that preparatory stage of their being. But we have Divine light to guide us in this matter, and we know God has been pleased to *abound* towards us in *all* grace, and since Jesus died for *all*, for infants as well as practical sinners, and since by dying for all He has acquired a right to all, purchased all, and become Lord of the living and the dead, the Head of redeemed humanity, it is distinctly stated to be the Divine will that infants shall be raised to ‘the glory,’ the obtaining of the glory of Jesus Christ. And as they are without personal title, and in order that God may illustrate both his righteousness and his kindness in the matter, He is pleased to take them home—to Himself for Jesus’ sake, and to confer on them all the blessedness of which we read, by way of showing how much He *loves* His Son for his great love towards us, and how *infinitely* meritorious is His redeeming work. Every babe in heaven is a demonstration of Christ’s universal saving love, and of the illimitable and inconceivable efficacy of His mediation founded on his cross.

One-half of our race die in infancy, and 'of such is the kingdom of heaven,' and of such its choristers.

Babes thither caught from womb and breast,
Claim right to praise beyond the rest,
Because they've found the happy shore,
They neither sought nor knew before.

I expect too, to meet some heathens there. A few; I fear very few—but O what myriads of children! When I think of this, I don't wonder to find Jesus hugging little children to his bosom, blessing them, and pouring out his exultant recognition of the condescending grace 'Of such is the kingdom of heaven.' Hitherto, heaven has been mainly peopled by children. But any heathen who may enter there, will see clearly, and be impelled by intuitive conviction and constraining and wondering gratitude to ascribe their presence there to the blood of the Lamb. They will sing as loudly and harmoniously as any—will vie with Paul and John in saying 'Worthy is the Lamb that was slain,' &c. Their right to enter and stand before the throne will be as perfect as ours, because it will be altogether this—'He loved me and gave Himself for me.' Their cleansing and righteousness are of the Lord, and will be as perfect as ours, because they, equally as we, will be able to say

'Jesus, Thy blood and righteousness
My beauty are, my glorious dress,'

and to oballenge the universe, 'Who is he that condemneth? It is Christ that died,' &c. And their happiness will be as full and overflowing as ours, because it will be the joy of purity and love, the joy of the Lord—God's our joy, the joy of his glorious presence.

But it is most instructive to remark that this song—this ecstatic burst of joy—this sublime ascription of praise—this seraphic worship, is all directed to one glorious Personage, here as elsewhere throughout this book, designated 'the Lamb.' This of course strongly implies his Supreme Divinity—his proper Godhead. None but God Himself can be the centre of universal religious worship, for he is jealous for his glory, and will not give it to another, and he

too is alone 'good' and so 'worthy.' But all this blessing and praise is poured out without limitation, or reserve, or qualification, on the Lamb, and indeed the original words are capable of being rendered 'God *even* the Lamb,' therefore constituting the passage a direct and absolute proof of the Divinity of the Lamb. Who the Lamb is, not even our children need to be told. The Son of Man who is also the eternal Word—the incarnate God who bore our sins in his own body on the tree, who by Himself purged our sins, who gave Himself for us, and by his one perfect oblation 'took away the sin of the world,' He is the Lamb. For 'the suffering of death He is crowned with glory—for his poverty, and shame, and agony, spontaneously endured for our advantage, he is exalted above every name, exalted to the throne of God, and is the inspiration and theme of the everlasting song; and infinitely is He 'worthy' of this infinite recompense. God adjudges Him worthy, and so do angels and men. There is too an obvious congruity and propriety in 'the man Christ Jesus' being the centre and immediate object of the worship of human beings. For aught we know, He will be the Sheekinah—the medium of Divine manifestation *for ever*. The incarnation will not terminate on man's salvation, but will extend to other orders of beings, and for ever and ever be the out-beaming of the ineffable glory, 'the express image of the Divine Person'—to angels and men, through whom they shall draw nigh to, and in whom they shall see God. Accordingly He in conjunction with the Lord God is styled [Rev. xxi. 22.] 'The Temple' of the New Jerusalem—the shrine and focus, so to speak, of the glory of God. In him the infinite Majesty becomes, makes Himself *knowable* to his creatures and by Him they climb up, so to speak, to Him the infinitely lofty one. He is the point of contact between the Infinite and the finite, between the Creator and the creature. Most accurate then is the representation of the hosts of the saved worshipping and glorifying 'God *even* the Lamb.'

But this worship to the Lamb is not to the overlooking, much less disparage-

ment of the Father. Because, *first*, He enjoins such honours to be given. 'Worship Him all ye angels,' is His own command, as also that 'every knee should bow and every tongue confess to Him.' *Second*, this itself is to the glory of God the Father—the Father accepts it as such, for whatever was the achievement for which Christ is thus sublimely praised—'extolled and made very high,' he did it at the Father's bidding, and as His servant. And *third*, He and the Father are one; so that whatever praise is given to the Lamb is equally given to the Lord God Almighty, so that there is nothing out of order, nothing of impropriety here.

Neither is the Spirit overlooked or unhonoured; because, while the Lamb specially receives the entire homage and praise, it is at *His* own request and command, for His delight is to glorify Christ, and that all men should honour the Son even as they honour the Father. *Second*, it is to the Spirit's glory—the song is His own inspiration, and sung by those whom He (the Spirit) has filled with Christ's love and on earth brought to Him to be sanctified in and glorified with Christ. And *third*, the Lamb and the Spirit are one, that is—the Holy Spirit is one of the Trinity—as truly Divine as the Father and the Son, and therefore is truly worshipped and glorified when either of those adorable persons is. The Song of the Redeemed therefore, though specially directed to the Lamb as He who himself died and by his own blood bought us—washing us from our sins and justifying us—is yet as truly an act of worship of both the Father and the Spirit, as though they were specially named and their several parts in the economy of Redemption rehearsed. I think, however, the words of this song have a signification which bears upon one of the great questions which have unhappily divided and sore troubled the Christian church. The Lamb or Christ Jesus is specially praised, and salvation is ascribed to his blood, and this tends to affix to the sacrifice,—the substitutionary work of Christ—his vicarious life and death, an importance and an individual efficaciousness which, to my mind at least, amounts to a presumptive proof that that religious

system which represents some special and miraculous work of the Spirit, (granted by an arbitrary decree to some but withheld from the great bulk of men,) as still more important than even Christ's death, because of itself saving—exclusively saving, is not God's truth, nor yet reconcilable with clear and enlarged views of it. Those who hold that doctrine are always wont to dwell with peculiar fondness, and fullness, and frequency on Eternal Predestination, and on the sovereign work of the Spirit consequent on and a fruit of it. These are themes which seem to elicit more delight and praise than the 'common salvation' by our Lord Jesus Christ; and in their creed certainly assume larger proportions, and are more vital to the eternal glory of the saints. Those of this party who admit Christ died for all, shed his blood for all, use language respecting Christ's personal—His specific official work, which virtually exhibits Him shorn of half His glory, and leaves the impression that the Spirit is really more deserving of the grand and descriptive title 'Saviour' than the Lamb. Nay, some of them have not hesitated to speak disparagingly of a substitutionary death which yet does not absolutely and necessarily secure the final salvation of its objects. This is the natural tendency of their system, and here its unscriptural and dangerous character painfully crops out. It represents the scenes of calvary as subordinate to and only exceptionally connected with the inward work of the Spirit, and so converges all, or at least our *highest* gratitude on the Spirit as the only efficient Saviour, to whom principally and directly our praise is best due. The Song of the Redeemed in Heaven is quite incongruous with their notion, and involves something which their system denies—nay, it is absolutely inconsistent and at variance with it, at least in its modern form, of conceding a world-wide atonement but contending for a limited work of the Spirit. This song is only intelligible, only harmonious with Christian feeling, and with the facts of the case, on the supposition that Christ by dying for us virtually became the 'Saviour of all men;' 'took away the sin of the

world,' and procured for all eternal life [1 John v. 10-11]; and that His death secured for all the Spirit's work—a real, powerful, efficacious work of the Spirit—a work which although resistible may yet save and has salvation for its design. If the Spirit was in effect given to all, in consequence, and as a fruit of Christ's death for all; and if Christ's death removed the only barrier against Divine grace busying itself with a view to the world's salvation—unloosed God's hand (so to speak) to lay hold of every sinner and draw him to Christ, and warranted the Spirit to deal with all our apostate and condemned race, then is the song consonant with fact and a faithful utterance of the feeling it evokes—there is no omission in it, and Christ's death occupies its own place, and is seen in its own relation and proportion. The song too justifies the usage both of the scripture and of the Christian church, in attributing to Christ personally and pre-eminently the glorious appellation, which is not given, and in the full sense cannot be given to the Spirit. Much therefore as we are indebted to that gracious Divine agent, and difficult and dangerous as it may be to speculate on the subject of the preponderating obligation, we are bound by the scriptures themselves, and by the precedent of the temple worshippers above as given us by the apostle, to regard Christ Jesus as 'the Saviour,' and that in His work was involved or guaranteed whatever was necessary in order to effect our salvation. True, the Spirit is one of the agents in it, but He has been pleased to subordinate Himself to Christ in that work, and works graciously and earnestly on all for whom Christ undertook to die. The Spirit's work is included in the benefits which Christ's death absolutely obtained for all its objects, just as the greater includes the lesser. So we find Paul glorifying, not in special privilege as to the Spirit's work, but in the cross, and determining to preach only Christ crucified, and describing the gospel as the power of God unto salvation, which as an inspired man he could not have done, had certain doctrines been true.

Notice too the special relation in

which Christ is specifically praised—as a Saviour, but as a Saviour through His own blood. The glory of creation is great, and to Christ, as the Creator, universal and perfect praise is due. 'God created all things by Jesus Christ,' and 'without him was not anything made.' And all His works praise him, and as being 'very good,' they are the mirror of His perfections. Creation is in some sense a revelation, a display of God—His eternal power and Godhead—and angels ascribe the glory of creation to Christ, who is the Λ and the Ω , the Lord of all, shedding on all His own beauty. But this mundane creation at least being defiled by sin passes away—'the world and the works therein shall be burned up,' 'as a vesture shall He fold them up,' when He comes to make all things new. Material creation is only a veil in which God shrouds His glory, showing only His back parts. It is 'the hiding of His power.'

The glory of Providence is greater—Christ is made the head over all things. All power is given to Him. God has set Jesus over all the works of His hand, and His providence reaches from the sublimest to the minutest, and takes in all things and all their laws, and all men and all their actions. He makes even man's wrath to praise Him, and all events to work together for good to His church. Herein is a glory altogether divine, and shall call forth the universal acclamation. 'Our Jesus has done all things well.' But this theatre of Providence is but for a season, and shall give place to another, one more perfect, and therefore more permanent, wherein His perfections shall have fuller and more glorious scope. But the glory of redemption is greatest of all.

'Twas great to speak a word from nought,
'Twas greater to redeem.'

The one was an exercise of power and wisdom, giving free course for their acts; but the other was not only this but much more, an exercise of mercy and love in unison with truth and righteousness, and these so harmonized and glorified by their blending as to acquire additional and absolutely unique glory—constituting a 'mystery' of In-

finite wisdom, holiness, and goodness which angels desire to look into. The Apostle says 'God has abounded towards us in all wisdom'—has 'commended His love towards us,' so that 'by the Church is exhibited to angelic orders the manifold wisdom of God.' While John calls on all to gaze, and wonder, and adore with his 'Herein is Love!' And all this fathomless, eternal, unimaginable wisdom and love have their manifestation and embodiment in Jesus.

'Of all the crowns Jehovah wears,
Salvation is the dearest claim;
That gracious sound well-pleased He hears,
And owns Immanuel for His name.'

Observe then here, Christ is praised for Redemption by blood. It is 'to Him that washed us from our sins.' The only delivering, renovating, and heaven qualifying virtue is in the blood. Hence the entire salvation is ascribed to the incarnate One, the slain Lamb, and in such character He is chiefly, not to say exclusively celebrated. We cannot too earnestly learn this fact, and ponder it in our hearts. It is 'the throne of God, even the Lamb' they circle. It is God as the Saviour they glorify. It is the precious blood of the Lamb they extol. That blood has sprinkled the heavenly places which else had been desecrated even by the tread of regenerated and loving humanity. Only that blood obtained pardon, and by thus slaying the enmity and winning love, brought about sanctification (2 Cor. v. 14-15—Acts xxvi. 18,) or holiness which is the qualification for paradise. And only that blood opens the gates of heaven and entitles any, even the holiest, to right of entry. The entire economy of salvation centres in and is built upon the blood—the substitution of Christ, His infinitely meritorious death in our stead. And accordingly He as the church's Redeemer is represented as 'a Lamb that has been slain,' and having 'His vesture dipped in blood.'

Observe then, not by the beauty of His character, immaculate and superlatively lovely as it was, does Christ save—not by the obvious reasonableness and self-commending character of His precepts: not by the force and attrac-

tion of His glorious example; nor yet by the persuasive and quickening power of His teaching does He save. These all are inadequate, and in our deep and dire ruin would be incommensurate and unadapted to the end. God knowing we were 'without strength,' has stooped down to the horrible pit and its deepest mire of our fall, and come all the way to meet us in our actual circumstances, adapting Himself to our utter and absolute helplessness, and this in a way which nothing but His own grace could devise. Nothing less or other than His atoning death could or does save. All other seeming ways of salvation are Satan's counterfeits—laden with God's curse (Gal. i. 8), and soaked with the blood of lost souls. Not too strong therefore is the prayer found in the hymn—

'The Unitarian fiend expel,
And drive his doctrine back to hell,'

a prayer which many dying have had occasion to adopt, who in their last hour found that nothing but the atoning blood could embolden the guilty to meet a holy God. The song of Unitarianism may be sweet to proud reason and self-righteousness, but it is the Syren's song alluring to perdition. That salvation is only by blood, and such blood, shows the loathsomeness of sin—all, the least sin. 'Ye that love the Lord, hate evil!' Shows the inexorable justice of God. Those who despise the blood must endure the 'sorer punishment.' 'Stand in awe and sin not, by even neglecting, or postponing the great salvation.' And shows the vastness, energy, and glory of God's love. He spared not His own Son, and that Son gave *Himself*, His life, His all, for us. This tends to draw all hearts to Him in grateful, adoring love. This song is ever *new*. New as a secret to others—peculiar to the Redeemed—demons cannot sing it—Popery and Unitarianism cannot, without abjuring their destructive tenets. *New* as being most excellent, surpassing all others. Poets talk of the 'music of the spheres,' but this articulate, grateful, adoring ascription from the blood-washed throng infinitely exceeds it. *New* because the benefits of the blood are ever developing themselves. God is ever disclosing

Himself in it, and its preciousness is rising higher and higher. To know God and Jesus Christ is eternal life, and everlasting life is crowned and felicitated with ever-enlarging and transforming knowledge of the same Divine objects. As fresh benefits accrue, the song waxes louder and louder. And *new* therefore, because sung with ever-growing gratitude, wonder, and love. Love is ever surpassing itself, swelling with higher flood, burning with keener flame, and expressing itself in loftier language.

‘My days of praise shall ne’er be past,
While life, or thought, or being last,
Or immortality endures.’

For who that loves, can love enough? Even now, saints on the verge of heaven, are most ready to sing, and most entranced in singing of Christ, just because they are holier and happier—more heavenlike. Dr. Owen spent his last days in writing on ‘The Glory of Christ.’ When Dudley Tyng was within a few minutes of his end, and

his heart-stricken relatives were all watching around, he suddenly said ‘sing,’ and as in the agony of the moment no one responded, he himself with dying voice struck up ‘Rock of ages, cleft for me.’ His wife immediately catching the strain sang it through, but while its blessed lines were yet echoing, Dudley Tyng had ascended with the song to Him whose ears caught the praise and whose redeeming, dying love it celebrated. Yes, Jesus’ love, that love which His sacrificial death embodied, is stronger than death, and makes the dark valley vocal. It is *new*, too, because the theme is really infinite—the love can never be fathomed. God only knows the love of God—angels cannot penetrate the profound abyss, for like God himself it is an unutterable, everlasting mystery—Hence the song must necessarily be *new*, as resulting from inexhaustible accumulating gratitude, and itself being an inextinguishable inspiration:—

‘The song demands and crowns eternity.’

Scripture Illustrated.

THE RIGHTEOUS SHALL FLOURISH AS THE PALM-TREE.

‘The righteous shall flourish as the Palm-tree. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall bring forth fruit in old age.’—Psa. xcii. 12-14.

THE royal poet has derived more than one figure from the customs of men and the habits of this noble tree, with which to adorn his sacred ode. The palm grows slowly, but steadily, from century to century, uninjured by those alternations of the seasons which affect other trees. It does not rejoice overmuch in winter’s copious rain, nor does it droop under the drought and burning sun of summer. Neither heavy weights which men place upon its head, nor the importunate urgency of the wind, can sway it aside from perfect uprightness. There it stands, looking calmly down upon the world below, and patiently

yielding its large clusters of golden fruit from generation to generation. They bring forth fruit in old age.

The allusion to being planted in the house of the Lord is probably drawn from the custom of planting beautiful and long-lived trees in the courts of the temples, and palaces, and in all ‘high places’ used for worship. This is still common; nearly every palace, and mosque, and convent in modern Palestine has such trees in the courts, and, being well-protected there, they flourish exceedingly. Solomon covered all the walls of the ‘Holy of holies’ (Kings vi. 20) round about with palm trees. They were thus planted, as it were, within the very house of the Lord; and their presence there was not only ornamental, but appropriate and highly suggestive;—the very best emblem, not only of patience in well-doing, but of the rewards of the righteous—a fat

and flourishing old age—a peaceful end—a glorious immortality.

DECEITFUL FRIENDS LIKE SUMMER BROOKS.

'My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away, which are blackish by reason of the ice, and wherein the snow is hid: what time they wax warm, they vanish: when it is hot, they are consumed out of their place. The paths of their way are turned aside: they go to nothing and perish. The troops of Tema looked, the companies of Sheba waited for them. They were confounded because they had hoped; they came thither, and were ashamed.'—Job vi. 15-20.

THE phenomena of streams in Palestine aptly illustrate the character of Job's false friends. In winter, when there is no need of them, they are full and strong, and loud in their bustling professions and promises; but in the heat of summer, when they are wanted, they disappoint your hope. You think your fields will be irrigated, and yourself and your flocks refreshed by them, when, lo! they deal deceitfully and pass away. Nearly all the streams there, 'what time they wax warm,' thus vanish, go to nothing, and perish. Such were Job's friends.

There is another illustration equally pertinent. You meet a clear, sparkling brook, and, so long as you follow it among the cool mountains, it holds cheerful converse with you by its merry gambols over the rocks; but as soon as you reach the plain, 'where it is hot,' it begins to dwindle, grow sad and discouraged, and finally fails altogether. Those which suggested the comparison of Job probably flowed down from the high lands on the other side Jordan, in Gilead and Bashan, and came to nothing in the neighbouring desert; for it is added that the 'troops of Tema looked, and the companies of Sheba waited for them, and were confounded because they had hoped.' It was on those high mountains only that Job could become familiar with the winter phenomena, where the streams are 'blackish by reason of the ice;' for not

only are Lebanon and Hermon covered with snow in the winter, and the brooks there frozen, but the same is true also of the higher parts of the Hauran, and of the mountains to the south of it, where Job is supposed to have resided.

THE SPARROW ON THE HOUSE-TOP.

'I watch, and am as a sparrow upon the house-top.'—Psalm cii. 7.

No traveller in Syria will need an introduction to the sparrow on the house-top. There are countless numbers of them about you. They are a tame, troublesome, and impertinent generation, and nestle just where you don't want them. They stop up your stove and waterpipes with their rubbish, build in the windows and under the beams of the roof, and would stuff your hat full of stubble in half a day if they found it hanging in a place to suit them. They are extremely pertinacious in asserting their right of possession, and have not the least reverence for any place or thing. David alludes to these characteristics of the sparrow in Psalm lxxiv., when he complains that they had appropriated even the altars of God for their nests. Concerning himself he says, 'I watch, and am as a sparrow upon the house-top.' When one of them has lost its mate—a matter of every day occurrence—he will sit on the house-top alone, and lament by the hour his sad bereavement. These birds are snared and caught in great numbers; but as they are small and not much relished for food, five sparrows may still be sold for two farthings. When we see their countless numbers, and the eagerness with which they are destroyed as a worthless nuisance; we can better appreciate the assurance that our Heavenly Father, who takes care of them, so that not one can fall to the ground without his notice, will surely take care of us, who are of more value than many sparrows.

Notices of Books.

THE PSALMS. A New Version. By Lord Congleton. Duo. cloth, pp 312. London: Yapp, Cavendish-square.

The purpose of the author in this 'new version' is good. Lord Congleton thinks he can help to put the English reader in a better position for understanding the Psalms — by restoring the parallelisms of the Hebrew text, by printing each lyric in appropriate paragraphs, and by giving, even at the risk of stiffness, a uniform translation of the same Hebrew word. Some changes have also been ventured upon, based on the labours of Jahn, Rodgers, and Davidson. Of the last perhaps one of the most notable is Psalm xvi. 2-3. The words, 'O my soul, thou hast said unto the Lord, my goodness extendeth not unto thee,' (ver. 2) have been often read over by plain and unlettered folks without the most hazy conception of their meaning. Lord Congleton, on the authorities before-mentioned, renders it in such a way that even a little child could not fail to catch the sense. 'To Jehovah, I say, 'Thou art my Lord, 'Thou art my happiness; I have nothing besides thee.' A very happy rendering is also given of the last verse of the 2nd Psalm.

'Kiss the Son, lest he be angry,
And ye perish from the way.
For soon shall His anger be kindled.
Blessed are all those that take refuge in Him.

Every variation from the received version is not so fortunate. Weaker words are substituted, sense is sacrificed to literalness, and some renderings, however exact, are harsh and unmusical. The word 'guile' is, to our thinking far better than the word 'deceit,' in the passage in Psalm xxxii. 2; 'Blessed is the man unto whom Jehovah imputeth not iniquity, and in whose spirit there is no deceit.' 'To run a race' is better than 'to run a course,' (Psalm xix. 6). 'He rolled himself on Jehovah' (Psalm xxii. 8), may be more literal than 'He trusted on the Lord;' and 'They have bored my hands and my feet' (ver. 16) than 'they have pierced my hands and my feet;' but our decided preference is for

the more familiar reading of both passages. In Psalm xxxvi. the sixth verse, the rendering is too literal. 'Thy righteousness is like God's mountains,' does certainly transfer the words from one language to another, but not the sense. A well-known Hebrew mode of forming the superlative degree is, by prefixing the name of God. This is an illustration in point, and should therefore be translated; 'Thy righteousness is like the highest mountains.'

These, and some other defects notwithstanding, we thank Lord Congleton for his new version. It is portable, printed in good type; and divided, like the Hebrew, into five parts. The book would have been all the more valuable if a general introduction had been given to the Psalms, and an index to the principal subjects.

THE CONFESSIONS OF A MEDIUM. London: Tresidder, Ave Maria-lane.

This book is written by an American, and one who was once noted as a 'spiritual medium.' The author shows how this superstition grew on his own mind, and was fostered by a designing man.

THE LIGHTHOUSE. No. 3. March, 1861.

THE EVANGELIST. No. 3. March 1861. London: Tresidder.

The first is a new serial with a pretentious mission. It is designed to expose, so its title page declares, 'the errors of pantheistic neology and infidelity.' The *animus* of the whole may be gathered from the fact that Emerson, Maurice, Jowett, (mis-called *Jowl*), and Lynch, are all classed together, as all alike, and all holding opinions in harmony with '*German divines* and the ancient Romans' Surely ignorant censure could descend to no lower deep. Much as we dissent from the opinions of any, or of all these men, we are utterly at a loss to understand by what perverse and crooked logic they can be said to have any common affinity with each other. Lynch is also dubbed *Dr.*, an honour which he will first learn to be his from this sapient serial, and which will create as much astonishment as

the discovery that Ralsp Waldo Emerson and he are brethren in unbelief.

The second is also a new serial, but without any specific mission. It contains some useful papers, and may find readers in home circles not already amply supplied with denominational or other serials.

PUT A SYDE AT HOME: or the New Testament Plan of Giving. By J. C. Pike. London: Simpkin & Co.

We are glad to find that greater attention is being paid in our churches to the 'New Testament Plan of Giving.' At Nottingham, Derby, and other places in the Midland district; in Yorkshire and elsewhere, the churches are happily returning to the primitive mode, which will be found not simply good, but the best. There is a power in it which astonishes all who have returned to it, and its general adoption by our churches would be certain to mark, not only an era of advancement in every individual church, but an era of advancement in the Connexion itself.

The esteemed Secretary for our Missionary Society was requested by the newly-formed Benevolent Society of the church with which he is connected, to preach a sermon on the subject of Christian liberality. He very wisely selected as his theme—the 'New Testament Plan of Giving;' and the pamphlet before us contains the substance of that discourse. 'Put a syde at home' is Tyndale's and Cranmer's rendering of the passage 'lay by him in store.' Mr. Pike first considers the admonition Paul gives in the words 'Upon the first day of the week, let every one of you lay by him in store, as the Lord hath prospered him, that there be no gatherings when I come,' and does this with a view of unfolding the plan suggested; as showing what is to be done, by whom, the proportion stored, when, and for what reason. A few suggestions are then offered as to the appropriation of the treasured fund. We commend the pamphlet to every reader unacquainted with the 'New Testament Plan of Giving.'

Correspondence.

HOW DID YOU LIKE THE PREACHER?

To the Editor of the General Baptist Magazine.

DEAR SIR,—Returning from our chapel a few days ago, I was accosted by a friend with the inquiry which one so often hears in like circumstances, 'How did you like the preacher?' This inquiry very naturally led us both to launch out into an attempted criticism upon the minister, the subject of his discourse, and the manner in which he treated it. Leaving my friend and proceeding homeward, I could not but meditate upon the want of Christian spirit we had expressed in canvassing the minister's remarks; and this again led to the thought, is it wise so to do? Is it right or wrong to make this and other similar inquiries immediately after leaving a place of worship?

Following out this train of thought, I came to the conclusion that this error was only so common among Christians because it was not recognized as such, and it set me to work to sum up a few of the reasons why this practice should be discontinued.

Having done so, I thought I should like to make more public the result of my cogitations, as I found the errors likely to result from this practice to be more numerous, and of a more serious nature, than I at first supposed. I therefore, Mr. Editor, send the enclosed to you; and if you think it would be likely to be of any benefit to the readers of our Denominational Magazine, will you kindly find it a corner therein?

In hearing any sermon, every person ought most certainly to judge for himself, whether, not only in the substance, but in every particular it is in accordance with the word of God, receiving with humility all that is con-

sistent therewith, and charitably overlooking any remarks which may not, in his opinion, coincide with it. In returning from any place where we have been engaged in the worship of God, the heart, with all its avenues, should be strictly guarded, lest the word be allowed to slip out of the mind, leaving behind it naught but the very transitory feeling of the moment, and all we have heard, should be stored therein, to be meditated upon in silence, to be prayed over in private, as well as in public, and ever afterwards to be worked up into our daily life and conversation. But it is exceedingly common, as everyone must have observed more or less, to walk home from the house of God in company with friends, talking over the subject of the sermon, the way in which the minister handled it, and not unfrequently most of all, of the minister himself. If this method is not directly sinful, surely it cannot be the most profitable way of spending our time together, for if closely examined, it will, I think, be found to produce, one or all, of the following evils.

1. *Scorn and derision of sacred things.*—When Christians get into the habit of watching for all the petty mistakes or flaws in a minister's delivery, or his sermon in general; and further still, of exposing them in mixed company, without any reason except the love of criticism; I think they are fast hastening towards a disgust with some of the things in *Christianity itself* which may not be very pleasant to their minds, in their naturally sinful and vitiated state. Depend upon it, Satan will not let such a good opportunity go unimproved, but will do his best to cause a cavilling against the errors of the preachers of Christianity to become by an easy transition a cavilling against some of the doctrines of the *Christian religion itself*.

2. *An unchristian habit of censoriousness will be very likely to result from such a custom.*—Every little slip of the tongue, error in pronunciation, grammatical error, awkwardness in the delivery, or gesture, will thus become the theme of conversation, and often of severe animadversion; while the good, solid, digestible matter, which has been brought out for our improvement

will be quite forgotten, the important truths declared will be quite unthought of, and their designed effects altogether evaded, by this foolish, not to say sinful practice.

3. *Pride will be almost sure to spring up in such suitable ground.*—This habit will lead people to think more highly of themselves than they have any just reason to do, and induce them to think themselves competent judges of the hidden things of the kingdom, when their proper place would be as children to sit humbly at the feet of some able expounder of the sacred word, desiring as new-born babes the sincere milk of the word, that they might grow thereby. If the above observations be just, (and are they not all likely results of this pernicious practice?) would it not be very much wiser in our walks from the sanctuary to ask ourselves individually, what good have I received from the words I have heard? Has it been to me a word of consolation, of encouragement, of reproof, of conviction, of humiliation? and if upon inquiry, we find that it has not been so, would it not be wise to pursue the interrogation still further, and ask secondly—why did I not profit by the service? Was it because I brought up with me all my worldly troubles, cares, and thoughts? Did I seek preparation of heart by a proper attention to prayer and meditation before I came to God's house? Did I carefully lay aside all malice and envy? Have I any quarrel with any of my Christian brethren who sit in the same chapel? and have I dared to come thus to God's altar to lay my gift thereon, before I have forgiven him, in direct opposition to the words of him who taught us to say, 'Forgive us our trespasses, as we forgive them that trespass against us?' Did I guard against a wandering mind, and strive to be in the spirit on the Lord's-day? And having the words of life, have I received them in pure child-like faith? These, and other kindred inquiries, carried home and pressed till answered, would, I am convinced, often leave the sin at our own door, instead of the complaint at the minister's. They would help to keep the conscience tender, and aid us in a continual watch

against the deceit and treachery of our evil natures.

If people return from places of worship in company, mutual inquiries of a similar nature would lead to the same results in both cases, and be much more useful than the inquiries, 'How did you like the preacher?'

I believe the above plan, well-carried out, would tend to the enlargement of our Christian sympathy, and by the prayers which would be the same results of it, the bands of ministers would be held up, and they would more than ever rejoice in the affection of their friends, and their co-operation and zeal in the carrying on of the work of the Lord. In conclusion, let me say that I believe the Sabbath-day may be always better spent than in discussing the rival claims of the ministers of the gospel of Christ. Surely such are not the means we should employ to aid us in our endeavours to keep holy the Sabbath-day.

Hoping I have not trespassed too much on your valuable space, and that these casual remarks may at least lead some friends to think over the matter for themselves.

I am, Dear Sir,
Yours truly, in the bonds of
Christian Love,
J. SUMMERSON.

ON PRAYER MEETINGS.

To the Editor of the General Baptist Magazine.

DEAR SIR,—I am very glad the above subject is engaging the serious attention of some of your numerous correspondents. It is one which for some time past has occupied my mind, and I trust with some beneficial results.

I have frequently thought that our prayers, so called, which are offered in the public prayer meeting, were little less than solemn mockeries to God, which is the reason we receive not the blessings asked for. For instance, the minister, or one of the deacons, commences by giving out a hymn and calling upon brother A. to pray, because he knows him to have a 'gift in prayer,' and yet it may happen that brother A. feels in a very unfit state of mind for

the exercise, and is made still more uncomfortable by the request, but is compelled to *say something* because he has been *asked* and does not like to refuse; or is like a praying machine and must go, because he has been set in motion. Thus 'strange fire' is offered upon the altar of God. At the same time brother B. whose heart and affections have been touched and aroused, is burning to pour out his soul unto God in devout and acceptable prayer, but has not the privilege of so doing, because he has not been 'called upon.' The latter would be the instrument, in the hands of God, of causing showers of blessings to descend upon his own soul, and the souls of those present; the former is hindering both.

Now I believe if the hymn were given out, and any brother or sister permitted to pray whose heart was full or had some burden to let go, that our 'prayer meetings' would prove such in reality, and while the earnest desires of the heart were being poured forth, God would abundantly bless the souls of those present. This is the mode we adopt every Sabbath evening, at a village chapel I attend, and delightful have been the refreshings from the Holy Spirit of God. The more *simple, sincere, and earnest* the petition the greater the blessing.

Another reason why I think we do not receive the blessings asked for is, that our prayers are not offered in *faith*; that is, we often, to make our prayers beautiful in the ears of the people, ask our Heavenly Father for things we never expect to obtain; unbelief is mingled with our petitions; we do not *believe in our hearts* that God will grant our requests.

Then again as to the mode. I very much approve of the American one as stated by our respected friend and brother, the Rev. T. Goadby, in his very interesting letter in last month's Magazine, which is the one we have adopted for some time in the village chapel before mentioned. I cannot quite approve of the suggestion of your correspondent B., that prayer meetings should 'be regarded more exclusively as church meetings,' or, 'assemblies of believers,' for I have heard some of the most touching and heart-stirring prayers from those who were 'seeking

Jesus.' Often have they broken forth in a 'song of praise,' at other times they have declared what God has done for their souls. Some have a dislike to females praying in public; but I have not, for I generally enjoy their prayers more than any, and I think the less restraint or formality we have in our 'prayer meetings' the more acceptable will they be to God. Perhaps your correspondent, B., may refer to the 'week night' or Monday evening prayer meeting.

I think if Christians, members of our churches, were oftener to meet for prayer and spiritual improvement we should realize much more of the presence of God, and enjoy that spiritual blessedness which our Heavenly Father is waiting to bestow, and which the Apostle Paul so frequently exhorts the churches to aspire after. I do not think, as Christians, we have half the spiritual life we ought to have, and that God wishes us to have. May the Lord 'teach us how to pray.'

Yours sincerely,

J. S. BALDWIN.

AMUSEMENTS.

To the Editor of the General Baptist Magazine.

DEAR SIR,—In common with many of your readers, I was much pleased that the subject of 'amusements' at our social gatherings had been introduced for discussion into your pages, believing that it was one in which the credit of many of our churches, and the welfare of many of our young people was deeply involved. At the same time, in common with many others, I have been disappointed that the discussion so far has not been productive of more satisfactory results.

Will you allow me, therefore, to recall the attention of your correspondents to the question at issue, which has not yet been answered, and to which, for many reasons, it is very desirable a definite reply should be given before the discussion is closed.

At present the matter stands thus—When our young people assemble at our social gatherings they must and will have some amusements by way of recreation. There are amusements

which are very popular and very generally practised, to which on 'various grounds exception' may be taken as inconsistent with that sobriety which our religion teaches. The question, therefore, is—What amusements are there in which we can sanction and encourage our young people to engage without injury to themselves, and without offence to any?

A reply to this question would oblige many of your readers as well as,

Dear Sir, yours very truly,

AN OBSERVER.

DENOMINATIONAL TRUST DEEDS.

To the Editor of the General Baptist Magazine.

DEAR SIR,—It will be seen by the Minutes of the last Association that a case from the church at Wisbech was presented; and the following resolution adopted thereon:—

'CASE:—Is it not desirable that a Registrar be appointed, and a central situation selected for the safe deposit of chapel and other trust deeds belonging to the Denomination?'

'RESOLVED:—That a Committee be appointed to draw up details of a plan for the registration and custody of chapel and other deeds; and that the following be the Committee:—Rev. T. Watts, Messrs. R. Whorby, R. Clarke, T. Dawbarn, and F. C. Southwell, all of Wisbech.'

With the view of eliciting the opinion of those of your readers who concur in the importance of the subject, the Committee appointed as above, begs the insertion in your next number of the accompanying outline of the plan intended to be recommended for adoption at the ensuing Association, and will feel gratified by the receipt of communications with suggestions from any one desirous of rendering the plan as perfect and practicable as possible. The Committee is fully alive to the probability that many difficulties will arise in practice, but believes none will be insurmountable, and that the advantage of a systematic registration of church property as detailed below will prove of very great utility.

The Committee does not deem it necessary to refer to the 'custody of deeds in a central situation' in the present communication.

I am, dear Sir,

On behalf of the Committee,

Yours faithfully,

ROBERT WHERRY.

Proposed method of Registering chapel and other deeds belonging to the General Baptist Denomination.

A circular to be forwarded to each church with the following headings:—
Circular.

A statement of the property belonging to the General Baptist Church, at

1. Description of Property.
2. Date of last Trust Deed.
3. Trustees then appointed.
4. Trustees now living.
5. When new appointment of Trustees to be made.
6. Doctrines referred to.
7. Powers of Trustees.
8. With whom deeds are deposited.
9. For what purpose deposited.
10. General Remarks.

P.S.—After the first return it will be only necessary that space be afforded annually in the '*States of Churches*' circular for the Query:—'What alterations (if any) affecting the Trust Deeds since last return.'

CEMETERY ROAD CHAPEL, SHEFFIELD.

To the Editor of the General Baptist Magazine.

DEAR SIR,—The attention of your readers is respectfully called to the following application:—

An effort is being made to raise, in the course of the present year, ONE THOUSAND POUNDS for the reduction of the debt of £1500 on Cemetery Road Chapel, Sheffield. Five hundred pounds have been already promised by the congregation and friends at a distance. In order to raise the remaining five hundred pounds, it is proposed to hold a BAZAAR, to commence on the 30th of April next. Much has been done by the ladies of the congregation, but

still much more remains to be done before the committee can hope that the Bazaar will realise the amount required, and therefore an earnest appeal is made to you for aid. Either money, or any saleable article, useful or ornamental, would be thankfully accepted by the following friends.

HENRY ASHBERY, *Minister.*

COR. ATKINSON,	} <i>Deacons.</i>
L. HILLER,	
G. WARD,	
G. HILLER,	

N.B. The friends of Home Missions are requested to take notice, that should the above effort prove successful the Cemetery Road church, which has hitherto been sustained by the Home Mission, will at once become *self-supporting*. To attain so desirable an object the help of all the friends of Home Missions is most earnestly solicited. Their attendance also at the Bazaar would be much appreciated. Articles in very great variety will be exhibited for sale

NEW CHAPEL COALVILLE.

To the Editor of the General Baptist Magazine.

DEAR SIR,—Would you allow me, though the medium of your pages, to inform our numerous friends who have so kindly promised to help us in connexion with the bazaar, we propose to hold to aid the fund for the erection of our new chapel, that circumstances compel us to fix the time when the bazaar shall be held a little earlier than was originally intended. That is, it will be held, (D.V.) on Monday, May 6th, instead of Whit-Monday, as first announced.

If our friends will forward their contributions by the earlier date, we shall be very greatly obliged.

Dear Sir,

Very truly yours,
JOHN CHOLEBTON.

BAZAAR AT DERBY.

OSMASTON ROAD CHAPEL.

To the Editor of the General Baptist Magazine.

MY DEAR SIR,—Will you permit me, through the pages of the Magazine,

to call the attention of the Denomination to our forthcoming bazaar? We hope to have the assistance of our friends both in enabling us to make a good show, and to realize a good sale. May I therefore ask our friends for help in either of these ways? If those who can help us by sending us things, will do so by the last week in April, we shall be very much indebted to them. I need not say how glad we shall be to see a large number of our friends on the sale days, which will be in the second week in May. Trusting we shall not make this appeal in vain.

I am, my dear Sir,
Truly yours,
WILLIAM JONES.

REV. D. M. GRAHAM AND
NEW YORK.

To the Editor of the General Baptist Magazine.

MY DEAR SIR,—Since my last advice I have received the following subscriptions on account of our excellent friend, Mr. Graham, of New York. Will you kindly insert them in the General Baptist Magazine? I am sorry I am not able to make out a better list.

I am, dear Sir,
Yours very faithfully,
ROBERT PEGO.

Derby, 18th March, 1861.

	£	s.	d.
Rev. J. Clifford, London ...	0	10	0
Mrs. Aimes, London ...	1	0	0
Mr. J. Roper, Leicester ...	2	0	0
J. Noble, Esq., Leicester ...	0	10	0
Rev. T. Stevenson, Leicester ...	0	10	0
Mr. W. Reynolds, Leicester ...	0	10	0
Mr. W. Gray, Leicester ...	0	5	0

BAPTIST UNION, ANNUAL SESSION.

To the Editor of the General Baptist Magazine.

SIR,—Kindly allow us, through your pages, to inform the brethren that the Forty-ninth Annual Session of the Baptist Union of Great Britain and

Ireland, will be held at the Mission House, 33, Moorgate-street, London, on Friday, April 19th, 1861. The Session will open in the forenoon, at ten o'clock, when an introductory discourse will be delivered by the Rev. J. Wiberg, of Stockholm; and the remainder of the morning will be devoted to brotherly conference and prayer. Refreshment will be provided at one o'clock, and the business of the Session transacted in the afternoon.

Yours faithfully,
EDWARD STEANE, }
J. H. HINTON, } Secretaries.

London, March 15th, 1861.

SUCCESS OF THE WEEKLY OFFERING.

To the Editor of the General Baptist Magazine.

DEAR SIR,—The following is the report of the success of the weekly offering sent to Mr. Ross, by a minister of one of our churches. 'I now send you an account of the success of the weekly offering in connection with our church. It has been a complete success, and we are all very thankful to you for having so ably expounded it to us. Last year our income was increased by nearly £100. The figures for 1859, were £228 17s. 11d.; and for 1860, £321 8s. 11d. We have done this during a year of great pressure, most of our congregation are either connected with the mills or trade, so that the success is most assuring. But beside this, we have taken in hand to build one of the most beautiful chapels in the county. It is to cost over £5000. Towards this the church has given most nobly: one donation is £1000, another £200, another £100, &c. I am sure much of this is owing to a quickened sense of responsibility to the cause of God, &c. I can also speak of the good influence wrought upon the people by the system itself. It brings them together, increases their confidence in each other, and makes all to feel their influence in carrying on the cause of God. May God bless you in your good work, and

may all the churches wake up to a sense of the great power, both financial and spiritual, which this admirable system places within their reach.'

Mr. Ross in his *Weekly Offering Record* of this month thus writes, 'The Divine principle is, giving. Man having by sin cast off and forfeited God, He seeks to give himself to man again by conferring on him *freely* Christ as a Saviour: eternal life to us, who merit death; heaven as our secure and blissful home; and Himself as the soul's all sufficient and glorious delight. God wishes to train us in likeness to himself, among other respects in giving. 'Give unto the Lord the glory due unto His name; bring an offering and come into His courts.' Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity; for God loveth a cheerful giver.' But man has very largely substituted for the heaven-taught process of giving the human device of paying. The request, if not demands, is, pay your pew rent. Pay your subscription. 'Giving to God cultivates dependence, gratitude, love, fidelity, and bountifulness. Paying lowers the transaction to the level of business—the realization of the fullest benefits for the smallest price; putting love, gratitude, bounty, ability, and the magnitude of the object out of the question. The writer is solemnly determined, in the strength of God, to use his best efforts of tongue and pen to aid in bringing back the church from the heartless practice of paying to man, to the noble and joyous process of giving to God.'

Some of our churches object to the abolishing pew rents, on the ground that by so doing, they give up their claim to particular pews. This is a mistake. Seats are appropriated as usual, but instead of making a charge, it is left to the honour and Christian principle to give instead of pay. In all cases, in commencing the system, friends who may disapprove, should be allowed to pay their money on the old way. It would be well, however, if some of our aged friends who do not like this new plan, as they conceive, would pause before manifesting any strong opposition to a method which is

so greatly promoting the welfare of the cause of Christ.

Yours affectionately,

J. F.

P.S. Let no church commence the plan without the use of the envelope—it seldom succeeds.

THE UNION OF THE GENERAL AND PARTICULAR BAPTISTS.

To the Editor of the General Baptist Magazine.

DEAR MR. EDITOR,—As I understand this is to be the great topic of discussion at our next Association, it appears to me high time that some of our Connexional luminaries began to shed their rays upon the subject in the pages of your periodical, for the benefit of the friends to whose hands the decision of the question may fall. There are now only two months more intervening during which the project may be debated by means of the press—by far the most convenient organ of public discussion—before the annual parliament of our own section of the body assembles; and I hope during that brief space the grave and reverend seigniors of our tribe will not fail to communicate to us, the more readily and abundantly as the time is short, the ripest thoughts of their contemplative hours, and their experienced wisdom touching this 'great argument.'

I do not quote the expression 'great' here altogether playfully, Mr. Editor; for I do think it a great subject and a great occasion. A distant member of the wide religious world will perhaps smile at my idea of its importance. 'What nonsense,' he might say, casting his eye over the vast expanse of Christian society, 'to make a fuss about the amalgamation of two little bodies like the General and Particular Baptists, which, when united, will be no more important by the side of Christendom at large, than the mingling of two drops of water by the side of the ocean.' In itself it may be so; but the two first drops of rain in the deluge were the commencement of a great flood. The proposition in 1828, to transfer the members from Gaton and

Old Sarum to Manchester, might appear to the members of the House of Commons an insignificant movement; but it ushered in Schedule A, gutted the House of its old members, and revolutionized the country. I think this proposition a great fact in the same sense. It shows the direction in which public opinion is moving, and is, in all probability, indicative of other greater events following in its train, pregnant with the same spirit, and more momentous in their character and consequences.

But from the very fact of it being a great question, considerable difficulty arises as to its management in a public oral debate. Some speakers, inspired with the grandeur of the principle, will be in danger of becoming vague, sentimental, rhetorical, disorderly, and pompous. Others, setting their faces as flint against the introduction of anything but *business* (in the strict Association sense of the term,) will be, I fear, liable to offend their brethren by peremptory enforcement of some of the statutes of the synod, (known only to a few wise heads,) moving the previous question, and endeavouring in haste to quash the discussion by violence. For, as any one will see who has paid much attention to the subject, it is an affair partly of principle and partly of business.

In order that such a misadventure may be avoided, I would take the liberty humbly to suggest to the authorities of that august assembly, the General Baptist Association of 1861, that something like the following order be adopted in the discussion:—

1.—As a matter of Christian principle, is the union desirable?

2.—If so, by what arrangements may it be most expediently consummated?

It is obvious that the sense of the body on the first proposition ought to be arrived at first. In the event of it being hostile to union, all the trouble and time required for considering arrangements for carrying it out will be saved.

Moreover, this portion of the discussion will embrace all that can be said bearing upon the accordance of the measure with great general principles of Christian conduct: such for

instance, as brotherly sympathy, consistency, agreement in opinion, order, and decorum. This, if sustained with a creditable degree of ability and good feeling, I hope will not be quite so dry a wrangle as we are sometimes condemned to hear, 'dragging its slow length along' for an hour or two, in which there is no more allusion to Christian sentiment than to the signs of the zodiac, and when the great mystery to the representatives after the division, is to know whether they have voted for 'the motion,' or 'the amendment.'

Supposing the desirableness of the union to be affirmed, the senate may then address itself to the practical measures by which it is sought to be carried out. To what extent these would involve the amalgamation of some of the corresponding institutions in each body, might then become a subject of consideration. Colleges, missions, and magazines, with their respective merits, would be brought into comparison, and though the ordeal might prove searching, I believe all would be the better for the criticism. Let us hope it would prove a great outlet of wise suggestions, practical skill, brotherly kindness, toleration and fertility in council, and Christian courtesy.

I own myself an advocate of union. But I will not, without your permission, go at large into the argument, but leave your pages to be occupied by the labour of abler pens.

As a specimen, however, of the feeling which, I believe, is spreading amongst sincere Christians, I shall beg to be allowed to quote a circumstance described to me in a letter from a friend a short time ago. He says,

'We are having the pleasure of seeing Christ's cause *extend* here by *reducing* the number of chapels and societies. I have intimation that one entire church is preparing to join our own, and come under my pastorate, and that not from distress and weakness, but from conviction and affection.' In a subsequent letter, he informed me, the union had taken place, the old chapel had been given to the British and Foreign School Society, and a large new meeting-house built, in which all

worshipped with pleasure and unanimity.

I think such a case as this, a triumph of Christian principle. I cannot refrain, while upon this topic, from soliciting the attention of your readers to an article in the March number of the monthly *Christian Spectator*, under the title of a 'dinner at the White Horse, St. Ives.' This paper records the meeting together of a number of catholic-spirited Christian friends for the purpose of consulting upon the best methods of improving the position and increasing the power of Christianity in their neighbourhood. And among other wholesome and cogent conclusions to which they come, the following is one—'that in order to the more efficient working of dissenting interests generally, it is very desirable that dissenting communities who have much in common, in faith, church-order, and worship, as Independents, and Baptists, should be more compactly united together; and that where churches are small and struggling for existence, and often manifesting a kind of buckstering competition, they ought to annihilate their individual existence, and unite in a larger and more powerful Christian confederacy.'

Some other good things were resolved upon; but I will not quote more, but only add that your readers using the article as a ventilator would find it let in a draught of fresh air upon their souls which would do them a world of good. I heartily recommend them to read it, and meanwhile remain,

Your obedient servant, and
faithful friend,

UNION JACK.

SIR MORTON PETO'S DISSENTERS' BURIALS BILL.

To the Baptist Churches throughout the Kingdom.

DEAR BRETHREN,—On behalf of the Committee of the Baptist Union, we invite your attention to the bill which has been introduced into the House of Commons by Sir Morton Peto, Bart., M.P., for enabling Dissenters to bury

their dead in parochial and other public burial grounds, with a religious service conducted by their own ministers. How necessary such an act has long been, and how urgent it has of late been rendered by clerical refusals to bury unbaptized persons with the customary service, must be well known to you all; and the Committee cannot doubt the pleasure with which you will welcome this well directed effort for the removal of a grievance which has been often and heavily felt. It is the wish of Sir Morton Peto that his movement within the House of Commons should be sustained by a movement without, and that numerous petitions should tell the Commons how extensively and how earnestly the relief he asks is desired. For themselves the Committee have adopted a petition; and they thus venture to recommend a similar step to you. As the second reading of the bill is fixed for the 24th of April, there will be sufficient time, if action be prompt, for the transmission of a large number of Congregational Petitions; and the Committee trust that their recommendation will receive a warm and universal concurrence. A form of petition and the needful directions will be found below; and the churches will kindly accept this public appeal, instead of a circular addressed privately to each pastor. On behalf of the Committee, we are, dear brethren,

Yours faithfully,

EDWARD STEANE, } Secretaries.
J. H. HINTON, }

London, March 18th, 1861.

FORM OF PETITION.

To the Honourable the Commons of Great Britain and Ireland in Parliament assembled.

The petition of the undersigned members of a congregation of Protestant Dissenters of the Baptist Denomination meeting at—

Sheweth,—That your petitioners are informed of the introduction into your Honourable House of a bill to provide for the interment of Dissenters in parochial and other public burial

grounds, with a religious service conducted by ministers chosen by the friends of the deceased.

That your petitioners have long and strongly felt the necessity of such a measure, in consequence of the attitude not unfrequently assumed by clerical incumbents in relation to the interment of Dissenters, and more especially in relation to the interment of persons unbaptized.

Your petitioners therefore pray, your Honorable House to pass the said bill into a law.

And your petitioners, &c.

DIRECTIONS TO BE OBSERVED.

Every person whose name is attached should *sign his own name*.

At least one signature must be on the sheet of paper on which the petition is written. For other signatures, several sheets of paper may be pasted or stitched together.

Every person may sign who attends even occasionally at the place of worship.

When completed, the petition should be folded up like a newspaper, and enclosed in an envelope open at both ends.

Petitions may be sent to any member of Parliament *post free*, if inscribed—'Petition to Parliament.'

Petitions intended to support the second reading of Sir Morton Peto's bill should be forwarded at the latest by the 22nd of April.

Obituary.

MISS CATHERINE THIRLBY. — There are times in the experience of us all when we are the subjects of painful and of bitter bereavement. At such an hour, when some beloved one is taken away, in whom our hopes, our affections, and our joys in this world were garnered up—at such an hour, what can give comfort? The dead cannot speak, the living cannot comfort; when the mere worldling comes and tries to speak comfort, we could wish that he were many miles away. At such an hour only the Bible can comfort, and we find a comfort in its words, a power in its lessons, a music in its hopes, and a grandeur in its consolations, that makes all else appear poor and empty, and worthless in comparison. The Bible teaches us, that our friends in Christ, though lost to sight, are supremely blest above.

'There is no death: what seems so is transition,
This life of mortal breath
Is like a suburb of the life Elysian,
Whose portal we call Death.'

'She is not dead—the child of our affection,
But gone into that school,
Where she no longer needs our poor protection,
But Christ himself doth rule.'

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

These beautiful lines express the hopes and consolations of Mr. and Mrs. George Thirlby under their sad and distressing bereavement in the death of their beloved daughter. She was born at Widmerpool, September 4th, 1842, and died at Rempstone, November 11th, 1860, and was therefore little more than eighteen years of age at the time of her death. Anxious that she should have a religious education, her parents placed her in the school of Mrs. Taylor, at Kegworth, where she appears to have gained the esteem of her schoolfellows, some of whom continued to correspond with her up to the time of her death. By the diligence she displayed in her studies, and her general good conduct, she gained the esteem of her instructress, who took the liveliest interest in her welfare. Nor was this interest cherished and displayed in vain. Mrs. Taylor was instrumental in her conversion. About this time, writing home to inform her parents that she was striving to

gain a literary prize, her father replied that he was pleased to bear of her diligence in her studies, but he prayed above all things that she might obtain the pearl of great price, Christ in her hope of glory. She immediately rejoined that she had found the Saviour, and wishing to be baptized in His name, asked whether they would like her to submit to the ordinance at Kegworth or Leake. As she had been led to the Saviour at Kegworth, they advised her to be baptized there, which she seemed inclined to; accordingly on the first Sunday in June, 1858, she, with one of her schoolfellows, was baptized and added to the General Baptist Church at Kegworth, then under the pastoral care of Rev. J. Taylor. On her return home from the Kegworth school, which she always thought of with pleasure as her spiritual birth-place, Miss Thirlby united with the General Baptist church at Leake and Wymeswold, exemplifying the Christian character and giving promise of usefulness. But in the spring of 1860 she caught cold—a cold which terminated in consumption. During her illness, which was lingering and painful, she often feared lest she was deceiving herself, and wished to be plainly dealt with. Again and again she examined the ground of her confidence, but again and again she found herself built on Christ, the right and only foundation. Perhaps if there were more of this self examination among us by the only standard, the Bible, we should be safer and happier. We should take nothing for granted where eternity is at stake, but be anxious to know ourselves that we may not be deceived or deceivers. In her illness dear Miss Thirlby expressed a desire to see Mrs. Taylor, whom she loved not only as her literary teacher, but as the instrument in the hands of the Holy Spirit in leading her soul to the Saviour. Mrs. Taylor paid her a visit, a

kindness which was warmly appreciated; both by our young friend and her parents. As her end approached she desired that her death, if consistent with the Divine will, might take place on the Sabbath-day, a desire which was granted. She gently breathed her last on the Sunday morning, thus exchanging the earthly for the heavenly Sabbath. On the following Friday, a beautiful day, her remains were committed to the silent tomb, in the General Baptist graveyard, Rempstone, and a funeral sermon was preached at Leake, to a numerous congregation, from Phil. iii. 20. 21. Miss Thirlby was greatly endeared to all who knew her, while she was the joy of her parents and the pet of her brothers and sisters. Nor is it to be wondered at. She seemed intent only on doing right. Gentle, amiable, and kind, but unobtrusive, she seemed to pursue the even tenor of her way without observation. She was fond of singing, and among her favourite hymns is the one commencing,

'Thou dear Redeemer, dying Lamb!
We love to hear of thee;
No music's like thy charming name,
Nor half so sweet can be.'

Another favourite hymn thus concludes.

'Then let me mount and soar away
To the bright world of endless day,
And sing with rapture and surprise,
His loving kindness in the skies.'

She was deeply interested in the General Baptist Foreign Missionary Society, and often walked six miles to collect as many pence in aid of its funds. But her work is now done, and she is gone to receive her reward. She was the first in the family to profess the Saviour, and she was the first the Saviour called to Himself. So may we live, so may we die, our works following us, and then peacefully and evermore rest from our labours.

'Asleep in Jesus! peaceful rest,
Whose waking is supremely blest.'

G. S.

Intelligence.

BAPTISMS.

QUORNDON AND WOODHOUSE.—On Lord's-day, December 23rd, 1860, after

a sermon by Mr. Staddon, from the words of the Saviour, 'Follow me,' Mr. Joshua Bailey baptized two young

men at Woodhouse. On Wednesday evening, January 30th, 1861, the Rev. J. C. Pike preached at Quorndon, from John xiv. 21; and Mr. Staddon baptized seven friends, (among the candidates were three of Mr. Pike's children). These were all received into the fellowship of the church on the following Sabbath. We are happy to add that we have seven or eight more now waiting to follow them through the water to the fold. J. S., Q.

MACCLESFIELD.—Since our last report we have had several baptisms; on Lord's-day, September 4th, 1860, two persons were baptized; December 2nd, three; February 3rd, 1861, seven; and on February 24th, two.

W. G.

COALVILLE.—The church in this village is being blessed with considerable prosperity. Additions were made by baptism of six, on Lord's-day, January 27th, and four on Lord's-day, February 24th, and there are many other candidates and enquirers.

CASTLE DONINGTON.—On Sunday, March 3rd, five persons were baptized by our minister, and afterwards added to the church. J. B.

MELBOURNE.—On Lord's-day morning, March 3rd, our pastor preached a sermon on baptism, from John xiv. 21, and afterwards baptized six persons who were received into the church the same day.

BASFORD.—On Lord's-day, March 3rd, five persons made a public profession of their faith in Christ by baptism. W. B.

ANNIVERSARIES.

MACCLESFIELD.—Our anniversary sermons were preached on March 3rd, 1861, by Mr. T. Cooper, in the morning and evening in our own chapel, and in the afternoon in the large room of the Macclesfield Sunday-school, very kindly lent for the occasion. The congregations were very good, and notwithstanding the very depressed state of trade in the town, the collections amounted to more than £21.

DERBY, SACHEVEREL-STREET CHAPEL.—On Monday, January 14th, the annual tea meeting was held, after which a presentation took place of his portrait to

our esteemed friend Mr. W. Stevenson, which had been subscribed for by the members of the church and congregation, as a mark of their respect in anticipation of his removal from amongst them, to reside at Manchester. The presentation was made by our pastor, after which the meeting was addressed by Messrs. Barton, sen., Storer, Bennett, and G. F. Cole.

MISSIONARY INTELLIGENCE.

LEAKE, WYMESWOLD, AND WYALL.—The annual missionary meetings were held March 4th, 5th, and 6th. Addresses were delivered by Messrs. I. Stubbins, Brooks, Staples, Stevenson, Marshall, and Hoe. The attendance was unusually large, much interest was excited, and the collections were liberal. The meetings were preceded by two admirable missionary sermons on Sunday, March 3rd, by Rev. I. Stubbins.

TICKNALL.—A sermon in behalf of the foreign mission was delivered in the Ticknall chapel, by the Rev. T. Gill, on Lord's-day, February 24th. On the following Tuesday evening, excellent addresses were delivered in the same place, by the Revs. J. Salisbury of Hugglescote, Charles Burrows of Measbam, Messrs. John Adcock of Melbourne, Wesleyan, and W. Brooks, from India. On the Wednesday, a similar meeting was held in the Baptist chapel, Hartshorn, when the same brethren, Mr. Adcock excepted, again gave addresses. Rev. T. Gill presided on both occasions. The attendance was very good at all the services, and collections for the mission equal to last year. It was stated that the church at Melbourne and Ticknall had raised during the past year over £85 for the mission.

MISCELLANEOUS.

CHESHAM.—On Wednesday, March 13th, 1861, we held an interesting tea-meeting. About 130 were present, and others came in afterwards. Our esteemed pastor, Rev. I. Preston, presided, and gave an address, in which the goodness of God to us as a church was reviewed, and some kindly admonitions given. Mr. Bunker then

referred to the anxiety we had lately had on hearing that our pastor had been invited to preach elsewhere, with a view of becoming their minister. Mr. Sprigens, the junior deacon, then read, on behalf of his brethren and the church, a warm and affectionate address to our pastor, referring to the highest esteem and affection in which he was held by every member of the church, sympathizing with him in the affliction through which he had passed during the last year, and, concluded, by handing him a substantial proof of their sympathy, a purse of twenty sovereigns. Mr. Preston briefly and feelingly replied. The meeting was afterwards addressed by our senior deacon, Mr. Garratt, and brother Hinton.

THE REV. T. M. LAXTON, of Leicester-street, Melton Mowbray, having separated from one of the sections of the Methodist body, upon his conviction of our views of believers' baptism being scriptural, has expressed a desire to find a sphere of ministerial labour amongst us. The Committee of Examination have had the case before them, and beg to state that having carefully looked into his testimonials of Christian character and ministerial qualification, feel themselves fully justified

in commending him to the confidence and sympathy of the body, and especially to the favourable consideration of those churches at present seeking ministerial aid. The committee have also examined the credentials of the Rev. J. B. Allan, now labouring at Epworth, and beg to state that they are satisfactory, and claim for our brother the respect and confidence of the Connexion.

Signed, for the Committee,

E. STEVENSON, Sec.

COLLECTIONS FOR THE COLLEGE.

	£	s.	d.
Coventry	5	12	0
Less expenses	1	3	6
Lincoln	6	10	6
Less expenses	1	5	6
Wymeswold	0	13	3
Sheffield, Cemetery-road ...	12	17	6
Less expenses	1	10	0
Nottingham, Stoney-street	10	6	4
Loughborough, Baxter-gate,			
additional	1	5	0
Wirksworth and Shottle ...	5	4	9
Quorndon and Woodhouse	6	18	0
Coningsby	2	15	6
Birchcliffe	4	2	9

Marriages and Deaths.

MARRIAGES.

December 23rd, at the General Baptist Chapel, Macolesfield, by the Rev. J. Maden, Mr. Richard Aton, to Miss Caroline Benson.

February 26th, at the Baptist Chapel, Crowle, by the Rev. H. Hunter, the Rev. T. Lovekin, Pastor of the General Baptist Church, Old Basford, to Miss M. Horsman of the former place. After the ceremony, the bride was presented with a beautiful copy of the Bible, by Mr. W. Walker, the senior superintendent, on behalf of the friends, as a token of respect, and for her assiduous attention to the interests of the Sabbath-school.

March 7th, at the General Baptist Chapel, Old Basford, by the Rev. T. Lovekin, Mr. W. Guttridge, to Miss Harriett Stocks, Morden.

DEATHS.

Jan. 29, at Market Harborough, Mrs. Jane Flavell, aged 71. 'An old disciple.'

March 16, at Frogmore, the Duchess of Kent, mother of our gracious Queen, aged 75. She was a lady of many private virtues; and was deservedly honoured for the admirable training given to her daughter, the happy results of which she has lived so long to witness, and the people of these realms have so abundantly enjoyed.

Missionary Observer.



RAMA CHUNDRA.

From a Photograph by Captain H. Dixon, of the Madras Army.

VISIT TO THE KHOND COUNTRY.

LETTER TO THE SECRETARY.

*Russell Condah,**Feb. 2nd, 1861.*

MY DEAR BROTHER,—This morning I returned from my visit to the Khond country, and though I have only time for a hasty line, I must acknowledge the receipt of your last kind letter of December 8th. You are aware that my object in coming to Russell Condah is to make arrangements for the location of a native preacher and colporteur, but the field is such an inviting one, that we must have one or two European brethren located here. In a short time I shall be able to lay before you a report of my labours.

My visit to the Khond country has been a most satisfactory one. I went to a place called Pooroona Garda, about forty miles in the interior. In reaching the Khond country I had to ascend three ghats, and so steep was the ascent in some places, that I was fairly done up. The mountain scenery surpasses anything I have ever witnessed. The forest was unbroken, and it seemed as though the woodman's axe had never been heard in those regions. On either sides of the pass ferns were growing in abundance. Though we commenced the ascent early in the morning, we did not reach the summit until past mid-day. We found above the mountains a beautiful tract of cultivated land, and the air was so bracing, that I could almost have imagined I had been on the hills of Charnwood forest. I have seen about forty Khond villages, and have mingled with not a few of the people. I have fixed upon a place where, if the means are placed at our disposal, missionary operations might be commenced forthwith. In the cold weather it is much colder than on the plains, and during the month of December, the fields and houses are covered with hoar frost, and ice is seen an inch thick. But I will not anticipate the report I hope soon to send you. You may be prepared to receive a most urgent request for the commencement of a Khond mission without delay.

I was very pleased to see that your son Edward had passed the B.A. ex-

amination at the London University. Allow me to congratulate both him and you.

You must kindly excuse this hastily written letter, I am very tired, and the mail leaves to-day.

Believe me, ever yours affectionately,
W. BAILEY.

FEMALE MISSIONARY LABOURS.

The following letters from Mrs. Buckley and Miss Butler are full of interest, and illustrate some of the many ways in which your valued sisters in the mission are able to act as fellow-helpers to the truth.

LETTER FROM MRS. BUCKLEY.

*In camp 63 miles from Cuttack.**Bhuddruck, January 2nd, 1861.*

Nor having been from home for two years excepting for a few days to see our Christians at Choga, I was thankful for the privilege of accompanying my dear husband on his present tour. On the 18th of December, I bade farewell to my friend Miss Butler, our dear children, and the many cares of home life, not without a feeling of sadness. I trust our Heavenly Father will watch over those who remain at home, and keep them in peace and safety, and be with us in all our journeyings. Dear Mrs. Hill and her children were my companions in travelling. Our husbands left home the day before. We reached the encampment at Tangi just as the shades of evening drew on. Our husbands had returned from their labours amongst the people, and were right glad to welcome us to partake with them of a comfortable dinner, prepared gipsy fashion. At eight o'clock we had a cup of tea, and were favoured with the company of the chaplain and his daughter, who were going by dak to Calcutta. The chaplain said he should much enjoy a tour with us among the people; he is a truly generous kind-hearted man.

19th. Early this morning our tents were struck, and we went forward taking our breakfast with us. We knew from past experience that our tents and furniture carts would not arrive so early as we should. We arrived at Chatia our resting place

about ten o'clock, and were accommodated with four small mud built rooms used by native travellers; they were quite clean, and a good shelter from the heat of the sun. The whole range of rooms being open at the top, we were rather annoyed with the smoke when cooking, there being no chimneys; but we made up our minds to be happy. Our garry with chairs and tables had not come up. Mr. Hill took the white cover from Mrs. Hill's cart and spread it on the mud floor; I brought in my palkee mattress and spread a table cloth over it, on it we arranged our breakfast. Mrs. Hill, the children, and myself, seated ourselves on the mud floor, covered with the white cloth, and our husbands sat upon a stool, not liking to stoop so low as we did.

Early in the afternoon the brethren went out to preach at a village. I strolled out to try if I could meet with some women and children. I did not know there was a village near, and was therefore surprised and pleased to find behind the bazaar houses quite a respectable agricultural village. Several women had come to a well to draw water, and on my saluting them and telling them I should like to go to their village, they replied very well come with us; they led me to the centre of the village to an angle of three streets. The verandahs of the houses were paved with large stones, and pointing to one, they said, sit on that. Men, women, and children, formed themselves into a half circle round me. I had a number of tracts in my hand. Holding up the Jewel Mine of Salvation and putting on my spectacles, I said, would you like me to read to you? They gave a general assent, all sat quietly whilst I read half through the book. They heard of their lost condition, of the inability of their idols to save them, of deliverance by Christ, of the resurrection from the dead, and final judgment. At the close of my reading a man said, if we mind this instruction our caste will go and then how can we live? I replied, if you become a christian it will not hinder you from working. Go to Cuttack and you will see hundreds of your countrymen and women, who have given up idolatry, and many of them love and serve the

Lord Jesus Christ. They all earn a livelihood at different employments. At home, I have a large school of your country girls. Now I will tell you just what they do, here I enumerated the routine of domestic duties which corresponded with their own; they smiled and said to each other; the lady knows all about our house-work. Well, I said, in addition to this, they learn to read, write, sew, &c. This nice warm cap I am wearing, was made for me by one of the girls. This necktie, that keeps the cold from my neck, another made; the collar and sleeves I wear, were made by the school girls. Christianity teaches us to be industrious that we may honestly obtain food and clothing for the body; but it teaches us more, it tells us of the priceless value of our souls, and how we may obtain the forgiveness of sin, and be made happy for ever. Some of those dear girls, about whom you have heard, love the Lord Jesus, and they will daily pray for me, that I may be able to say something to you, my dear friends, about Him, that you may forsake your idols that cannot save you, and trust in the Lord Jesus, who died to save you. A weaver was present, whom we often employ in making the cloths worn by the school children, he confirmed all that had been said about the school. I was treated with the greatest respect, and a present of plantains and milk was sent from the village to us through the weaver. Though it was now dark several persons came with me who were anxious to obtain books they were able to read, one of them said, "I have read through Proverbs, it is a good book." On reaching our resting place, we found a number of people round Mrs. Hill, she and two of the school boys were singing Oriya hymns; seeing the people unwilling to go away, I requested Shem, the native preacher, who had just come in from Cuttack to address them.

Our next stage was a long one, and there being no place for shelter apart from our tents, we thought it best to occupy our mud rooms for the night, and send forward the tents at three o'clock a.m., that they might arrive at the end of the next stage by the time we did. Our furniture garry remained

with us, as we required bedding, &c., for the night. We rose early on the 20th. Arranged a breakfast for our husbands, and then Mrs. Hill, the children, and myself, proceeded on our journey. The brethren remained to preach at a market. Since I was on this way the telegraph wires have been laid down, and milestones measure the road; proofs that this great country is progressing. The milestones seemed like friends, they recalled many pleasant reminiscences of the past. Occupied with thoughts about beloved friends whose faces in all probability I shall not again see in the flesh, I walked five miles. The sun had made himself felt, and I was glad to get into my palkee. Our route thus far has been on the great Juggernath road; and very numerous have been the groups of wayworn pilgrims we have met on their way to the great shrine at Pooree. I have often counted five women to one man, all looking so sad and poverty stricken. The latter part of this stage, we met pilgrims of a different class. First we met men and boys robed in green silk quilts, and gay turbans, mounted on horses, then a train of palkees; and on entering into Naolpore Bazaar, our halting place, I counted a dozen up-country carts, each drawn by three large fierce looking bullocks; each cart appeared to contain a family of wealthy natives. The tops of these up-country vehicles are very like the head of a French bed, with scarlet curtains drawn round, I got out of my palkee near to one of the carts. Little George Hill, my companion, was quite frightened at the strange sight, and began to cry. The native lady drew back the curtain to look at us, and beckoned with her hand for us to go nearer; taking George up in my arms I went to them. The lady was well dressed and wore a profusion of ornaments. The husband, as I suppose him to have been, held a sweet babe nine months old, in his arms, it was laughing, and I fancy he held it out to let George see how happy it was, George had two rag dolls in his hand, one I took from him and offered to the baby, it was received with a smile and graceful salaam, and a pretty humming top presented by the gentleman to

George. We tried to talk to each other, but I could only make out they were from Benares and going to Pooree; and the age of the baby. As far as the eye could take in, on each side of the way, there were trees, and all the trees were occupied by travellers or bullocks, who had been resting during the night, and were now preparing to start again. Very many of them were pilgrims, and my mind was oppressed with this unexpected sight of the power of idolatry. I was roused from my musings by our cart-man saying, "we can find no place to pitch the tents;" on looking round, I found a quiet field just off the road, containing two trees in it. Dear Mrs. Hill came up in her bullock cart with the other two children, before her tent was pitched. Her men and mine uniting under our superintendence, the top of her tent was soon hauled up, and very thankful we were to take shelter under it, for the clouds had passed away and the sun was shining in his strength. We sat down to our breakfast at noon, weary and hungry. We had come ten miles, having taken only a cup of coffee and a little toast before we started; five of these miles I had walked, as I have a great dislike to travelling in a palkee. I never sat down to breakfast with a keener appetite. When the brethren arrived we had our tents pitched, and in order, they praised our good taste in the selection of the camping ground. On each side of the tents, a few fields off, were two large hills covered with trees and bushwood, presenting a lovely appearance to the eye. The drawback to looking at them with unmingled pleasure was, knowing that beasts of prey had a home there. But the numerous fires all round our tents were to us a safe-guard.

21st. To accommodate the brethren, who had to go a distance to a market, we had an early breakfast, and then marched on to Brahmines Rool. George Hill could not forget his fright of the previous day, and refused to travel with me any longer; Henry signified his willingness to share the palkee with me, and he being older, I found him the more interesting companion, his quick eye saw everything new, and he had many questions to ask me, and

was greatly amused with the large drove of bullocks we met: their peacock ornaments, and tinkling bells, and bridles adorned with sea shells he much admired. Again we reached the end of our stage before our tents. At this place by paying a rupee we might have gone into a Government bungalow, but in prospect of being heavily taxed, we are obliged to study economy, and contented ourselves with the shelter the verandah afforded us, until our tents arrived and were pitched. Not being near a village, we had time for reading and for looking about us. There is a splendid grove of mangoe trees, and near the grove are two long brick buildings for the pilgrims to rest in, those I did not measure, but two buildings of the same kind in another place, measured 60 yards each in length, near to these "holy resting places," (as they are called) are tanks, and wells, also a bazaar to furnish the pilgrims with food.

22nd. This morning, after a march of seven miles, we reached Khundittur. Very pleasant did the missionary's one room cottage look, standing in the midst of the native christians' cultivated fields. The back verandah of the cottage is formed into a small dressing room and bath room. The sitting room is furnished with a broken table, two chairs, and a couch. We found the christian school master preparing for our reception, he had swept the house, and thrown open the doors, and soon he brought us a jug of milk and some ripe plantains. During our stay of five days at Khundittur we lived in our tent, and our friends in the bungalow, where we had our meals together. On our arrival we found Seboo Sahu, our aged native preacher very ill; we all felt the time of his departure was near. My husband every morning, on getting up, went to the village to see him. On Tuesday morning he found him much weaker, his eye sight had failed, but he knew Mr. Buckley, and gave him his hand asking him to stretch it out; he then gave his other hand to his widowed daughter, Rachel, and learning that his two heathen nephews had come to see him, he addressed them in the following words, "Oh! Bowrie, Oh! Chankurdie, what shall I say to you,

take refuge in the Lord, trust in Him." After a pause he said, "Who is the Lord? It is Christ—He who has loved us—who has bore the weight of our transgressions—who died to save us from hell. He is the Saviour—there is none but Christ. Oh! Bowrie and Chankurdie don't neglect him! Don't look at the world! what is it? What does it matter whether you spend your life in prosperity, or adversity, in joy, or sorrow? Think of something higher. Look to Christ, this will bring no evil to you, nothing but good; it will be for your eternal good, then, when you die you will be with Christ in glory for ever. Now is the time to regard this, the night of death is coming, and when the night cometh no man can work, I can say no more." Then trying to bend in the attitude of prayer, he asked Mr. Buckley to pray for his nephews. It was an affecting scene. He died on Tuesday night. On Wednesday after the funeral, I had a prayer meeting with the christian women, the sorrowing widow, and her daughters were with us. We read a part of the fourteenth chapter of John, and talked about our Father's house, its many mansions, and of a loving Saviour preparing one for us, if we were his faithful followers. Concerning one with us who had fallen into sin, I trust she has truly repented and returned to the Saviour. It was refreshing to listen to the outpouring of her humbled penitent heart in prayer. In talking with her she said I have learned that in myself I have no strength, it is only as I look to Christ, and obtain strength from Him, that I can walk in the way of holiness. I was glad to find that the wife of Paul, the native preacher, had been able regularly to conduct a weekly prayer meeting with the women, and they spoke of it as having been a means of grace to their soul. A few months since, a very pleasing young man renounced idolatry, and joined the christians. We hope his young wife will join him.

LETTER FROM MISS BUTLER.

Cuttack, January 3rd, 1861.

Mr. and Mrs. Buckley are out in the district: their absence, with that of Mr. and Mrs. Hill, so increases my

engagements that I have scarcely a moment's leisure for writing. I am hoping, when Mrs. Buckley returns, to visit Choga, and arrange for a school-room being erected. I had hoped to have done so some time ago, but circumstances which I could not control prevented. The crops this year have failed there sadly; so a little work in bringing wood, &c., will be very acceptable to the people, and perhaps in this respect the delay has occurred for the best. The £15 sent by the Ladies' Society is towards that object.

My health had not been at all as good as usual some time previous to Conference, and with the hope that I might be benefited by the journey to Berhampore, I went. I had some pleasing opportunities of speaking to the women at some of the villages where we stayed. I should like to write an account, but I see so much work before me, I am afraid to promise. I may here mention an instance that occurred on my return. I left Berhampore in company with Mrs. Lacey and her son-in-law and daughter, Mr. and Mrs. Bond; we were going through to Ganjam at one stage. On reaching Chatterpore, not seeing anything of my companions I desired the bearers to put my palanquin down and wait until they came up. As the sun was not very high I got out of the palanquin, intending in the meantime to walk about the place, but just as I stood up I observed a native sitting on a bridge, a few yards distant, reading an Oriya book. Knowing there was no press excepting our own in Oriassa, I was sure it was one of our books; I felt curious to know what the book was, and where he procured it. I walked past, and returning, gave him salaam and advancing, begged to know what he was reading. To my great surprise, he replied to my inquiry in English, and said it was a book published by the Government School, and that he had given two annas for it at Berhampore. We now entered into conversation, and I ascertained that he had been educated in the Mission School, at Vizagapatam, but had never broken caste, and was now employed in the Collector's Office, at Chatterpore. I expressed my surprise

at his being educated in a Mission School, and yet continuing in idolatry, when he assured me that he believed Christianity to be true—the *only* true religion. That he had no confidence in the religion of his country; he seemed insulted at the idea that he worshipped the Gods, but he added, If I were to leave my people and profess Christianity I should have to suffer great trouble and inconvenience. I inquired what our state would have been had our Saviour refused to have suffered, and spoke of His precious love to us that led Him to endure the cross, &c., on our account. I repeated several encouraging texts of Scripture, and ended by repeating that 'Whosoever therefore shall be ashamed of me and my words, &c., Mark viii. 38; and endeavoured to impress upon his mind the importance of confessing Christ. He assured me that numbers of his countrymen believed the Gospel, but fear of breaking caste, and what they should suffer in consequence, deterred them. Well, I replied, you see how important it is that *you* should show them an example: and you will find the grace of God sufficient to help you. He will be with you and strengthen you, &c; and if you will come to my palanquin I will give you a tract, which I request you to read attentively and prayerfully. He came, and I gave him a copy of 'Come to Jesus.' He seemed well acquainted with Scripture, and wished me to inform him where he could procure an English reference bible—I did not know, excepting that he might in Calcutta. He left, assuring me, that he should read the tract, and think over what I had said.

I intend to ask Mr. Brooks if it would not be well to bring out with him, when he returns, a number of Bibles for sale; I think they would be disposed of readily. I have been again and again asked for them.

UNITED MISSIONARY SERVICES AT LOOTH.—These services were held on the 10th, 11th, and 12th of March. The deputation consisted of the Revs. Isaac Stubbins, W. R. Stevenson, M.A., and Mr. W. Brooks. The two churches in the town for the first time held their anniversary together. In all the arrange-

ments the most cordial harmony prevailed. There were sermons in both chapels on Sunday. On Monday was the missionary meeting. On Tuesday a public tea was provided in the town hall. The worshipful the mayor presided. The handsome room was nearly filled. The management was in the hands of ladies from both congregations

and was such as to call forth universal approval. Mr. Brooks was very cordially welcomed, and spoke well. Mr. Stubbins lacked none of his usual eloquence and power, and Mr. Stevenson by his christian earnestness, exerted a hallowing influence on those who were assembled together. The proceeds were upwards of £30.

Foreign Letters Received.

CUTTACK.—J. Buckley, Jan. 30.
 —Mrs. Buckley, Jan. 5.
 —W. Hill, Feb. 4.
 —Mrs. Miller, Feb. 4.

PIPLEE.—G. Taylor, Jan. 29.
 RUSSELL CONDAH.—W. Bailey, Feb. 2.
 —W. Miller, Dec. 13.
 TENT, BAID ESWARA.—W. Miller, Jan. 23

Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,
 From February 20th, to March 20th, 1861.

ASTERBY AND DONINGTON.

	£	s.	d.
Public Collections	1	9	10
Collected by Mrs. Trafford	0	16	6
By Mrs. Newton	0	13	7
By Miss Brumpton	1	4	10½
Public Collection at Donington	1	18	2½
	6	3	0
Less expenses	0	5	6

FLECKNEY.

Collected by George Coltman—			
George Coltman	0	5	0
Hannah Bryan	0	3	0
Smaller sums	0	7	0
	0	15	0

LEICESTER.—FRIAR-LANE.*

Public Collections	8	6	2
United Missionary Meeting	10	0	6
Collected by Miss Sewell—			
Mrs. Barfield	0	5	0
Mrs. Bailey	0	5	0
Three Friends	0	15	0
Small sums	0	5	0
	1	10	0

Collected by by Miss Stirk and Miss M. P. Compton—

Mr. Hawley	1	0	0
Mrs. Hawley	1	0	0
Mrs. Stirk	0	10	0
Miss Stirk	0	10	0
Mr. Pickering	0	5	0
Mr. J. Compton	0	5	0
Miss Compton	0	5	0
Miss M. P. Compton	0	5	0
Small sums	1	9	1
	5	9	1

* Various sums from the Leicester Churches have been previously acknowledged, and are not repeated here.

By Mrs. Case—

	£	s.	d.
Mrs. Case	1	0	0
Mr. Felstead	0	10	0
Mr. Cooper	0	10	0
Mrs. Webster... ..	0	5	0
Mrs. Felstead's box	0	4	0
Small sums	0	10	4
	2	19	4

By Miss M. E. Pike—

Rev. J. C. Pike	1	1	0
Children of ditto	0	19	1
Rev. E. C. Pike, B.A.	0	10	6
Mr. S. Pochin	1	0	0
Mr. John Hull	0	10	0
Mrs. Hull	0	5	0
	4	5	7

By Miss Charlotte Pugh—

Mr. John Ellis, for orphan ...	2	10	0
Mrs. Pugh	0	6	0
Miss Pugh	0	5	0
Small sums	2	3	0
Mission box	0	6	0
	5	10	0

ARCHDEACON-LANE.

Public Collections	15	14	7
Collected by Mrs. Woodward—			
J. D. Harris, Esq.	1	1	0
C. B. Robinson, Esq.	1	1	0
Mrs. Fielding	1	1	0
Mr. Roper	0	10	0
Mrs. Stafford	0	5	0
Mrs. T. Ashby	0	5	0
Mrs. G. S. Harris	0	5	0
Mrs. Woodward	0	5	0
Small sums... ..	1	1	0
	5	14	0

By Miss Haywood—			£	s.	d.
Mr. Holmes	...	...	0	10	0
Mr. Gray	...	...	0	10	0
Mr. Russell	...	...	0	10	0
Misses Haywood	...	...	0	10	0
Mr. Cobley	...	...	0	7	6
Mr. W. Chamberlain	...	...	0	5	0
Mr. S. E. Wells	...	...	0	5	0
Mr. Renals	...	...	0	5	0
Mr. Woodcock	...	...	0	5	0
Mr. North	...	...	0	5	0

3 12 6

Collected by—			£	s.	d.
Miss M. J. Chamberlain	...	...	1	5	0
By Miss Lucy Stevenson, for Juvenile Missionary Society	2	1	0		

Collected by Mrs. Leigh—			£	s.	d.
Jno. Noble, Esq.	...	...	2	0	0
G. Stevenson, Esq.	...	...	1	1	0
R. Harris, Esq.	...	...	1	0	0
Rev. T. Stevenson	...	...	1	0	0
Mrs. Poile	...	...	1	0	0
A Friend	...	...	0	12	0
Mrs. Staples	...	...	0	10	6
Mr. S. G. Leigh	...	...	0	10	0
Mrs. Wallis	...	...	0	10	0
Miss Hull	...	...	0	10	0
A Friend	...	...	0	10	0
Mr. Gibbon	...	...	0	10	0
Mrs. Smith	...	...	0	6	0
Miss Garrett	...	...	0	5	0
Mrs. Trueman	...	...	0	4	0
Mrs. Baker	...	...	0	3	0

10 11 6

Sabbath-school Juvenile So- ciety, including £5 for Orphans	...	...	7	18	0

46 16 7

DOVER STREET.			£	s.	d.
Public Collections	...	...	7	18	1½
Collected by Miss Brown—			£	s.	d.
T. D. Paul, Esq.	...	...	1	0	0
Mr. C. Harding	...	...	1	0	0
Mrs. Deacon	...	...	1	0	0
Mrs. Kinsman	...	...	0	10	6
Mr. Harvey	...	...	0	10	6
Mr. J. Yates	...	...	0	10	0
Mr. J. Wilford	...	...	0	10	0
Miss Tyers	...	...	0	6	0
Mrs. Garner	...	...	0	6	0

			£	s.	d.
Miss Brown	...	...	0	6	0
Miss Porter	...	...	0	5	0
			6	4	0
Collected by Miss Charlotte Coleman	...	...	1	0	0
A. and G. Wilford's box	...	...	0	5	2½
Charlotte Barton's box	...	...	0	5	0
			15	12	4

CARLEY STREET.

Public Collections	...	...	1	15	0
Miss Holworthy	...	...	0	5	0
Mr. J. F. Winks	...	...	5	0	0
Mrs. Winks	...	...	0	5	0
Miss Winks	...	...	0	5	0
Mr. J. G. Winks	...	...	1	0	0
By Mr. Winks			£	s.	d.
Mr. Thomas Archer	...	...	1	0	0
Mr. John Beales	...	...	0	10	0
			10	0	0

VINE STREET.

Public Collection	...	...	0	19	0
Rev. E. Foster	...	...	0	10	0
			1	9	0

LOUTH.

North-gate Sunday Collections	9	2	6
Walker-gate ditto	7	3	3

16 5 9

Collected at Missionary Meeting	7	6	6
Profits of Tea	...	...	4 14 0
Offerings after Tea	...	...	4 11 4
			9 5 4

32 17 7

Less expenses	...	...	1	14	9

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			3	10	0
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DAVID'S CENSUS.

BEFORE the eyes of our readers scan these pages the seventh census of Great Britain will have been taken. The advantages of numbering the people at stated intervals are too obvious to need more than a single word of illustration. To the statesman, the statistician, the philosopher, and the moralist census returns are invaluable. The worth of their generalizations manifestly depends on a careful induction of such facts as a periodical census supplies. Nor can these returns be a matter of indifference to the humblest citizen. Without any pretence to be a philosopher or a sage, he cherishes, or ought to cherish, a fervent love for the country of his birth, an honest pride in her gradually expanding population, and may perchance occasionally indulge in fascinating dreams of her future destiny. The census will help to justify his preference and his exultation.

The idea of taking a census is by no means new; but the avowed purpose for which the people were numbered among at least two of the oldest western nations differed widely from the purpose for which returns have been made in this country during the past sixty years. The census of Greece and Rome was mainly obtained, if not entirely, to re-

gulate the burden of taxation; and the survey of England, made by command of the first of our Norman sovereigns, two original records of which are still preserved in the Chapter House, Westminster, was undertaken for a similar purpose. So far as we know, the details of no one of the Greek or Roman 'numberings' have come down to our day; and the Domesday Book survey gives no reliable account of the actual number of inhabitants in England when it was taken.

But census returns are much older than the establishment of Censors in Rome (n. o. 437) or than the enumerations obtained by Solon two centuries before. Homer had yet to sing 'the tale of Troy divine,' and Rome had not become even a village of wretched huts when David's census was made by Joab and his captains.

Two separate accounts of this census are given: one in the second book of Samuel and twenty-fourth chapter, and another in the first book of Chronicles and the twenty-first chapter. An examination of this 'numbering of the people,' taken more than twenty-eight centuries ago, is just now especially appropriate. And for two reasons: when the last census was taken in England,

certain foolish 'priests,' if we remember rightly, objected to the return, and founded their objection on a misunderstanding of David's sin in numbering the people. And secondly, certain equally foolish sceptics quoted triumphantly then, as they may be inclined to do now, the seeming discrepancies between the two accounts of David's census, and grounded thereon an argument against the inspiration of the Bible. If we should succeed in showing the unwisdom of both, some good purpose will be answered.

The Bible offers no solution of the question—wherein lay the sin of David in numbering the people? Let us, then, first endeavour to find a probable, if not a conclusive answer. That David's conduct was offensive to God is distinctly stated. 'God was displeased with this thing, and smote Israel for it.' David also penitently confessed that in making the census 'he had done foolishly,' and 'sinned greatly.' Was then, the mere numbering of the people a sin? The question is too foolish to require an elaborate answer. A man may surely count up his children's children, and why not a state the sum-total of its families? But, further, Moses, as we learn from the book of Numbers, twice told the sum of the people—once in the Wilderness of Sinai, and again on the Plains of Moab. Was that blameless in Moses which was a sin in David? The answer is not far to seek. A special purpose was served in both the returns of Moses. The host of Israel needed a large force for defence and for aggression. Their high mission could not be accomplished without such a force. By means of the census the number of men able to bear arms were divided off from the Levites, who had their peculiar and non-military duties to perform. Moreover, the census on both occasions was not merely allowed by Jehovah, it was commanded. Before taking either census, 'The Lord spake unto Moses, saying, Take ye the sum of all the congregation of Israel.' Until, then, it can be shown that there was an equal need in David's case for a larger body of fighting men, in order to complete some purpose connected with the peculiar position of the people of Israel,

and that David had an equally distinct command from God 'to take the sum of the people,' so as to secure that larger force, we must conclude, paradoxical though it may seem—that what was right in Moses was wrong in David. Jehovah, as already intimated, expressly declared that David's census displeased Him, and punished David through his people for his sin; and it is surely contrary to all our notions of the righteous and all-wise Jehovah that he should command a thing to be done, and then when it is done visit men with his frowns for doing it.

The various attempts made to ascertain the precise nature of David's sin may be classified as follows: (1) those which find the sin in the character of the census itself; and (2) those which mainly regard the probable motives which prompted David to make the census. The first are neither ingenious nor plausible. One of them points to the thoroughness of the census as the special evil. Moses only reckoned those who were twenty years old and upwards: David sinned in taking all below that age. We fear the author of this flimsy solution can never have read the twenty-third verse of the first book of Chronicles, where this so-called thoroughness is expressly denied: 'But David took not the number of them from twenty years old and under, because the Lord had said he would increase Israel like the stars of the heavens.' Another finds that David's sin was, in neglecting to require from every man of twenty years old and upwards, whether rich or poor, 'half a shekel after the shekel of the sanctuary, as an offering to the Lord' (Ex xxx. 12.) There is no proof, however, that Moses levied this half shekel poll tax more than once, and it was certainly not established as a permanent tax till after the captivity.

Was not David's sin rather in the purpose he had in view when he made the census, or in the spirit out of which it sprang? At least four answers have been suggested which recognize this as the most probable way of obtaining a solution. Some, like those already quoted, seem the suggestions of ignorance; but others appear to us as

nearly satisfactory as any we can hope to obtain. Of the ignorant suggestions this is one: that David made a gratuitous attempt to falsify the promise given to Abraham. God had said, 'Thy seed shall be as the stars of heaven, and as the sand which is upon the sea shore.' David determined to number the numberless! But apart from the fact that David well knew, and has abundantly shown that he well knew, that the promise extends 'to the last syllable of recorded time,' this unsatisfactory answer takes no notice whatever of that passage already quoted from the Chronicles, where God's promise to Abraham is mentioned as the very reason why David did not number all the people. A second suggestion is not contradicted, like the last, by any distinct passage of Holy Writ, but is contradicted by what may be learnt from Holy Writ of David's general character. If there was one sin of which David was *not* guilty—it was the sin of covetousness. The man who amassed such untold wealth for the erection of a temple on which he should never gaze, and in which he should never worship, and whose own liberal-mindedness acted so magically upon the people at large, was certainly not the man to make a census for the sole purpose of enriching himself and his family.

Two other explanations remain to be noticed. In our judgment the probable source of David's sin in making the census is to be found in one or both. One of them is this: that David having been generally successful in his military campaigns, and having made that people who were weak and divided when first he reared his standard at Hebron, a well-organized and formidable nation, and having latterly been forbidden by statute from going to war in person—in an evil hour began to dream of foreign conquests, and, it may be, to aspire after the fame of Sesostris, the Napoleon of ancient Egypt. His census was therefore taken that he might learn to what extent his army could be re-enforced, and how many men could be brought into the field. The fact that Joab, bad man though he was, expostulated with David when he commanded him to take the census; that in taking it he kept chiefly on the

outskirts of the empire till the very last, beginning with the most eastern districts beyond Jordan, thence going northward, thence along the western border southward, and only approaching Jerusalem when well-nigh a year had elapsed; that in his enumeration he omitted altogether the Levites and the tribe of Benjamin, out of sheer disgust with his work; and that throughout he was attended with an armed force, as if to overawe the refractory—favour this conjecture. And further, in meditating this extension of territory David was going directly in the face of the declaration which God had made to Abraham as to the limits of the Promised Land, limits which now in David's reign had for the first time been reached. 'From the river of Egypt, unto the great river, the river Euphrates,' David was lord and king. His empire stretched far beyond Jordan on the east to the utmost sea on the west, from the spurs of Mount Lebanon in the north to the frontiers of Egypt. That there was some military purpose in view when the census was taken also appears from the circumstance that the numbers of the men of Judah and Israel given by Joab are described in the book of Samuel as 'valiant men that drew the sword,' a description the latter part of which is repeated by the Chronicler. The census was made, if this explanation of David's sin be correct, that David might learn to what extent he could swell out his already large military force of 300,000 men, that he sought that additional force in order to translate into sober fact his dreams of foreign conquest, and that the indulgence of such a purpose showed a wilful disregard of God's word to Abraham, which stated the precise limits within which the Promised Land should be confined.

Another solution is offered. David, this suggests, had become so great and strong, that like Nebuchadnezzar afterwards, he forgot for the moment to whom he was indebted for his success. His eyes were so dazzled by the splendour of the sceptre he grasped, the symbol of so much majesty and power, that his self-flattery blinded him; and 'he gave not God the glory.' As though he had said, 'My prowess

has achieved these victories.. My wisdom has organized this commonwealth. Is not this the great empire which I have built up for the honour of my majesty? I will let the nations around me hear how numerous are my people. I will leave behind me an enduring record of my greatness.' There may be some weight in this suggestion.

Taken with the last, then, we are disposed to regard David's sin as partly ambition, partly ingratitude: ambition, that sought to be gratified by the violation of a well-known promise of God; and ingratitude, the result of listening too readily to the evil promptings of his own heart. But before any one of us hastily cast a stone at David for his ambition and ingratitude, let us carefully sift our own hearts to be quite sure we are free from both.

The apparent discrepancies in the two accounts of this census remain to be considered. These are fourfold: the seeming difference between the statements of the books of Samuel and of Chronicles as to the authors by whom David was instigated to take the census, the variation in the sum-total of the two returns, the different prices paid Araunah or Ornan, and the difference in the time during which the famine, the first of the three punishments offered by God, the seer to David, was to last.

In 2 Samuel xxiv. 1, we read—'The anger of the Lord was kindled against Israel, and he moved David against them to say, Go, number Israel and Judah.' In 1 Chronicles xxi. 1, we read, 'And Satan stood up against Israel, and provoked David to number Israel.' In the one account, that is, God is said to be the author, and in the other account Satan: so that, taking the words as they stand in the book of Samuel with what immediately follows, God moves David to do that which afterwards he chides and punishes him for doing. The very absurdity of this is its own refutation. But observe, 'God tempts no man to evil,' as James tells us, and David himself acknowledges that in obtaining the census he has done foolishly and sinned against God, a confession that would never have been made if David knew that God had

moved him to number Israel and Judah. The marginal reading in Samuel supplies the noun Satan for the pronoun *he*, and so makes both accounts tally. This we believe to be the true reading. Strange as it may seem that such an error should have crept into the text, it is as manifestly unfair, when the context supplies a refutation, to lay the fault at the door of inspiration, as it would have been to lay the fault at the same door, when Barker and Lucas, King James's printers, in a thousand copies of an edition of the English Bible in 1632, left out the word *not* from the seventh commandment; or when Baskitt, in his splendid folio Bible issued at Oxford in 1716, put as the running title of the twentieth chapter of Luke—'the parable of the vinegar.'

As to the variation in the sum-total of the returns given by Joab, the answer, though more complex, is most triumphant. The Bible, as in many other such cases, furnishes weapons for its own defence. Samuel says, 'And Joab gave the sum of the number of the people unto the king: and there were in Israel eight hundred thousand valiant men that drew the sword; and the men of Judah were five hundred thousand men.' The account in Chronicles says, 'All they of Israel were a thousand thousand and a hundred thousand men that drew the sword; and Judah was four hundred threescore and ten thousand men that drew the sword.' That is: the book of Samuel gives the sum-total as one million three hundred thousand; and the book of Chronicles as one million five hundred and seventy thousand, being an apparent difference between the two accounts of two hundred and seventy thousand. The explanation is as follows: The book of Samuel says, '*there were in Israel*,' eight hundred thousand; but by the expression implying that *all* were not included. Now what was omitted as evidently not needing to be reckoned? We think, the regular army, already numbered, consisting of twelve generals, each with a force of 24,000 men, (1 Chron. xxvii.) which would make a total of 288,000 over and above what Samuel tells us *were in Israel*. There was also a body

of 12,000 men that waited on the twelve princes of the twelve tribes. This will make 300,000 men not reckoned, because their numbers were already known; and if our explanation be correct, David did not want to know how large his force already was, but how much larger he could make it. It should also be observed that the army of observation which David kept on the frontiers of Philistia, and mentioned in 2 Samuel vi. 1, is reckoned in the book of Samuel with the men of Judah. A total is thus made of 1,600,000. In the book of Chronicles, however, the expression is, not as in Samuel 'there were in Israel'—but '*all Israel were*,' implying that the regular force of 288,000 men and the guard of honour for the princes of 12,000 were included; and while Samuel includes the army of observation of 30,000, the Chronicler omits all mention of it, because this army could not be reckoned as *all* of Judah as the 1,100,000 were *all* of Israel since many of its rank and file belonged to Israel. Now adding this 30,000 to the 1,100,000 of *all* Israel, and the 470,000 of Judah we have precisely the same sum-total, 1,600,000.

The answer may be tabulated thus:

Samuel's account contains

1. Israel	800,000
2. Judah, including the army of observation ...	500,000
But does not reckon, be- cause their numbers are already known—	
1. The regular army of 12 generals, each command- ing, 24,000	288,000
2. The body guard of the 12 princes	12,000
	1,600,000

The Chronicler's account contains

1. <i>All</i> Israel, (and so the re- gular army and the body guard)	1,100,000
2. Judah	470,000
3. But omits in the last item the army of observation, since <i>all</i> are not men of Judah	30,000
	1,600,000

The different sums that David paid to Araunah or Ornan are as follows: fifty shekels of silver, that is about £5, as the book of Samuel tells us; and six hundred shekels of gold by weight, that is, over £1,000, as the Chronicler tells us. An examination of each narrative will show that these different payments do not refer to one and the same transaction. David comes to the threshing-floor of Araunah the Jebusite, according to the book of Samuel, and offers to buy the floor, the wood, and the oxen, that he may at once offer a sacrifice. Araunah generously offers them all as a gift. David refuses, that the offering may be his own and not Araunah's, and there and then pays Araunah fifty shekels of silver for the spot on which to build the altar, the wood wherewith to make it, and the oxen for the sacrifice. The account in Chronicles refers, not to this act, but to a subsequent one, which may yet have taken place on the same day, and very shortly after. It refers, not to the threshing-floor, threshing instruments and other instruments of wood, and the oxen, but to the purchase of the land adjoining the threshing-floor as a site for the future temple. This is evident from the word used by the Chronicler to specify *for what* the six hundred shekels of gold by weight were given, a word which is elsewhere rendered in our English version as equivalent to 'site' or 'ground' on which a certain village stood, 'the place of Shechem,' and in another passage is actually translated 'city'; (vide Gen. xii. 6; xviii. 24.) 'So David gave to Ornan *for the place* six hundred shekels of gold by weight.'

The variation as to the length of time that the famine was to continue is the fourth matter to be noticed. And here we may premise that the Hebrews, like the Greeks and Romans, used letters for figures, and that some of these Hebrew letters bear a very striking resemblance to each other. For instance, *Zain* seven, may easily be written, especially if the transcriber be careless, to look like *Gimel*, which stands for three. Some such mistake has been made; and probably the correct reading of 2 Sam. xxiv. 13 would be, 'three years of famine.'

We shall not attempt to condense the two narratives of David's census. They are both too short to make such a work needful; and to re-write them in

modern English would be to rob them of half their charm.

IOTA.

INTELLECTUAL PROGRESS.

NO. II.

We have already enumerated and given definitions of a few of those intellectual powers with which the believer is endowed. In our present article we want to show that

The Intellectual powers with which the believer is endowed are capable of indefinite improvement.

A perfect child, at the time of its birth, possesses every physical member of a perfect man. Those members however will never reach the perfection of manhood, either in grace or strength, unless they receive suitable nourishment and are diligently and wisely exercised.

A perfect child, at the time of his birth, has every sense which he will possess if he live to become a man; but neglect to bring those senses under cultivation, and not only will they be destitute to a large extent of discriminating power, but from their owners a multitude of enjoyments will be sealed up. Such a person would be utterly unable to distinguish many of the minuter shades of colour, a bagpipe would be to him as musical as a richly toned organ, and a tulip as fragrant as a violet or rose.

What is true of our senses, and of our physical powers, is equally true of our mental and moral powers. Great as is the difference between a thoroughly cultivated ear and one uncultivated, much greater is the difference between a thoroughly cultivated and an uncultivated conscience; and this is true not only of the conscience, but of every power we possess.

The power of attention is capable of indefinite improvement.

We have defined *attention* as the power of fixing, and keeping the mind fixed on a thought or subject. We all possess this power. In some it is undisciplined and wild; in others it is well-trained and entirely under control.

There are some believers whose attention it seems impossible to arouse to some subjects, even of the highest religious importance; there are others, who, when their attention is excited, seem unable to keep it fixed for more than a few minutes at most. The sad consequence is, that many subjects of vital importance are not at all understood by them. What many who have been for years in the church know of the great doctrines and duties of Christianity is very little compared with what they do not know. Why is this? It is not because the range of pulpit subjects is so limited, for perhaps there never was a time when the whole counsel of God was more fully declared than now: it is not because persons hear so little and read so little, but because they pay so little attention to much that they do hear and read. Painfully acute is the conviction of many an earnest-hearted preacher, that much that he utters leaves upon his audience but the most superficial impression. And yet all our attainments, on any subject, depend very much on the exercise of this power. It is said of the great Newton that he traced back his discoveries to the unwearied employment of his attention. Newton indeed is not only a glorious example of the perfection to which this power can be carried, but also of the process by which that perfection can be attained. He loved the studies in which he achieved such marvellous triumphs. His recurrence to these studies was constant, and his determination to understand them was unconquerable. Under these influences he often became so completely absorbed in his subject as to be totally unconscious of every thing around him.

Fellow believer, in relation to Christianity we ask:—Shall we call ourselves

Christians and not love it? Shall we not be determined to understand it in its most comprehensive sense—as including doctrines, duties, and promises? Shall we not frequently recur to it as a subject for thought and study? Thus feeling and thus acting, we shall no longer complain of roving thoughts and vagrant fancies, but shall rejoice in the possession of a well-regulated attention, and shall achieve glorious triumphs in the unbounded sphere of Christian science.

The memory is capable of indefinite improvement.

Memory we have denominated 'the daughter of attention,' 'the storehouse of the mind, the garner of facts and fancies.' In some few the facts garnered in the mind out-number the fancies; in most, the fancies by far out-number the facts. The memory is a storehouse, at least it ought to be: with many it is a mere lumber room. As a storehouse it may be filled with what is good and useful, or with what is bad and injurious. As a garner it *should* be filled with wheat, with too many it is merely the receptacle of chaff.

A Christian's memory should be well-filled with the doctrines, precepts, and promises of the word of God. All whose piety has been beautiful and attractive, manly and commanding, have had their memories richly stored with divine truth. He cannot thrive whose mental storehouse is empty, and who depends for his supply of sustenance on an occasional hearing of the word. As well might we expect to see a fine athletic physical frame as the result of two or three spare meals a week. Christians are expected to appropriate to themselves the whole of God's word. That word was not given as a theatre on which preachers should exercise their ingenuity, their rhetorical skill, and argumentative power, for the amusement of their hearers;—it was not given as a source from which preachers should extract stimulants merely to excite, and balms to sooth, but that believers might feed thereon and grow. In order to this it must be received into the memory.

Great numbers of believers complain of bad memories, especially in relation to religious subjects. The fault is not

so much in the memory as in the heart. The fact is, they feel but little interest in Bible doctrines and subjects, and until they are interested in them they are not likely to remember them. That the memory can become powerful to retain God's word we have many striking illustrations. Apollos was mighty in the Scriptures. It is said of a Waldensian peasant that he could repeat the whole book of Job without missing a word, and that others had the whole of the New Testament at their fingers' ends. Only let any person love the word of God as these men loved it, and study it as diligently as they studied it, and his memory will retain it as tenaciously as did theirs. Some think and speak as if for them to retain anything they must have new memories. Nothing of the kind is needed. What such men want is, to exercise their present memories, and to gain a keener relish for Bible truths. Only let them cultivate David's love for the word when he exclaimed—Oh! how love I Thy law, it is my meditation all the day;—the law of Thy mouth is better unto me than thousands of gold and silver;—more to be desired than gold, yea, than much fine gold, sweeter also than honey and the honeycomb; let them be like the 'blessed' man of the first Psalm, whose delight was in the law of the Lord, and who meditated in that law day and night, and they will find no difficulty in retaining Bible truths in their memories, but will be amazed at their gradual improvement both in compass and in power.

The imagination is capable of indefinite improvement.

In some persons this faculty is healthy and in others diseased, but the most matter of fact mind is not without it, and in all it may be greatly improved. The sources of pleasure open to one whose imagination is healthy and strong are unlimited.

* His the city's pomp,
The rural honours his. Whate'er adorns
The princely dome, the column and the arch,
The breathing marbles and the sculptured gold,
Beyond the proud possessor's narrow claim
His tuneful breast enjoys. For him the spring
Distils her dews, and from the silken gem
Its lucid leaves unfolds; for him, the hand
Of autumn tinges every fertile branch
With blooming gold and blushes like the morn.
Each passing hour sheds tribute from her wings;

And still new beauties meet his lonely walk,
 And loves unfelt attract him. Not a breeze
 Flies o'er the meadow, not a cloud imbibes
 From the setting sun's effulgence, not a strain
 From all the tenants of the warbling shade
 Ascends, but whence his bosom can partake
 Fresh pleasure, unexpressed.

Not only, however, have we everywhere in nature aliment calculated to strengthen and adorn the imagination, but we have also in revelation a field as boundless as her desires, through which she may ever wing her flight, and for ever find a sphere for the exercise of her marvellous power. To develop and perfect a sanctified imagination it must be exercised on suitable objects. For this a rich and an ample provision has been made in the word of God. Time would fail us to point out the whole of those provisions which are intended to elevate and strengthen this God-like power. Not only do the inspired writers find 'tongues in trees, books in the running brooks, and sermons in stones,' but to their ear all nature 'utters forth a glorious voice.' Palestine was a world in miniature, and every atom of that glory of all lands, that goodly heritage of the host of nations seemed instinct with thought and instruction. Hence its mountains and hills; its valleys, plains, and deserts; its seas, lakes, rivers, and brooks; its giant cedars, sturdy oaks, graceful palms, verdant olives, and clustering vines;—the fragrant cinnamon, the rose of Sharon, the lily of the valley, the grass of the field; the soaring eagle and gentle dove; the roaring lion and the innocent lamb; the vivid lightning and the rolling thunder; all that was sublime and all that was beautiful, were laid under contribution, and all were made to speak to the understandings and hearts of God's people through the medium of the imagination. The whole country was a type, every part of the most remarkable building in the land (the temple) was a type, and not a step could be taken in either the one or the other without an appeal being made to the imagination.

Is it not evident then, with all this provision surrounding us, that our Maker intended we should exercise this power and improve it in harmony with others to a much greater extent than any we have yet attained?

The judgment is capable of indefinite improvement.

We are often called on to exercise this power. It is a noble power when thoroughly healthful. The affirmations and denials however of multitudes of the people of God, on questions of great religious importance are worth just nothing at all. Many think themselves competent to decide on subjects with which they are but most superficially acquainted; and yet the positivity of the judgment in such cases is generally in proportion to the ignorance of the speaker;—i. e., the more ignorant he is, the more positive is he. This deficiency of judgment is the source of a great deal of the weakness in the church of Christ. It is the source of much of that bickering, and strife, and disunion which unhappily prevails, and of that absorption of the church's energies in trifles to the neglect of duties of vastly greater magnitude. So long as ignorance, prejudice, and mere feeling usurp the place of an intelligent and sound judgment, these evils must more or less exist. The improvement of the judgment may require toil, self-denial, and patience, but its fruits will be of a golden hue, an orient brightness. Progress in the improvement of this faculty is absolutely necessary to spiritual beauty and spiritual strength. What is more humiliating than to see members of churches 'victims of every quack in religion, their minds mere collections of chips and hearsays, feeling their degradation, yet preferring it to the labour of mental effort. This slavery of the soul, these chains clanking upon every utterance of opinion, can only be broken by the strength within the man.' But until this strength is called into exercise the church must be sickly in appearance and feeble in power. Cultivate then your judgment. Let the opinions you utter be your opinions and not the mere echoes of other people. Clear your minds of bigotry and prejudice. A diseased and ignorant judgment will sometimes resist proofs that would confound the devil, and 'trifles light as air' are to it 'confirmations strong as proofs of holy writ.' If then you would give a reason of the hope that is in you with meek-

ness and fear; if you would judge righteous judgment; if you would prove all things and hold fast only that which is good; if you would not be the slaves of feeling, the captives of a stronger nature,—improve your judgment. Aids in abundance are furnished you by the age in which you live. Avail yourselves of these aids; and then, having formed your opinions, instead of being at the caprice of feeling, tossed about by every wind of doctrine, and cunning craftiness whereby men lie in wait to deceive, you will be

‘As a rock
Which, firmly set, bends not its top
To any blast that blows.’

The conscience is capable of indefinite improvement.

It is of the utmost importance that our views of conscience should be correct. Conscience has been made, and continues to be made, the scape-goat for an infinite number of absurdities and wickednesses. ‘I am quite conscientious’ is thought to be a sufficient justification of any course a person may pursue. We should *never* act contrary to conscience; and yet the sanction of conscience will not always make our conduct right. We should never make a god of conscience;—we should never make a bible of our consciences. The first right thing which Saul of Tarsus did was to ask—‘Lord, what wilt thou have me to do?’ Many seek counsel of their conscience instead of seeking it of God; many consult their conscience instead of consulting the Bible. ‘The conscience may be in

three states, viz:—nearly altogether uninformed, as a heathen’s is; or it may be partially informed, as was Saul’s before his conversion; or it may be well-informed, as was Saul’s after his conversion.’ A conscience void of offence, a good conscience, is one which is well-instructed in God’s word, and such an one may be fearlessly obeyed. Whose conscience then is not capable of immense improvement?

These are a few of those intellectual powers which we all possess. Let us exercise them that we may approach in excellence what our God and Father intends us to be. We have not already attained, nor are we already perfect. Let us then forget the things that are behind, and reach forward to those which are before.

‘Spirits highly born
Are full of generous and aspiring thoughts;
And use the vantage ground of rank and power
But to ascend still higher.’

As Christian believers, what spirits are more highly-born than yours? Ye are the sons of God, born not of blood, nor of the will of the flesh, nor of the will of man, but of God. Whatever progress you may hitherto have made, be determined still to go forward in the cultivation of all your mental powers.

‘There is a fire-fly in the southern clime
Which shineth only when upon the wing;
So is it with the mind: when once we rest
We darken. On! said God, unto the soul,
As to the earth, for ever. On it goes,
A rejoicing native of the infinite—
As is a bird of air, an orb of heaven.’

SONG OF THE REDEEMED IN HEAVEN.

CONCLUDED.

BUT we have a special object this evening—to improve the translation of our aged friend, Mrs. Newman, who, only two short weeks ago, occupied her place in your midst. I say translation, because if our subject be according to Scripture, it is nothing less or else, and because she seemed so really on the wing for heaven, that the event was only the happy gratification of her own warm desires. Having been privileged

with her acquaintance only during three months, and seeing her only at intervals, I am unable to say much—nothing in fact more than to give a few impressions that were made on my mind by her bearing and remarks. In briefly sketching her character, I put first and foremost her love to Christ—fervent and supreme. He was to her ‘the altogether lovely,’ and her love to Him bore some sort of propor-

tion to this, her deliberate, settled conviction. It was a love which frequently burst out, too strong to be repressed, and to self-forgetting for her to hesitate in its expression. She loved Him for His own transcendent worth, and for His unutterable love to her; and finding that she never 'could equal thanks repay,' her heart glowed with a towering blaze, which earnestly sought to be swallowed up in its infinite object. Friends, she has now got whither she would be, and whither she was so often looking wistfully, even as the mariner strains his eyes to discern Albion's fair cliffs after a weary, stormy voyage, or as the sick man waits for the morning. She beholds Him whom having not seen she loved, Him whom she gloried in even on earth, as 'All her salvation, and all her desire.'

Another golden lyre is struck in heaven;
Another angel voice is singing there;
Another palm branch lies before the throne.
It is her hand that strikes the glittering strings;
It is her voice that mingles with the rest;
It is her hand that casts the palm branch there.

Yes, and the harp, and the voice, and the palm branch all unite to ascribe 'salvation to God, even to the Lamb for ever.' Her humility was profound. This was a consequence of her love. It is the most loving that are the most conscious of their sad unlikeness to Jesus, and are most ashamed thereof. Mrs. Newman's was not a mere verbal, doctrinal humility, of which I have seen too much—persons calling themselves in their prayers ill names, and professing deep self-abasement; and yet none more prone than they to boast of their doings, and to evince an overweening estimate of themselves as compared with all others. Very different was our friend. Accepting as a literal and universal truth the words of the Lord Jesus, 'Without Me ye can do nothing,' she utterly renounced self, owned her strength to be perfect weakness, and her own 'righteousness as filthy rags,' and thankfully cast herself upon the power and grace of her covenant God. Love delights to honour the beloved one, and to be indebted; and so our friend, loving much, leaned the whole weight of her

confidence 'on the beloved, coming up out of the wilderness.' The fullest and richest heads of corn bend to the ground; the greatest and truest philosopher confessed he was but as a child playing on the sea shore, and finding a few shells more exquisite and rarer than his companions: and the Christian who knows most of Christ, and has been most with Him, is the man who is the freest to admit 'I am less than the least of all saints.' Our aged sister had learned the same lesson, because she had been in the same school, of which the Holy Ghost is the divine preceptor, and Jesus Christ, Himself and His work, the inexhaustible and ever-growing lesson.

Her acquaintance with scripture was extraordinary and exact. No matter what subject you spoke of, she could quote parallels and illustrations of it with admirable readiness, and sometimes with great felicity. I am not informed how long ago she first found eternal life in these holy writings, but the great secret of her bible knowledge was her love to Jesus, of whom that book testifies, and next her genuine humility which constrained her to appeal 'to the law and to the testimony,' seeking wisdom from its divine fountain, and hiding His law in her heart, that she might not sin. Depend upon it, love to Christ will be evidenced by studying scripture, and having that word dwelling in us; and true self-knowledge will bring us to our Father with the cry, 'Lord, open Thou mine eyes,' &c. Mrs. Newman loved her bible, for it glorified her beloved Jesus, and it was the nutriment of her soul and the stay and staff of her weakness. The last book she was engaged in reading was one in which He was 'extolled and made very high' as 'the Faithful Promiser'—a book which represented Christ as the All, the only but all-sufficient Anchor of the soul, in whom all the exceeding great and precious promises are 'yea and amen.' Blessed soul! she found in death all that the promises warranted, and all that her case demanded. It was light at eventide, and as she walked through the valley, there was not so much as 'the fear of evil.' The word was a lump to her steps, and He of whom it testified

was her light and her salvation. Her patience and courage were noble. I only knew her when heavily and hopelessly afflicted; but I never heard a syllable in the shape of complaining, weariness, or impatience. To one of her active habits and sanguine temperament, this was no small triumph of grace over nature. It was not she, but Christ in her, 'who wrought her for this self-same thing.' She loved much, and love hushed the murmur, if ever it arose or sought to arise. She knew that she deserved nothing in the way of merit, and this pre-disposed her to be thankful for all, and to leave everything to Him who was her Shepherd. Her familiarity with scripture, too, taught her that God's ways although sometimes wrapt in clouds and mysterious, are always unsullied light, and full of goodness and mercy. Patience had its perfect work, because she trusted in Christ, and judged Him faithful who had promised. She hoped in God, like the godly women of old, as knowing He was the health of her countenance, and her God. Often have I admired her as she sat in her arm chair, so helpless and yet so contented; so active in mind, and yet so thoroughly and willingly the bound prisoner of the Lord. I thank God I have had the privilege of beholding such an illustration of the 'patience of hope,' and the work of love to the Lord Jesus. Then as to her courage, others can tell of her indomitable spirit and her perseverance—how buoyantly she rose above the waves which would have submerged many; how she pushed her way through difficulties, and bore up with fortitude under trials which yet lacerated her heart. Friends! I claim courage as 'a fruit of the Spirit,' as a Christian grace. Peter enumerates it in the circle of virtues, and indeed courage has but one perfect and unadulterated embodiment and illustration of itself, and that is in the man Christ Jesus, who set the Lord always before Him, and declared His name. The world talks loudly and boastingly of courage, but all earth's sons are craven and sheep-hearted compared with Him who 'despising the shame, endured the cross,' 'for our sakes becoming poor that we might be made

rich.' All true courage is derived from Him, inspired by His Spirit, and formed according to His exemplar. Mrs. Newman had learned of Him, and through grace was enabled to stand fast and endure hardness as a good soldier, and having done all to stand. I will not prolong this enumeration but to mention her love for God's house and ordinances. As long as she could walk, you always had her presence, and then when rendered helpless she caused herself to be conveyed to this place—an instance of constancy and zeal for the house of the Lord rarely found. This was not a self-righteous result, nor one of mere habit, much less of any inferior motive. There have been and are those who are very regular, but whose heart is not attuned to the exercises; their bodies are here, but they are soulless bodies. The hymns awaken no melody in their hearts, the prayers are not the summary and expression of their desires, the holy truths delivered are not the food, the joy, and rejoicing of their heart. It is not zeal for God—to see His goings—His Christ; to be taught by His Spirit, that brings them; but they consider it a *duty*, and so they attend because they dare not be absent. Not so our venerated sister; she loved the worship, her soul grew, and the means of grace were crystal brooks by the way, wherein she slaked her thirst. This accounts for her persistence to the last, so that only two Sundays ago she was found here, although the weather was dark and threatening, and most less fervent than herself would have held themselves excused on the strong plea of infirmity and the rain. Friends! the divine life expands in living souls, the appetite grows by that on which it feeds, and those nearest heaven are the most anxious to hear of heaven and catch its melody. Her ripeness for the upper sanctuary was shown in her love to the lower, and her perfect sympathy with its devotional exercises. Mark then 'the perfect man and behold the upright, for the end of that man is peace.' It was peace, perfect peace, with our dear friend. Suddenly caught by her last seizure, she gradually sank away into her long sleep, but when able in a few

faint words to whisper her thoughts, it was to the effect that all was well. Yes all is well that really ends well; and our sister's end was excellently well, because it was a sweet dismissal to the realms of the blessed, a being quietly borne away to the bosom of Eternal Mercy. Said an eminent German philosopher, dying, 'more light;' and said a dying saint of our own land, when asked how he was, 'almost well;' while still more ecstatic was the experience and disclosure of Dr. Payson,—'The Sun of Righteousness has been drawing nearer and nearer, appearing larger and brighter as He approached; and now He fills the full hemisphere, pouring forth a flood of glory, in which I seem to float like an insect in the beams of the sun, exulting, yet almost trembling while I gaze on this excessive brightness, and wondering, with unutterable wonder, why God should deign thus to shine upon me, a sinful worm. Hitherto I have viewed God as a fixed star, bright indeed, but oft intercepted by clouds; but now He is coming nearer and nearer, and spreads into a sun so vast and glorious that the light is too dazzling for flesh and blood to sustain. I see clearly that all these same glorious and dazzling perfections, which now only serve to kindle my affections into a flame, and to melt down my soul into the same blessed image, would burn and scorch me like a consuming fire if I were an impenitent sinner.' 'Say ye to the righteous, it shall be well with him, for they shall eat the fruit of their doings.' It was well with our sister Newman, and 'well' ended in consummate blessedness for evermore. She has joined the blood-washed throng, who, clothed in white and waving palms before the throne, sing in ineffable sweetness and glorious chorus, 'Unto Him that loved us, and washed us from our sins in His own blood,' &c. Truly, pre-eminently 'blessed are the dead that die in the Lord, yea, saith the Spirit,' &c. Now, who says 'Let me die the death of the righteous,' &c.? Then yield to God now. Submit yourselves to His righteousness. Acquaint yourselves with Him, and be at peace, and thereby good shall come unto you. Surrender to Him who gave Himself for

you, and who claims you as the dear purchase of His blood. Know what Christ has done and is made unto you, and so you too shall have part and lot in this matter.

Two lessons I wish here to impress—This church has sustained another and a heavy loss. Think not because our sister was aged and crippled she was not a power—her *presence* was a power—so her prayers. She loved the church and was one of its constant intercessors, who gave the Lord no rest, at whose instance God gave blessings. Her removal, therefore, is a wide breach. I feel it; for the fervent prayer of the righteous availeth much, very much to sustain the ministry.

Unconverted! you too have sustained a loss. One less to intercede for you, one less to hold back the surging tide of wrath which is to come upon all the earth. God's people are breakwaters—they are centres of saving light—occasions of mercy and blessing to all around. Sinners! the righteous are removed from the evil to come, but the evil to come is so much nearer, so much more impending over you! Another witness against you if you die in your sins, has gone to God, for she can testify how earnestly and often you were warned and entreated, and yet how persistently you refused. Had ten righteous men been in Sodom, that vile city would have been spared. Who can tell what number God may require to warrant His sparing this country, or this town, from some overwhelming judgment? God has taken away another and another from your midst; beware now lest, if you take not warning, He cut you down. Another light has been quenched, beware lest darkness overtake you. The earth is being reaped, and when all the righteous are gathered out of it to swell the chorus of heaven, then shall the long-suppressed and final conflagration burst forth and 'consume all the wicked of the earth like stubble.' Friends! she being dead yet speaketh, and this is the voice which comes clear, and full, and solemn upon our ears—'This is a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to *save sinners*; neither is there salvation in any other.

Look unto Him and be ye saved.' Behold her place now vacant, and remember if you meet her not at God's right hand at last, she will be a swift witness to condemn you as having had the gospel preached to you, and that you obstinately rejected it. May God avert so frightful a catastrophe! Do you save yourselves from this untoward generation. Turn ye, turn ye, for why will ye die, O house of Israel? He that being often reproved (as you have been) and hardeneth his neck, shall suddenly be destroyed, and that without remedy.' The Saviour through whom Mrs. Newman's spirit ascended to its home, died also for you, and in Him you too may accomplish the same happy departure, and be received into the same triumphant company.

Now in improving the general subject, amongst the many lessons it emphatically teaches, I can only dwell upon one or two. First, what think you—how do you feel toward *Christ*? This is His own question—in one form put to the Jews, and in another to Peter. According to your estimate, such is your character, and accordingly must be your destiny. Christ is the touchstone—'Set for the rising again or the fall of all in Israel.' God's controversy with man is not so properly about our sins, as about the blood of His Son, which we have shed, and which yet is given for our salvation. At what do you estimate that blood most precious? You cannot be neutral—cannot be indeterminate—cannot hold your opinion in abeyance or delay in forming one. What do you hold that blood to be worth—what does it affect—what relation does it bear to you? God's thought is, that it is infinitely precious, and that it merits heaven for all who confide in it. What, then, do you appraise it at, and how are you treating it? The blood was shed by you—your sins—you are guilty of that blood, and of that body. That cannot be altered, and God holds you guilty. But what are you doing with the blood? How far are you bringing this man's blood upon you? The only way in which you can disown the act and clear yourself of the guilt of the actual crucifixion of our Lord, is by believing—by confiding in His blood—by using

it as your life pledge, your patent of salvation. If not, you must be held *accomplices after the fact*. The voice of your brother's blood cries out from the ground, and cries to God for vengeance. Your unbelief makes you practically participants in His murder and justifiers of the deed. Friends! disown that atrociously wicked act, and acknowledge with flowing and adoring hearts, that he who died under your sins, died not for His own sake, but for yours—that His innocent blood avails with God—avails to cleanse you from all sin—avails now and evermore to bring you to God. O be of God's mind, and while He says 'This is my beloved Son, in whom I am well pleased,' do you respond 'This is my friend, and this my beloved—the altogether lovely—all my desire, and all my salvation—in Him I have redemption, even the forgiveness of sins.' That blood is infinitely acceptable to God, and when He sees it on any soul, that soul loses every stain, and receives the absolute and everlasting smile and love of Jehovah. Form, then, your judgment on His—make His estimate you own—and in thus appreciating and appropriating Christ's death, you shall be saved through His life.

Learn, too, the sameness of religion in both its hemispheres—in the present and the future—the lower and the higher world; and in its initial and its perfected and final character. Death does not, cannot alter its essence and nature—presence in, or absence from the body can have no such effect. Religion is one in both worlds, in spirit and in substance—it is *love*—sympathy with God—fellow-feeling—oneness with Him. This is the religion of childhood and of age, of the living and the departed—of time and eternity. The germ contains the flower, and religion in glory is only the development of religion wrestling, suffering, working, weeping, crying, pausing, dying, down here. Up there—

'They see the Lamb in His own light,
And gaze transported at the sight,
To all eternity.'

Down here—we 'behold the Lamb,'
and because He 'loved us and gave

Himself for us '—'gave Himself' even to death for us. we are drawn to Him, and desire to know nothing so much as 'the fellowship of His sufferings, and being made conformable unto His death.' 'Christ is all' here as well as there, and He is equally 'in all'—

*'They sing the Lamb in hymns above,
And see in hymns below.'*

But still our song is one, and our hearts too are one, and shall be one till we ourselves—

*'Take our last triumphant flight,
From Calvary to Zion's height.'*

To suppose that religion differs from itself according as it has its sphere on earth or heaven, is the tempter's snare to entrap and ruin souls. If our religion is not one which would find itself at home and its full expression in the song of heaven, it is a sham. Just as twilight brightens into day, or spring fructifies into summer; or as youth matures into manhood, or intelligence perfects itself in wisdom, so the religion which the bible defines and forms, and the knowledge of God inspires, is the same in all circumstances and in both worlds—its character is one—its activity is one in principle, however varied in outward form; Christ is its life and its end. In Him it takes its rise—in Him finds its consummation—it walks with Him, and derives its nutriment and growth from Him. Such it was with Mrs. Newman, and because it was, she found the otherwise dark valley light, and the hour of mortal extremity the period of perfect peace and joyous confidence. She had her victory through the blood of the Lamb. No perturbation, no misgiving, no shrinking from death—no 'making haste' of spirit, as when one is taken by surprise and unready, occurred in her. When the hasty summons reached, her friends had come to this house for worship, leaving her alone, and while they worshipped here she was secretly beckoned up to the higher temple. Stricken with death, and henceforth shut out from verbal communications, it was yet permitted her to signify her unruffled composure, her unflinching confidence, her conscious oneness with

Christ, and on such characters 'death has no power,' except it be to stamp the seal of eternity, and render infinite progression a certainty. Friends! we cannot see into the world to come, we cannot company with our friends who are privileged to go before us, and enter into the joy of their Lord. No, the thick curtain is drawn close, and 'our faint eyes, aching with vain surveys of the vastness,' and striving in vain to penetrate the dim, interminable shore of that far-off, mysterious land, find a sure and sweet repose in resting upon the written word of Him, who, once standing on the grave's brink, and with a voice which brooked no delay calling back the spirit which had already gained the further coast, said 'I am the resurrection and the life,' &c. And in the faith of this and other kindred promises, we may as good as see into eternity, and realize the circumstances immediately subsequent to the cessation of the pulse, and the abandonment of the worn out, crazy tabernacle. The chief of those circumstances indeed are depicted, and nowhere more beautifully or scripturally than in those sweet lines—

*'Lo! from the fearful depths of guilt and woe,
Incumbent on her Saviour's arm, ascends
A ransomed spirit, filled with one vast thought
Of grateful love; inhaling from each glance
Of the great conqueror's gracious eye, life's
joy—
The joy of sins forgiven.'*

I repeat, then, after this audience of 'The Song of the Redeemed,' Who now wishes to go to heaven? Each says, I. But have you learned the 'New Song?' For, if not, you cannot enter there. 'Your feeble voice you cannot raise till sprinkled with His blood.' None but the 144,000 redeemed can learn it. And if you learn it not on earth, you never can learn it, and there remains no more sacrifice for sin—nothing but a fearful, torturing looking for of vengeance. To the Jews Canaan was *promised*, but they could not enter because of unbelief; and heaven is opened—Paradise is regained—the way of the tree of life is free, but unbelief judges itself unworthy of eternal life, and causes Christ to die in vain. Numbers helped to build the ark and perished. Many

will come to Christ in that day 'saying Lord, Lord,' &c. The lord of Samaria, whose unbelief rejected as incredible the prophet's word of plenty, was punished with the doom 'thou shalt see it with thine eyes, but shalt not eat thereof.' 2 Kings vii.—And miserable was the exclamation of Balaam, 'I shall see Him, but not now. I shall behold Him, but not nigh. There shall come a star out of Jacob, and a sceptre,' &c. Numbers xxiv. 17. By 'Moab,' and 'Seth' we are to understand all those who have not made a covenant with God by sacrifice. O, gospel neglecters! beware! Practically ye count the blood of the covenant wherewith ye have been sanctified an unholy thing, and this night it may be said of you, 'Because I had purged thee, (Ezekiel xxiv. 13,) and thou wast not purged, thou shalt not be purged from thy filthiness any more, till I have caused my fury to rest upon

thee.' But why should you fall after the same example of unbelief? Why stand doubting at the door of life? Be bold—strong in faith, like Joshua, and say, 'We are well able to enter into the pleasant land, for our Captain has taken possession of it in our name and on our behalf, and worthy is the Lamb.' Yes, and as He is, so are we in this world 'heirs of God, and joint-heirs with Christ, and so heaven is our home.'

'Lord, I believe Thou hast prepared,
Unworthy though I be,
For me a blood-bought, free reward,
A golden harp for me!
'Tis strung and tuned for endless years,
And formed by power divine,
To sound in God the Father's ears
No other name but Thine!'

God grant you and I may attain this blessedness, and awaken the echoes of eternity with the ever-blessed name!

Sheffield.

J. J.

THE FALL OF JERUSALEM.

IN FOUR CHAPTERS.

CHAPTER IV.—THE TEMPLE AND ITS COURTS—OBSTINACY AND STRATAGEM OF THE JEWS—BURNING OF THE TEMPLE GATES—CAPTURE OF THE OUTER COURT—THE TEMPLE ON FIRE. WORSHIP OF ENSIGNS IN THE TEMPLE. MOUNT ZION TAKEN. TREATMENT OF CAPTIVES. JOHN AND SIMON TAKEN. LAST LOOK AT JERUSALEM BY TITUS. LESSONS:—RIGHTEOUS RETRIBUTION—THE DESTRUCTION OF JERUSALEM A TYPE OF THE END OF THE WORLD.

THE parts of the city defended by the Jews now were the temple and the Upper City, or Mount Zion. And the reduction of these occupy the attention of the besiegers.

The temple, as we have already said, was built on Mount Moriah. It was not only a Temple of Devotion but a Tower of Defence. It consisted of several compartments. The entire platform on which it was erected was surrounded with massive walls. As you entered through the gates which were in the walls, you were surrounded with cloisters or colonnades. These cloisters were supported by pillars of marble, and the roofs were adorned with cedar, curiously and richly wrought. The first court, which was by far the largest, was called the Court of the Gentiles. Within this

there was another court which was entered by ascending fourteen steps, and on the outside wall were columns on which was written, 'That no foreigner should go farther than that wall.' This second was called the Inner Court or Court of Israel, and was confined exclusively to the Jews. It was entered by nine gates on each side except the west, on which side there was no gate. These gates were covered over with gold and silver. Within this second court was the holy house, itself the temple, properly so called. It was ascended by twelve steps. Its front was covered over with gold. It consisted of two principal compartments, the holy place and the holy of holies. The gates leading into the sanctuary were ornamented with golden vines from

which clusters of grapes hung as tall as a man's height. The furniture of the sanctuary consisted of the candlestick, the table of shewbread, and the altar of incense. It was separated from the most holy place by a veil richly wrought. In the holy of holies there was nothing at all. The appearance of the Temple Josephus describes in the following words: The outward face of the temple in front wanted nothing that was likely to surprise men's eyes or their minds, for it was covered all over with plates of gold of great weight, and at the first rising of the sun reflected back a very fiery splendour and made those who forced themselves to look upon it to turn their eyes away, just as they would have done at the sun's rays. But the temple appeared to strangers when they were at a distance like a mountain covered with snow; for as to those parts of it that were not gilt, they were exceedingly white.

Now Cæsar was extremely anxious to save this building, and he sent Josephus again to reason with the leaders of sedition. He told them that if they wished to fight, they might come down and they would fight in some open place. They said, they did not fear, for it was God's house, and God would defend His own. Josephus asked them if they had treated it as if it were God's house. Titus himself came forward and besought them not to persist in their rebellious obstinacy. The robbers thought he was afraid to attack the holy house, and they would not yield an inch.

Titus being unsuccessful in remonstrance, prepared at once to attack the temple. He selected thirty of his most valiant soldiers out of every hundred, and committing a thousand to each tribune, appointed Cerealis as commander. When Cæsar himself with his armour on was preparing to go with them they persuaded him not to risk his life, but to go and watch their movements from the tower Antonia. It was in twilight of the morning that they advanced to the temple. They had hoped to find the guards asleep, but such was not the case. They fought hand to hand with the guards, who gave a shout which brought great numbers to the scene of conflict. A bloody battle ensued. Many

of the Romans were looking on from Antonia, and for eight hours the place was a theatre of war, but nothing was decided. The next seven days were employed in raising embankments on the north and north-west sides of the temple. The soldiers marched up to the cloisters of the outer court. The Jews seeing the enemy advance higher and higher, set fire to the north-west cloister, that communicated with the Fort Antonia. Two days afterwards the Romans set fire to another part and destroyed the roof of the cloister, so that this part of the temple was separated from the fortress.

The Jews now devised a stratagem, in which many of their enemies lost their lives. They filled the western cloister with pitch, and bitumen, and dry materials, and then feigned a retreat from it. Upon which the Romans brought their scaling ladders and mounted boldly to the roof. The Jews then set fire to the materials, and the flames suddenly burst forth in all directions. The roof gave way and some of the Romans fell into the fire, some flung themselves headlong into the city, and others fell upon their own swords. The cloisters on the north and north-west sides were completely destroyed.

On the eighth of August, Titus, having already assailed the walls for several days, but made no impression, brought up his most powerful engines on the western side. Some of the soldiers were working at the northern gate, and after a world of pains, succeeded in loosening some of the stones, but still the gates themselves were immovable. The order was then given to set the gates on fire. The silver melted, and the woodwork carried the fire to the cloisters, and when the Jews saw the flames rushing round about them, their spirits sank, and the gloom of despair settled down upon their minds.

Cæsar still desirous to save this wonderful work of art gave orders to quench the flames, and called a council of war. One commander recommended its entire destruction. Another said that if they could get the Jews out of it they might let it remain, and keep it for a citadel. And when others had spoken, the council was dissolved with

the understanding, that if possible the temple itself should be spared. But the word had gone forth from a greater than Cæsar, *'Verily I say unto you there shall not be left here, one stone upon another, that shall not be thrown down.'*

The following day the Jews being weary kept themselves comparatively quiet, but on the next they gathered together all their strength, and fought fiercely with those who guarded the great court of the temple. Titus witnessed the conflict from Fort Antonia, and seeing his soldiers giving way sent a reinforcement which succeeded in taking the outer court. The Jews now retreated into the second or inner court.

Cæsar retired to rest, intending to storm the temple the next day. The sun had set for the last time on the beauty and glory of the city. The area of the temple was occupied, not with worshippers, but with warriors. Revenge was enthroned in one court, and despair brooded in the other. For a time there was a gloomy sullen silence, only broken by the groan of some dying one, or the lamentation of some despairing one. At length the Jews let loose their fury at those who surrounded them, and fought fiercely with those who were trying to quench the flames. The Romans forced their way into the inner court, and the most fearful fight followed.

It was at this time that one of the soldiers being lifted on the shoulders of another, and hurried on by excited feeling, set fire to a golden window which communicated in some way with the holy house. The flames ascended and spread. The Jews sent up a wail of lamentation, the consternation being great, some one went and informed Titus that the holy house was on fire. He arose in great haste and proceeded to the spot, and after him the commanders, and after them the legions. They rushed into the temple. Blood and fire and smoke, with groaning and cursing, made up the horrible spectacle. Titus gave orders to quench the flames, but the din of arms, and clang, and clamour of the people, rose above his voice. All was confusion, and madness seized upon the people. They fought pro-

miscuously, and heaps of dead, weltering in blood were round about the altar.

As the fire spread Titus went into the holy place and gazed upon its splendour. The sight filled him with astonishment, and still hoping that it might be spared, he gave orders that all were to be beaten who did not obey his injunctions. But the soldiers saw the gold, and hoping to find money and treasures within, pressed forward, and one of them threw a fire-brand between the hinges of a gate within, whereby the flame burst out in the holy house itself, and the entire building was soon enveloped with sheets of flame and smoke.

What had formerly looked like a mountain of gold was now a mountain of fire. It burnt like a volcano. The country all around was lighted up with the flames. The timbers fell in with a tremendous crash. The roaring of the flames with the shrieks and screams of the people made such a noise, that the echo was returned from the adjacent hills. The brightness of the fire threw a lurid glare over Mount Zion, and vast groups of people could be seen gazing at the fearful spectacle, and expecting soon to be involved in the same dreadful doom.

And thus fell the glorious temple of Jerusalem on the tenth day of August, the very same day of the month on which the temple of Solomon was destroyed by Nebuchadnezzar. Although the greater part of the Jews were slain, John and Simon, the leaders of revolt, effected their retreat over the bridge which connected Moriah with Zion.

The Romans broke down all the remaining cloisters—burnt the treasury chambers, and completed the work of destruction.

The Jewish historian takes occasion at this period of his history to give a detailed account of those strange and wonderful prodigies which were observable in the last days of Jerusalem. The reality of these signs and wonders, I say nothing about. Probably a guilty conscience and an excited imagination may have had something to do in creating them. He says a star resembling a sword hung over the city, and a comet was observed for a whole year; that

at the feast of unleavened bread, in the middle of the night a great light was seen round about the altar and holy house which made it as light as day; that a heifer as she was led forth to be sacrificed brought forth a lamb; that the eastern gate of the inner court of the temple, being exceedingly massive so that twenty men were required to open it, opened of its own accord about the sixth hour of the night; and that on the twenty-first of May, chariots and troops were seen careering along the clouds over the city. At the Feast of Pentecost when the priests were offering up the sacrifice they felt a quaking and heard a voice saying, 'Let us remove hence.' It is said that Jesus the Son of Ananus went about for four years, crying, 'Woe to Jerusalem,' 'Woe to Jerusalem,' and when he was whipped till his bones were laid bare he still cried, 'Woe to Jerusalem,' 'Woe to Jerusalem,' and the day that the siege ended as he was going round the city wall, crying, 'Woe to the City again, and to the people, and to the Holy House,' there came a stone from one of the engines and struck him on the head, when he cried, 'Woe to myself also,' and fell down and died.

Titus having by destroying the temple removed the last refuge of hope for the Jews, brought his ensigns, within the once sacred but now desolated enclosures, and having set them up against the eastern gate, offered sacrifices to them. Then was fulfilled the language of prophecy concerning the '*Abomination of Desolation standing in the Holy Place.*'

The capture of the Upper City, or Mount Zion, now engaged the entire attention of the destroyers, and while they were making their preparations the Jews caught two of the Romans. One was a footman, the other was a horseman. They cut the throat of the footman and dragged him through the city to satisfy their revenge. Seeing that all their hopes of success were gone; their walls battered down; their fortress demolished; their holy temple burnt; they waited for death to end their miseries. Some who were stronger than the rest fled into the caverns, hoping to make their escape when the Romans had gone.

Titus threw up banks on the west and on the north-east of Zion, and on the seventh of September they brought their engines against the walls, and after much labour and some loss, these were finally reduced. The leaders of the Jews fled to the towers Hippicus, Phasælus, and Mariamne, but afterwards quitted them of their own accord. And when Titus entered the city of Zion, the resistance he met with was comparatively feeble. The dead outnumbered the living. Entire families had died by famine, and the rooms of the houses were full of dead bodies.

As Titus gazed upon the massive marble towers, built by Herod the Great, which we have already described; he was astonished at their strength and magnificence, and exclaimed, that it was God who had caused the robbers to leave those citadels, for it would have been impossible for him to have taken them.

The army having collected all the living persons discoverable, brought them into the open court of the desolated temple, and disposed of them according to the will of their imperial master. Some were put to death. Some were sold for slaves. Others were reserved to swell the triumphal procession at Rome.

The number of captives taken throughout the war was 97,000; and the number of those that perished throughout the whole siege was 1,100,000. Many persons have thought these numbers exaggerated, but it should be borne in mind that the war commenced at the feast of the Passover, when Jews were accustomed to assemble from all parts of the civilized world. As many as 2,000,000 commonly assembled at these great religious festivals.

Cæsar set fire to the upper city, and thus on the eighth of September, in the year 70, Jerusalem was entirely destroyed.

The tyrant John hid himself in a cavern, but soon surrendered himself to the Romans. They loaded him with chains and confined him in prison. Simon—the indomitable, fierce, and stubborn Simon—was not to be found anywhere. He, in company with some stone cutters, had escaped into the

vaults under the temple, with the dreary hope of cutting their way into the light; but provisions failed; and so putting on a white robe and a purple cloak, he rose like a spectre out of the earth, and thus hoped to terrify his opponents. But the features of Simon the assassin were soon identified, and he was seized, and word was sent to Titus, who had lately left Jerusalem and gone to Cæsarea, that the last leader of rebellion was captured.

In a short time all the houses were demolished, and the temple walls completely razed to the ground, so that the prophecy of Holy Writ was fulfilled, *'There shall not be left here one stone upon another that shall not be thrown down.'* Before Titus finally left the East, he came to take a farewell look of the city, which was lying desolate and forsaken. It was a melancholy and heart-rending spectacle. What was once all glory was now nothing but gloom. The captive daughter of Judah weeps in her woe and desolation. The poet has pictured the scene,—

'Fall'n is thy throne, O Israel!
Silence is o'er thy plains;
Thy dwellings all lie desolate,
Thy children weep in chains.
Where are the dewes that fed thee
On Etham's barren shore?
That fire from heaven which led thee
Now lights thy path no more.

'Lord! Thou didst love Jerusalem—
Once she was all Thine own;
Her love Thy fairest heritage.
Her power Thy glory's throne.
Till evil came and blighted
Thy long-loved olive tree:
And Salem's shrines were lighted
For other gods than Thee.

'Then sank the star of Solyma,
Then passed her glory's day,
Like heath that, in the wilderness,
The wild wind whirled away.
Silent and waste her bowers,
Where once the mighty trod,
And sunk those guilty towers,
Where Baal reigned as God.'

Let us dwell in closing, just for a moment, on the great moral lessons this subject has for us. It is an awful illustration of the principle of righteous retribution under the moral government of God. God marked the Jews off as His own peculiar people. He exalted them with special privileges. He condescended to be their theocratic king. He gave them holy laws, and sent them righteous prophets. He was their Sun

• Moore.

in prosperity, and their Shield in adversity. And as the crowning consummation of Divine goodness, He sent them His only begotten Son, but instead of giving Him a crown, they led Him away to a cross. They returned Him mockery for mercy, and gave Him thorns for His dying pillow. They killed the Prince of Life, and now they were victims to the Prince of Death. The great wheel of Divine Justice had swept round, and rolled its crushing weight across the breast and heart of Zion.

So will it be with the man, the city, the nation, which shall spurn the compassion of God, and reject the mercy of Christ. The stone of judgment shall grind that man, that city, that nation to powder. To trample on the mercy of God and reject the offers of Christ is to run sin up into a climax and invite from the eternal heavens the burning wrath of God.

There is just one more point to be noticed. It is probable that the destruction of Jerusalem is a type or figure of the destruction of the world. The prophecies of Christ that relate to these two events are intertwined, and illustrative of each other. The 24th Matthew seems to point to the destruction of Jerusalem, and to the end of the world. There is a wheel within a wheel. One fact is the glimmering of the other. One fire is the harbinger of another. The great world on which we live is to roll in fire, and all the elements to melt with fervent heat.

As the temple of Jerusalem was like a mountain of flame—

'Even so shall perish, in its own ashes,
A more glorious temple,
Yea God's own architecture, this vast world,
This fated universe—the same destroyer,
The same destruction—earth, earth, earth, behold
And in that judgment look upon thine own;

'Even thus amid thy pride and luxury,
Oh earth! shall that last coming burst on thee,
That secret coming of the Son of Man,
When all the cherub-thronging clouds shall shine
Irradiate with His bright advancing sign.

'The hundred-gated cities then,
The towers and temples, nam'd of men
Eternal, and the thrones of kings;
The gilded summer palaces,
The courtly bowers of love and ease,
Where still the bird of pleasure sings;
Ask ye the destiny of them?
Go gaze on fallen Jerusalem!'

• Milman,

G. H.

Notices of Books.

THE CHURCH'S POLESTAR. By *Silas Henn*. Cloth lettered, gilt edges, pp 506. Darlaston: S. Henn.

Under the somewhat ambitious title of 'The Church's Polestar,' Mr. Henn has published forty-four essays, chiefly on religious subjects. Without perhaps intending it, his contempt for 'literary polish' has led him to the adoption of an oracular tone. Mr. H. apparently forgets that before people care to know ones likes and dislikes, a certain degree of notoriety must be attained; and that to head essays with the titles, 'a few things which I do not believe,' 'a few things which I do not like to see and hear,' 'a few things which I should like to take place,' or even to write such essays at all, however good his creed, or acute his senses, or admirable his hopes, will be certain to provoke the enquiry—who is Mr. Henn? The book before us gives us very little assistance in satisfying such a reasonable curiosity. That Mr. Henn lives somewhere near Wednesbury; that he has a family, entailing cares and anxieties; that he is in business; that he often preaches and conducts special services; that he has a large correspondence; that he travels a great deal; and that he has 'a variety of pressing duties,' is all that is told us in the preface. From the essays we learn that he is a teetotaler, is opposed to war in any shape, hates the Methodists, and believes in entire sanctification, thinks all sects are wrong, and yet considers our own churches pretty nearly right, if they only practice open communion. He has a word of advice for all of us—ministers, members, teachers, parents, 'wine-bibbers,' and millionaires, though perhaps but few readers of these pages can fairly appropriate the last word as descriptive of themselves. Now and then Mr. H. writes like Poor Richard in canonicles, but too often his really good sense and Christian purpose are marred by their tone, which a little more attention to style would have been certain to soften. If there be one thing more than another which Chris-

tian writers ought to avoid—it is sweeping and unqualified censures of those from whom they differ. No apology can be offered for Mr. Henn's charges against the Wesleyans, p 42.

MYSTERIES OF LIFE, DEATH, AND FUTURITY: illustrated from the best and latest authorities. By *Horace Welby*. 12mo., cloth, pp 272. London: Kent and Co., Paternoster-row.

Mr. Welby uses the word mystery in its ordinary and its scriptural sense: to signify, that is, not only the unintelligible and concealed, but also, that which was unknown, and was in due time revealed by the inspiration of God. His volume is a very useful commonplace book of quotations on the subjects enumerated in the title and others connected with them.

CATHEDRAL WEALTH AND CATHEDRAL WORK. London: H. J. Tressider, 17, Ave Maria-lane.

A very valuable tract. The history and constitution of Cathedral establishments, their enormous wealth, the mode of spending it, appropriate rectories, and chapter patronage are given. It will surprise some to hear that these Cathedrals were originally missionary stations or colleges; and that their present total revenue is over £300,000 per year; although perhaps all Englishmen will bear, without surprise, that the rule connected with Cathedrals, is this—a great deal of pay for very little work. Let every Dissenter buy this tract, which may be had for sixpence. The Liberation Society will render good service to their cause by its publication.

THE FREE CHURCH OF SCOTLAND AT THE BAR OF COMMON SENSE. THE CARDROSS CASE. By the author of 'The Ultimate Principles of Religious Liberty. London: Ward and Co.

A clear statement of the now celebrated Cardross Case, the judgment of the civil court thereon, and the author's

own view of that judgment. The author sides with the defendant, and gives good reason for doing so. He denounces the Free Church and her ministers in no measured terms.

CHURCH FINANCE; or the Scriptural Method of establishing and upholding Christian Institutions. By J.

Campbell, D.D. London: Snow, Paternoster-row.

Dr. Campbell has here published a useful tract on the 'Weekly Offering.' At first he stoutly denounced it, but like many others, has seen his error, and has become as warmly an advocate on the other side.

Correspondence.

UNION OF THE BAPTIST BODIES.

To the Editor of the General Baptist Magazine.

DEAR SIR,—This subject having been mooted afresh in your pages, I ask space for some observations upon it.

It presents itself to my mind in a threefold form. First, What is the precise nature of the union proposed? Second, How is such union to be effected? Third, What advantages (if any) would it be likely to secure? If this should appear to your readers to be a natural and proper order of inquiry, I may presume on their patience in following me through it.

First, *The precise nature of the proposed Union* needs to be described. Among the various letters which have appeared on the subject, either in this Magazine, or in the *Freeman*, I do not remember one which has told us in what respect it is wished that the two bodies should become more united than they now are. Vague generalities have been written, but I have seen nothing sufficiently specific and definite. The question as to the exact kind of union to be sought, cannot be discreetly answered without previously considering in what respects we are now distinct. The two bodies have already much in common with each other, and there is a limited kind of present coherence. At the same time they are actually distinct. This distinction lies partly in our respective names, partly in some of our theological beliefs—partly in the maintenance of separate institutions, and partly in the holding

of separate denominational assemblies. Is it wished that our distinctive names should be dropped?—that our differences of opinion should be suppressed?—that all or any of our institutions should be amalgamated?—and that our quarterly, half-yearly, and annual convocations should be re-arranged? When I say *our* I do not restrict the pronoun to the General Baptist body. The surrender of what would hinder the union, must be mutual. Voluntary compacts, between parties who differ, involve some compromises. And how the two denominations, whose distinction hitherto has been founded on real differences, can blend into one without compromises I cannot understand. Let him who knows discover the occult method. This brings me to the

Second point in the inquiry: *How can the Union be effected?* The obstacles to its accomplishment pertain to both sections, but I shall confine my attention to those which belong to ourselves. Personally, I have no objection to the dropping of the word 'General.' Coming before the noun *Baptist*, it ought to qualify that noun, and to express some peculiarity in the individual so denominated, with respect to his baptistic belief and practice. Failing to do this, it is indefensible on grammatical grounds. But it may be said, there is a well-known ellipsis in the title, and that the 'General,' as an adjective, belongs to a substantive not expressed, but understood. So construed however it becomes indefinite and deceptive. For some suppose the name omitted to be *redemption*—others suppose it to be *communion*. Hence

Particular Baptists who preach salvation to all men, or who admit the non-immersed to the Lord's Table, are often in some parts of the country, called *General Baptists* by those who are high in doctrine, and strict in fellowship. Not being definite or accurate as distinguishing epithets, both *General* and *Particular* might be dropped without detriment.

A far greater obstacle to Union lies in the second point of distinction between the two bodies, viz: their theological beliefs. The recognized creed of one is Calvinistic—the reputed creed of the other is Arminian. Between these creeds there is a difference palpable to every student in divinity, and which no teacher of the sacred science has ever been able to veil or to vanquish.

What is the present state of theological opinion among baptists? Taking the larger section first, it may be safely asserted that some portion of it is thoroughly Calvinistic, preaching the predestination of the few, and its correlative decree, the reprobation of the many. The greater portion of Particular Baptists, moulded by the writings of Fuller, Hinton, and others, is only *Semi-Calvinistic*; Mr. Hinton indeed, in his last pamphlet, says plainly: 'I am a Calvinist, and hold the doctrine of particular redemption.' 'Although some divines hold the theory of universal redemption, I do not.*' Still the closing sentence of his work avows his 'profound conviction that moderate Calvinism is, as Robert Robinson called it, the safe path between two extremes.' Calvinism, then, moderate or unmitigated—semi or entire—is the prevailing faith of Particular Baptists.

What is our belief? Allowing for exceptions, I think we are not Calvinists of either kind. Neither are some of us Arminians. The New Testament is an older and greater authority than either Calvin or Arminius; and as *before* their days Christian people had a consistent creed derived directly from the inspired oracles, so may believers have such a creed *now*. Our faith needs not to stand in the wisdom of any men. Though we have ten thou-

sand instructors in Christ, we are not obliged to call any theological champion or chieftain our master. In our judgment Arminius was as much in error on the subject of election, for instance, as Calvin was. And thinking thus, we demur to be called adherents of the former—in contradistinction from those who are the professed or the real disciples of the latter. But while we may not be strict Arminians, we are *Anti-Calvinists*. The doctrinal basis of the two bodies has been different from the beginning. It differs still. The strain of our preaching, and the tenor of our practice may have been brought into nearer accordance owing to the growing prevalence, among our brethren, of the Hintonian opinion, that redemption, while it is particular, 'has in addition a universal aspect.*' But their freer teaching and more zealous action are vitiated by the positions, 'that Christ died for the church in one sense, and for the world in another; and that there is an elect multitude given by the Father to the Son, for whom as their representative and surety, he laid down his life, and to whom he will assuredly give life eternal.†' This living oracle of the other body laid down these positions in his early controversial course, and his assailants have not moved him a hair's breadth from them. If it be a fact that 'his theological writings have moulded the rising ministry of the denomination,‡ we may conclude, as before observed, that the faith of the body is decidedly Calvinistic. The point to be considered therefore is this: will they renounce their Calvinism? or, shall we embrace it? If neither act is done, (and it would be the wildest delusion to expect the deed, 'Hath a nation changed its gods?') then what sort of union would that be, which should comprehend many thousands of independent thinkers and out-speaking talkers who hold such opposite beliefs?

From these beliefs, which were once seen and felt to be so opposed, sprang our denominational institutions and machinery. The Magazine, the Hymn

* Moderate Calvinism re-examined, p. 39.

† Ib. p. 40.

‡ See Gospel Herald for 1860.

* 'Moderate Calvinism re-examined.'

Book, the Academy and the Foreign Missionary Society, originated in the impossibility of combining with the larger body. These agencies have now acquired a greater power of separate action than was possessed at any previous period in our history. How must they be dealt with in the proposed union? Must they be entirely broken up? if not, how shall they be amalgamated with similar institutions sustained by the other churches? I say *the other churches* because, among the Particular Baptists, *individuals* project institutions, and the churches, if approving, support them. There is no confederation among them like our Annual Association, to originate, to regulate, and to require reports of all proceedings throughout the body. The Baptist Union has no federal authority over the Baptist Missionary Society, the Home Mission, the Irish Mission, or any of the Colleges. Their Magazines and Hymn Books, are either private properties, or are held by trustees who are privately appointed to superintend them, and to disburse the profits accruing from them. The Colleges are all independent of one another, are governed by their self-elected committees, and are supported by separate funds, procured from their own constituencies. This difference in the organization of the two bodies, creates some difficulty in consummating the Union, even if the one previously noticed did not exist. Who would be the contracting party on the Particular Baptist side? With whom could our Association negotiate? Clearly, there is no delegated body among them to whom we could surrender, or with whom we could stipulate.

But if the business cannot be done in the gross, might it not be done in detail? In towns, or villages, where there are churches belonging to both sections, could they not drop their distinctive names, and agree to consider each other simply as baptised believers? And if one sanctuary and one ministry would be sufficient for the size of the place, could not the superfluous building be closed, and the supernumerary minister be removed? Let any sanguine advocate of the union, try if such a thing be feasible!

What must be done with the Magazine?

A few who can command more expensive periodicals, and those who prefer the cheaper, might incline to give it up. But most of its subscribers would be averse to its discontinuance. If continued separately it must have a new title—for a General Baptist Magazine after the General Baptists had ceased to be, would be a strange anomaly. The union ideal would be realized by nothing short of its incorporation with some publication conducted by members of the other section. If the Baptist Magazine were selected as the proper organ, then we should have to treat, *not* with the other section itself, or with any parties authorized to represent it; but with a body of trustees for the Magazine, and mainly perhaps with its three new editors. Would they accept a fourth, and even a fifth official on the editorial staff? Or must we put ourselves at once and entirely under the Calvinistic press, presided over by Messrs. Katterns, Lewis, and Spurgeon?

The New Hymn Book, being stereotyped and having obtained an introduction into churches sufficiently numerous to insure its permanent use, might remain what it is, minus the short preface.

The College also, located as it is midway between Yorkshire and London, and at a still greater distance from Bristol, and the Welsh institutions—in a district moreover which affords ample scope for the exercise of the students in the work of preaching—might continue as before. I mean as to its independence and distinctness. For it is now no more distinct from those of the other section, than they are from one another—that is to say, than Bristol is from Rawdon, and Rawdon from Regent's Park. If it were to cease, its little property must be offered, not to the other *section*, but to the committee of any one of the *three* existing Colleges. And this would be a surrender, not a contract.

Then as to our favourite institution—the Foreign Mission. To relinquish the sphere of its operations, is an idea not to be entertained for a moment. But its home organization must be broken up. *As a Society* it would be extinct, 'quenched as tow.' Merged into the

other society, it would become a thing of the past.

Lastly, we have denominational meetings which would require to be discontinued or re-arranged. The principal assemblies of the Particular Baptist Churches are the half-yearly associations. The annual meetings in London, are not meetings of *Churches* represented by delegates. They are meetings of *Societies* supported by the churches. The Baptist Union *should be* an aggregate assembly—but its annual session is short, and is attended by fewer persons than usually meet at one of our Midland Conferences. Our convocations are too well known to need description, or even mention. Some of them might blend with the district associations of the other section, or *their* associations might be commingled with our conferences. But what of our Feast of Tabernacles, the Association, the comitia of our scattered tribe,—at which many an old friendship is renewed, and many a fresh acquaintance is formed; where taciturnity finds a tongue, and loquacity a patient ear; where everything we do as a denomination is divulged, where everything we have is canvassed, and where everything that is projected and proposed is discussed and decided by 'the messengers of the churches.' Some of us have been so long accustomed to 'go up to the feast'—to dwell in booths there—to draw water—to exchange pleasant greetings—to blow the trumpet, and to shout the great hosanna;—that the discontinuance of that yearly meeting, or any marked mutation in its time, place, and character, would be felt to be a loss and a grievance. As an aggregation of ministers, of representatives of churches, and of church members, our annual association is quite unique. 'There is one alone, and there is not a second.' In the other section of the body, there is positively *nothing that could supersede it*—nothing to which it could be attached—nothing from which it could receive overtures. It may be immolated, but it cannot be affianced and mated.

Having thus arrived at the conclusion, that there is still such a discrepancy of theological sentiment, as to

prevent a much more intimate and entire union, with some part of the other section than exists already, and as to forbid even the semblance of union with another part; that some things in our denominational organism could find nothing in that whole section, with which to affiliate and cohere: that some other things must either be surrendered and sacrificed, or remain as distinct after union as before; and that the greatest of our institutions, the Foreign Mission, would lose its individuality by being annexed to, or absorbed by another society; *the probable advantages arising from an altered relation to our esteemed brethren* remain to be considered.

As, however, my remarks have extended so far, I must waive what I had to say concerning the probable results. But lest any reader, to whom the whole question appears in a different aspect from that in which I have presented it, should mistake the spirit and object of my paper, I beg to declare that I am not actuated by any disaffection toward the other section of Baptists, nor by any wish to keep widely apart from it. To love them with a pure heart as members of the spiritual brotherhood; to cultivate the closest intimacy with ministers and people among them; to exchange pulpits and reciprocate all Christian offices with them; to attend their special services, and to co-operate in the pursuit of common objects; to give a hearty welcome to those who from their near approximation to our opinions are induced to become pastors of our vacant churches, and *not* to turn our backs on brethren who pass from us to them; are things which I would counsel and promote. And when they, *as a denomination*, or when *the leading men* in the denomination, shall put themselves into direct official communication with us, inviting us to confer with them concerning the blotting out of our distinctive names—the adjustment of our theological beliefs—the junction of any of our institutions—or the incorporation of our separate agencies; none would be more willing that they should be promptly met, or more anxious that all happy issues should come from the meeting, than the writer. But up to this period no joint action has

been taken by them for the attainment of these ends. One individual, Dr. Evans, of Scarborough, suggested some attempt—other writers in the *Freeman*, chiefly anonymous, but apparently belonging to the Particular Baptists, favoured the suggestion; but hitherto no proposition has been addressed from influential quarters to any of our deliberative assemblies, and we have no clear proof of a desire, on the part of the other denomination, for a closer union, or a nearer approach.

Disliking all disguise in those who deal with this question, and hoping that future correspondents will treat it with the seriousness which its importance demands, I am,

Dear Mr. Editor,

Yours, &c.,

W. UNDERWOOD.

Sherwood Rise.

WIDOWS' FUND FOR RELIEVING THE WIDOWS AND CHILDREN OF PROTESTANT DISSENTING MINISTERS.

To the Editor of the General Baptist Magazine.

DEAR SIR,—A year ago, I was invited to join the Board of Managers of the above excellent Society. It was thought my knowledge of our Connexion would

assist, in reference to applications made from our body.

Though the acceptance of this invitation involves an outlay of about £2 a year in one form or another, I thought it my duty, if I could serve the widows of our poor deceased brethren.

Now I ask our wealthy friends to assist this most praiseworthy institution.

Surely some ten or twelve of our able and kind-hearted General Baptist laymen or ministers could not do a greater service to the bereaved and often extremely poor ministers' widows of our churches. I see from the report of 1860, that eight General Baptist widows were receiving from £10 to £12 per annum each. One I got on the list two months ago. To-day, I have got £10 for another; and £100 at least will be received this year by our people.

The only subscriptions or collections for 1860, I find from our Churches are the following:—

	£	s.	d.
Mr. Garrett... ..	1	1	0
Dr. Burns	1	1	0
Rev. R. Kenney's Church ...	2	0	0
Rev. Thomas Yates' Church, Wirksworth	5	8	0
Church at Louth (Is it ours?)	7	0	0
	16	10	0

I am,

Yours truly,

J. BURNS.

Obituary.

LUKE GIMSON.—'They shall still bring forth fruit in old age.' There lived in the little and quiet village of Thorpe Acre, about a mile from Loughborough, 'an old disciple,' a man well-stricken in years. He was born and lived nearly the whole term of his pilgrimage upon earth in the house in which he died. When visited by the writer in his last affliction, he was found in a little parlour of his cottage, upon a bedstead, which attracted attention. It was fantastically and rudely fashioned and carved, and appeared to be very ancient. It was found to be the one upon which

the old man's grandfather used to rest, and could be distinctly traced as a heirloom in the family for more than two hundred years. But, it will be asked, who was this aged man? It was Luke Gimson. When about fourteen he was apprenticed as a framework-knitter at Quorndon, which, at that time, was the head quarters of the General Baptists in that district. Though the care had not been taken which in all such cases might be, to place him where he would be likely not only to learn his trade, but to be instructed and influenced by religious truth, yet he

was led to hear our revered father in the gospel, the Rev. Benjamin Pollard. By his ministry he was greatly benefitted and was baptized by him in 1788. When the term of his apprenticeship expired, he returned to Thorpe. When the division of the church took place, he became a member of the Loughborough branch, and as such, without censure or suspicion, he remained to the end of his days, was a man of good natural ability, had some merit as a mechanic, was a very diligent reader and student of his Bible, had large portions committed to memory, well-understood and could with considerable force, argue upon the leading doctrines of Christianity, knew full well why he was a dissenter, and could vindicate his nonconformity in a very satisfactory manner, was very quiet and unobtrusive in his manners, and if in disposition he was not naturally very kind and amiable, he became so by the influence of Divine grace. He treated Christians who differed from him in doctrinal views with great respect. He received marked attention and regard from ministers of the Establishment, as well as those of his own body. The late Rev. E. T. M. Philipps, of Hathern, 'of blessed memory,' shewed to him much friendship, and the present Incumbent of Thorpe, was untiring in his pastoral visitations, who often found our friend rather depressed and fearful. There seemed rather a natural tendency to regard his state as very defective and unfavourable. Amidst all this he had a very high appreciation of the Saviour's work, an humble trust that he should be accepted through Him, and as he came nearer his end, his confidence was greatly strengthened, and he longed to depart in the sweet assurance that it would be to be with Christ. For seventy-two years our brother honourably sustained the profession of Christianity, and came to his grave in the 92nd year of his age as a shock of corn fully ripe in its season.

MR. JOHN SLEE was born May 8th, 1779, in the village of Upper Broughton, Nottinghamshire. He was the youngest son of Joseph and Sarah Slee. His father died while he was in his infancy, leaving his mother with

seven children. She appears to have been a woman of great energy and of undoubted piety. It speaks well for her that every individual of this numerous family became members of Baptist churches, adorning their profession for many years, and ultimately, died in the faith. 'Leave thy fatherless children; I will preserve them alive; and let thy widows trust in Me.' This gracious promise was richly verified in the experience of the whole family, a fact to which the subject of this memoir ever alluded with very lively emotions of gratitude.

Owing to the peculiar circumstances in which they were left, he was put very early in life to agricultural labour, so that his opportunities of acquiring knowledge were very limited. At a suitable age he was apprenticed to a person at Quorndon, as a framework-knitter, and at that place was shortly after baptized.

In 1804, he married Sarah Broughton, with whom he lived in the greatest harmony until her death, in 1850. About the year 1809, he removed to Loughborough, and entered the warehouse of Messrs. Paget and Sons, with whom he remained for a period of about thirty-five years, highly-esteemed and valued by them as a confidential servant. At the time of his removal to this place, he joined the church at Wood-gate. He was chosen an elder of this church, and discharged the duties of his office with great prudence and fidelity. He deemed it no small privilege that he was permitted to declare unto others the gospel of the grace of God, being for many years engaged as an occasional preacher, going on the Sabbath to distant villages, frequently walking there and back the same day, although his daily labour was by no means light. But the great charm of his character was his unostentatious piety. It governed every action of his life. His communion with God was close and sweet. The language of prayer was familiar to his lips. It was here he gathered strength for the faithful discharge of every duty, whether in the domestic circle, or as a Christian servant, 'diligent in business, fervent in spirit, serving the Lord.' But the faith of this servant

of God was tested by domestic trials of no ordinary character. First, in the early removal by death of his eldest son, a young man of great promise, a local preacher amongst our Wesleyan brethren. Also, much sorrow, anxiety, and expense with his second son, who at length left for a distant land; but after some years he had the great satisfaction to hear that his fervent prayers on his behalf were answered in his conversion to God; he joined the church of Free-Will Baptists in America. Then came other bereavements, and trials more painful than death to a man of such spotless in-

tegrity; yet his language amidst all was, 'Though He slay me, yet will I trust in Him.'

As the infirmities of age increased his memory failed, but his faith remained unclouded. The last passage of Scripture he repeated shewed his unshaken trust in God. 'Flesh and heart fail me, but God is the strength of my heart, and he will be my portion for ever.' He died November 22nd, 1859, in his 82nd year.

'Mark the perfect man, and behold the upright, for the end of that man is peace.' E. G.

Intelligence.

CONFERENCES.

THE MIDLAND CONFERENCE met at Melbourne, on Easter Tuesday, April 2nd, 1861. Rev. T. Lovekin, of Old Basford, preached in the morning. Rev. T. Gill presided at the afternoon meeting. From written or verbal reports it appeared that since the winter Conference 145 had been baptized, 169 were now candidates for baptism, and eleven had been restored to fellowship. After singing the doxology, the following business was attended to:

1. *The New Conference Plan.* The Secretary and Rev. W. R. Stevenson, having prepared a Conference Plan for the next five years, it was unanimously agreed to. The plan is as follows:—

1861.

Easter.—Melbourne.
Whitsuntide.—Quornndon.
September.—Ashby.
December.—Leicester.

1862.

Easter.—Beeston.
Whitsuntide.—Coalville.
September.—Old Basford.
December.—Loughborough.

1863.

Easter.—Kegworth.
Whitsuntide.—Hugglescoote.
September.—Leake & Wymeswold
December.—Nottingham.

1864.

Easter.—Measham.
Whitsuntide.—Castle Donington.
September.—Barton.
December.—Derby.

1865.

Easter.—Sutton Bonington.
Whitsuntide.—New Lenton.
September.—Ilkoston.
December.—Burton-on-Trent.

2. *Winter Conference.*—Christmas week, or the week following having been found an inconvenient time for holding the Winter Conference, it was agreed: That in future the Winter Conference be held on the second or third Tuesday in December; that the particular week be determined by the nearness of the Tuesday in it to the time of the full moon; and that the Secretary give notice of the Conference in the November Magazine.

3. *Persons eligible to be members of Conference.* After a further discussion

on the 'traditional rule,' the Conference adopted the following amendment: That it be understood that the appointment by the churches of delegates to the Conference is not indispensable; and, in the event of any important question arising on which the votes of the Conference are to be taken, all accredited members of churches in the Conference who may be present, shall be entitled to vote, after the ratio per church as stated in the traditional rule.

3. *Travelling expenses of the Secretary of the Conference.* A case having been presented from the church at Lenton, suggesting that the Secretary, as the servant of the Conference, and expected to attend every Conference, should have his travelling expenses defrayed by Conference; it was agreed: (1) That the Conference acknowledges the obligation to defray the travelling expenses of its Secretary; (2) That an annual collection be made for the incidental expenses of the Conference and for the Secretary's travelling expenses at the Whitsuntide Conference.

The next Conference to be held at Quorndon, on Whit-Tuesday, May 21st; and that Rev. C. Burrows, of Measham, preach in the morning.

Rev. C. Burrows preached in the evening.

J. J. GOADBY, *Secretary.*

THE CHESHIRE CONFERENCE was held at Wheelock Heath, on Wednesday, April 3rd, 1861. The morning service was opened by Mr. Bailey, of the College, Nottingham, and the Secretary, preached from 1 Cor. i. 27. The reports of the churches were more pleasing and satisfactory than they have been for some time past. Baptized seventeen, candidates fourteen. After much consideration upon the subject of a Chapel Building Fund, it was moved:

1. That this Conference do form a local Chapel Building Fund.

2. That a Committee be formed consisting of the following gentlemen, R. Pedley, of Crewe, C. Bate, of Tarporley, A. Wright, of Stoke-upon-Trent, and the Rev. J. Maden, of Macclesfield.

3. That in consequence of the friends at Congleton becoming connected with the Particular Baptists, we instruct our Secretary to inform the Association of this change, that the name may be erased from the list of churches in our denomination.

4. That all the churches in this district collect for the Home Mission before next Conference, and that the money be given to aid the friends at Stoke-upon-Trent.

5. That the next Conference be held at Stoke-upon-Trent, on the second Monday in October, and that the Rev. R. Pedley be the preacher.

6. That the thanks of this Conference be given to the Secretary for his sermon in the morning.

JAMES MADEN, *Secretary.*

THE LINCOLNSHIRE CONFERENCE was held at Whittlesea, on March 28th, 1861. In the morning the Secretary read and prayed, and brother Wilson preached from Leviticus x. 1-3. In the afternoon verbal or written reports from some of the churches were presented, from which we gathered that 29 had been baptized since the last Conference, and that 46 remained candidates for baptism.

An earnest wish was expressed that all the churches to whom circulars are sent, would either return the circulars or send a representative to the Conference.

Brethren Watts and J. Wherry, having visited Castleacre, for the purpose of making some arrangement respecting the General Baptist church at that place, (now destitute of ministerial aid) thought it advisable, under all circumstances, to recommend their uniting with the Particular Baptist church in the same village, and thus becoming with them a branch of the church at Swaffham, under the pastoral care of the Rev. W. Woods, and this arrangement they succeeded in effecting. These brethren given their report, and having presented a copy of the resolutions passed, it was unanimously resolved:

That this Conference approves of the steps taken by brethren Watts and J. Wherry, and sincerely thanks them for the services which they have rendered.

A letter was read from brother R. Wherry, stating that the present condition of the Gedney Hill chapel trust deeds is satisfactory.

Resolved, that brother R. Wherry be requested to prepare a petition in favour of Sir. S. M. Peto's 'Nonconformists Burial Act,' to be signed by the chairman and secretary of this Conference, and forwarded to the House of Commons for presentation.

That the next Conference be held at Spalding, on June 13th, and that brother Hester be requested to preach in the morning.

In the evening, brother Allsop read and prayed, and the Secretary preached from Heb. xiii. 8.

As the Home Mission accounts for this district will be made up at the next Conference it is very desirable that all Home Mission monies should be sent to the Treasurer, Mr. R. Wherry, Wisbech, before that time.

THOMAS BARRASS, *Secretary*.

P.S. For the interest and satisfaction of those friends who have contributed to the funds of the Home Mission in this district it may be desirable to append the following statement of facts, (kindly supplied by brother J. Wherry,) relative to the rise and progress of the movement that led to the formation of the General Baptist church in the neighbourhood of Castleacre.

The Wendling and Great Dunham church was formed in May, 1840. To this church Castleacre was united; and subsequently Hale and Barney. For some time the friends resident at Great Dunham and Hale have worshipped with the Particular Baptists at Necton; and several have joined the church there.

Some of the friends from Wendling, occasionally worship with the Particular Baptist church at East Dereham.

The branch church at Barney is supplied by brethren from the Fakenham and Foulsham Particular Baptist churches; and now, as reported above, Castleacre has been incorporated with the Particular Baptist church at Swffham. Had this step been deferred,

the supplies for the pulpit must necessarily have been obtained from our Particular Baptist brethren, as we have no churches in that district, and there did not seem the slightest reason for hoping that one of our own ministers could be sustained there. Since the commencement of the effort in 1840, nearly 200 persons have been baptized; many of whom have left the neighbourhood, and not a few have been removed to a better world. The others are, for the most part, united with the Particular Baptist churches aforementioned. It is hoped therefore, that a rich reward has been obtained for the labour and money expended, although a self-supporting cause in connection with our own denomination has not been raised. T. B.

THE 59TH NORTH DERBYSHIRE CONFERENCE was held at Belper, on Good Friday, March 29th, 1861, when a good number of friends assembled. The meeting was opened by brother Smith, of Belper, after which brother Argile, of Ripley, was elected chairman. From the reports it appeared that 33 had been baptized since the last Conference, and that 28 remained as candidates; numbers not even approximated since the Good Friday Conference at Ripley, two years before, when they were almost exactly the same. As reported there were, Orich, 25 baptized, 6 candidates; Duffield, 1 candidate; Kirkby, 2 candidates; Ripley, 7 baptized, 10 candidates; Smalley, 1 baptized. After the reports had been given, the doxology was sung, and business proceeded with.

1. *Plan for Home Missionary.* The deputation appointed to wait upon the churches, and urge upon them the adoption of the plan for the maintenance of a Home Missionary amongst them, approved at the last Conference, gave their report, after hearing which it was resolved: That this Conference cannot do less than express its regret at the apathy of some and the refusal of others to assist in so desirable an effort for their restoration to spiritual life and prosperity.

2. *Application from Tagg Hill.* The friends at Smalley and Tagg Hill, having amicably separated, a request was brought from the latter place for admission into the Conference as a separate church. The request was granted: but regret was expressed at the same time, that our small churches should, on any grounds, weaken themselves by separation.

3. *Churches sending no reports.* Great regret was felt that several churches, notwithstanding they had received written announcements of the Conference, neglected to send either reports or delegates. Some difficulty was felt as to what would be the best course to pursue; but, after considerable conversation, it was agreed that the following be a standing rule of this Conference, viz: That if any church neglect to send a report for two successive Conferences, a written admonition shall be sent by the Secretary; and if such church neglect again after such admonition, it shall be considered as withdrawn.

4. *Appointment of Secretary.* That the cordial thanks of this Conference be presented to the Secretary for his services during the past three years, and that he be requested to continue to fill the office for the next three years.

5. *Weekly Offering.* The subject of the Weekly Offering was introduced, and the fact was elicited during the conversation that followed, that several of the churches in the Conference had adopted the system, and it was resolved: That this Conference rejoices to find that several of the churches connected with it have adopted the Weekly Offering, and recommend the rest of the churches to do the same.

6. *The Conference and Milford.* The Conference having never assembled at Milford, and the friends there being desirous that it should meet at their place, it was agreed: That the Conference appointed for Hucknall, on Good Friday next, meet at Milford instead, if the Hucknall friends give consent.

7. The next Conference was appointed to meet at Sutton Ashfield, on

Monday, August 5th, 1861, to commence at two o'clock. A public meeting to be held in the evening.

Tea was provided in the chapel, after which a public meeting was held, which was well attended. Many new converts were there, the fruits of the revival with which God has so signally blessed the neighbouring churches of Crich and Ripley. Some of these gave interesting and affecting sketches of their own spiritual history, which were most earnestly listened to. The meeting was also addressed by brethren Needham, of Ripley, Kenwick, of Duffield, and Shakespeare, of Crich. Several striking instances were narrated illustrative of the power of prayer in connection with the enforcement of the truth; several revival melodies were also sung, and altogether it was felt to be one of the most soul-stirring and delightful Conference meetings that had taken place in recent years. Our prayer is that God would send us many such.

W. SHAKESPEARE, *Secretary.*

BAPTISMS.

SUTTON GOLDFIELD, Staffordshire.—On the first Sabbath in January, 1861, two friends put on Christ by baptism; and on Lord's-day, April 7th, one more passed through the water to the fold. Both services were well attended.

H. J.

PINCHBECK.—Two young men were baptized at this place after the morning service, on Lord's-day, March 3rd.

CRICH.—On Lord's-day, March 24th, 1861, twenty-four persons were baptized in the Baptist Chapel, Crich, being the first-fruits of the great religious awakening with which God has visited this place and neighbourhood. The chapel was crowded, and many were unable to gain admittance. In the afternoon they were received to the Lord's table. It was the most memorable day in the history of the church. Others are waiting for the same ordinance. Our hearts rejoice in the Lord. 'Praise ye the Lord.'

MARCH, Cambridgeshire.—On Lord's-day, the 31st March, after a discourse

from Luke xiv. 26, 27, our pastor, Mr. Wilson, baptized two young friends before a crowded congregation. There is a deeply interesting movement going forward among the young people in attendance. We hope to baptize again very shortly.

PETERBOROUGH. — On Lord's-day, April 7th, eleven persons were baptized in the General Baptist Chapel Peterborough, nine of whom were afterwards received into the fellowship of the church.

HUGGLESOOTE. — On Lord's-day, April 7th, after an interesting and impressive sermon by our pastor, on Lydia's conversion and baptism, seven persons were baptized by him before many witnesses.

ANNIVERSARIES.

MARON, *Cambridgeshire*. — As usual, on the 29th March, we held our Good Friday tea meeting. There was a large gathering of friends. We spent a very happy and, we trust, a very profitable evening. In addition to excellent speeches, the choir sang several fine musical pieces, which tended materially to enliven the meeting.

BIRCHOLIFFE. — On Good Friday, we held our annual meeting for the reduction of the debt on the chapel premises. About 250 took tea in the school-room. The provision being gratuitously made, the proceeds, including a few subscriptions, amounted to upwards of £26. At seven o'clock, we held a public meeting in the chapel, Mr. James Lister in the chair. The meeting was addressed by Messrs. Lister, Jackson, Mitchell, Atkinson, and the minister of the place. It was stated that about £125 would be left as debt on the whole property. The pastor, in his address, suggested a plan by which the whole could be easily removed in twelve months, and the chairman authorized him to state that if £100 could be raised, the whole should be cleared off. The plan suggested was much approved, cordially adopted, and we have no doubt of its perfect success.

LINCOLN. — On Sunday, March 31st, the anniversary services were held in the Corn Exchange Hall. Rev. T. W. Mathews, of Boston; and Mr. J. Greenwood, of the College, Nottingham; preached. The ordinance of believers' baptism was administered both after the morning and afternoon sermons, and the ordinance of the Lord's supper after that in the evening. On Easter Tuesday, a most interesting meeting was held in the same room. About 400 persons sat down to tea, the trays being given by the friends. The meeting was addressed by Revs. T. W. Mathews, the chairman, who gave a brief sketch of the history of the Lincoln church; J. Lewitt, of Nottingham, on 'Work for God and its Reward'; J. F. Stevenson, B.A., of Nottingham, on 'The General Baptists'; and G. Hester, of Long Sutton, on 'Conversion.' We are happy to hear that the prospects of the church at Lincoln are very encouraging.

REMOVAL.

THE REV. J. CHOLERTON, of Pinchbeck, having accepted an invitation from the church at Sutterton, intends commencing his labours at that place the first Sunday in July.

MISCELLANEOUS.

SUTTON COLDFIELD, *Staffordshire*. — Some eighty years have now passed away since the General Baptists, out of Leicestershire, first introduced themselves into this part of the country. Great has been the opposition which the General Baptists at Sutton have had for many years to contend with, on account of the power held and exercised by the Church of England and Roman Catholics. But now our prospects are brightening. On Easter Monday, we held a meeting of unusual interest; the morning being devoted to the distributing of tracts and visiting the people, calling at every house; in the afternoon we met at the chapel for prayer. Tea was provided at half-past four o'clock; after which a meeting was held, when several addresses were delivered, by the writer and an old friend, Mr. Smart, who gave us a full and lucid account

of the history of the church some sixty years ago and downwards; and Mr. Philips, who most earnestly advocated perseverance.

H. INSELEY.

CRICH.—On Monday, April 1st, 1861, a public tea meeting was held in the Baptist Chapel, Crich. The weather was very unfavourable; but about ninety friends took tea. After tea, a public meeting was held, which was addressed by brethren Shakspeare, minister of the place, and Nobbs, Crich; Carr and Taylor, Belper. The addresses were followed by a prayer meeting. An excellent spirit prevailed throughout. The Divine presence was with us. Good was done.

CONINGSBY.—On Lord's-day, March 31st, the Rev. T. Stevenson, of Leicester, preached on behalf of the Orissa Mission. The following Tuesday afternoon, the Rev. I. Stubbins preached an interesting and profitable sermon. At the close of this service we had a public tea meeting, the trays being kindly supplied by three friends. In the evening, we held a public meeting, presided over by the Rev. W. Sharman, when effective addresses were delivered by the Revs. T. Stevenson and I. Stubbins. The attendance was large, and collections and subscriptions amounted to £14.

THE COLLEGE FUNDS.—*Special Notice.*—The esteemed treasurer of the College, Mr. G. Baldwin, of Nottingham, being incapacitated for his duties through bodily indisposition, has requested his son-in-law, Mr. Marshall, of Loughborough, to act as his substitute until the next Association.

Mr. Marshall has kindly consented to undertake the office at this most difficult part of the financial year. The Churches are therefore requested to remit all monies to him, at his address, *Bank House, Loughborough, Leicestershire*. The contributions should be forwarded as early as possible, because the annual audit is to take place *this year before* the Association, June 12th.

Cash received—

	£	s.	d.
Castle Donington and Sawley	10	2	6
Commercial-road, London...	10	3	3
Chesham	13	0	0
Wood-gate, Loughborough	8	0	0
Broad-street, Nottingham ...	24	0	0
Wood-gate, Loughborough	7	13	6
Rev. W. R. Stevenson, A.M.,			
Donation	10	0	0
Robert Pegg, Esq. ...	10	0	0
T. Swingle, Esq., Derby ...	5	0	0

Marriages and Deaths.

MARRIAGES.

April 7th, at the General Baptist Chapel, Sutterton, Mr. W. Robinson, of Wigtoft, to Miss S. Warham, of Boston.

April 15th, at the General Baptist Chapel, Quorndon, Mr. John Burton, to Miss Eliza Wood Antill.

April 16th, at the General Baptist Chapel, Mansfield, by the father of the bride, Mr. Reuben Hull, Grocer, of Loughborough, to Mary Ann, eldest daughter of Rev. J. Wood, General Baptist minister.

April 18th, at the Lenton Baptist Chapel, by licence, Mr. Anderson Brownword, to Jane, second daughter of Mr. B. Walker, Lace Manufacturer, Park-side, Nottingham.

DEATHS.

April 5th, at Russell-square, London, Thos. Flower Ellis, Esq., aged 65. Mr. Ellis was recorder for Leeds, and one of the executors under the will of the late Lord Macaulay.

April 8th, Rev. John Crook, twenty-five years pastor of the Particular Baptist Chapel, Hebden Bridge.

Missionary Observer.

THE FINANCES OF THE MISSION.

It is particularly requested that all subscriptions and collections in behalf of the Foreign Mission to appear in the next Report may be forwarded either to the Treasurer or Secretary as early as possible in the present month; the rule of the Society being to close the accounts for the year on May 31st.

Will the supporters of the Mission kindly bear in mind the appeal of last year, in reference to INCREASED ANNUAL SUBSCRIPTIONS? Several friends generously responded to that appeal at the time, but it is feared that latterly the subject has been somewhat overlooked.

It is most important for the efficient working of the Society, that at least one additional Missionary should be sent to India during the present year; but will the state of the funds justify the Committee in taking this step? The openings of Providence in Orissa, urge us to extend rather than contract the sphere of our labours. Mr. Buckley writes, "*We must not forget the Khond Mission, God is calling us to go up and possess the land.*" The following communication on this subject from Mr. Miller speaks for itself.

LETTERS FROM REV. W. MILLER.

JOURNEY FROM BERHAMPORE TO
RUSSELL CONDAH.

*Russell Condah,
December 13th, 1860.*

MY DEAR BROTHER PIKE,—It was my intention when leaving home for Conference to return as soon as business was over, and take a journey in quite a different direction from where I now am. "Man proposes, but God disposes." On the very morning we should have commenced our journey to Cuttack, my dear wife, who was with me, became so seriously ill, that we were obliged to have medical aid, and postpone our departure for at least a fortnight. As brethren Bailey and Goadby were to commence a tour in this district on the 1st December, and I was most anxious to see this station, which, as you will see from the Minutes of Conference, we have resolved to occupy, I decided on leaving Mrs. Miller at Berhampore to recruit her strength, and join the brethren in their labours. I started on the 2nd inst., and overtook them at Conchur, ten miles distant.

On the way I passed one of the largest gipsy encampments I had seen in India. There were not less than seventy small huts made of leaves, each occupied by a family. All was bustle and excitement. It seemed to be a time of merry-making. Dancing, singing, music, cooking, and feasting appeared to be the order of the day. In the centre of one group, I noticed a young man and woman having large vessels of water thrown over them. On inquiry I was told that these two were about to be married, and this pouring of water completed the preliminary ceremonies, and that the festivities of the day were in honour of the marriage.

It was some time after dark when I reached the tent. I found the brethren resting after the labours of a hard day in the market, which was held close at hand.

Early next morning, we formed three parties, I having three of the Cuttack preachers with me, and visited three villages. The one I went to, in company with brother Bailey, had more the appearance of a town than a village. Our congregation, though large, was

not so attentive as was desirable, still many heard well.

The next day, 4th inst., after calling at several villages, and preaching to the people, we arrived at Boirane, a very large village, or rather several villages which have merged into one. We had here several excellent opportunities of making known the way of salvation, and found many most anxious to hear and receive books.

On the morning of the 5th, we went some eight miles, mostly through a thick jungle to the fort of the district, and residence of the late Rajah. We had with us a young man, who with his mother came from here a short time ago, but are now members of the christian community at Berhampore. We were anxious to see an uncle of his, who is a very hopeful character, and were greatly disappointed to find that he was from home. Our young friend went to the house and was kindly received by his aunt and other members of the family. We remained several hours, and preached to a considerable number of people.

Our next move was to Rumagarda, a large and populous village, from whence we visited and proclaimed the gospel in five more. The second evening after our arrival, we were invited into the village and conducted to a spacious room, where a large number of the inhabitants had assembled to hear more about the religion of Christ. It was a deeply interesting opportunity. All were seated and paid the greatest attention. Much important instruction was communicated. Several hymns were sung, and the whole closed by an impressive prayer, offered by Damudar. The head man of the village, a grey-haired and fine looking man, who had been a very attentive hearer on the two occasions when the gospel was preached in the village, was present, and to our great surprise seemed quite familiar with what was being said, and actually answered questions relating to the death of Christ, proposed by some of the others. We found he had been reading the scriptures and tracts for years, and was almost, if not altogether a christian. Next morning, when leaving, he accompanied us half-a-mile, asking various questions about Christ,

and seemed unwilling to leave us.

Our next encampment was at Gangoo, from whence we visited the villages in the neighbourhood, one of these, Vishnu Chikra, was a place of note in the Goomsoo War; it was the scene of a battle, and the 42nd Regiment, M. N. I., now at Cuttack, was encamped here for some time. From Gangoo we visited the villages where the rescued Meriahs have been located by Government, under the superintendence of the officer in charge of the "Khond Agency." There are six villages within a short distance of each other. They contain sixty married couples and their families—forty-six unmarried females, whose ages range from twelve to sixty—and some fifty boys, for whom there is a school with three heathen masters. We had no sooner arrived than the boys came up to us smiling and making their salam as if they belonged to our own schools. They seemed a nice intelligent lot of youths, most of them evidently of Hindoo origin, and must have been either sold by their own parents, or stolen and sold by others to the Khonds, for sacrifice. We accompanied them to the school-room, and found it in a very dirty state—not more than five of the boys could read, and all seemed totally destitute of religious knowledge. To us this was most distressing, for they seemed sharp boys, capable of learning anything, and repeatedly asked us when we would come and teach them to read and worship God, as the boys at Berhampore did, some of them having brothers and friends there.

We found the unmarried females all shut up in one large enclosure, on each side of which was a row of huts, and in front a guard-room, in which there were six men, who had charge of the establishment. These poor creatures, with a few exceptions, seemed as wild and uncivilized as human beings can be. They have no employment whatever, no one to instruct them, or to care for their souls.

We went to several of the houses in two of the villages, and the inmates appeared very pleased to see us and converse with us, but not one knew anything about religion. Darkness,

gross darkness covers the minds of the whole community. We came away with sad hearts, lamenting that these poor outcasts of humanity had been overlooked so long, and resolving to do all that lay in our power to instruct, elevate, and save them.

Our next stage was to Bella Moota Market. Here we met with a good many Khonds, though the number present was much smaller than usual. They had brought tumeric, which they were exchanging for salt fish, salt, and other articles, not to be obtained in their part of the country. Several of them were among our hearers, and I conversed with some, who had a little knowledge of Oriya.

On returning from the market to the place where we had taken breakfast, I came to a number of Khonds and Oriyas engaged in a very warm dispute. One of the former beckoned for me to come near. It appeared he had asked for eight annas worth of cotton from the Oriyas, and they weighed out a rupee worth, and were insisting that he should take it all. Having sharply reproved these unjust gentlemen and made them return the change out of the rupee: the joy and gratitude of the Khond seemed unbounded, he attended me to where I was going, and we had a long conversation on various subjects. He gave me a specimen of Khond singing; the language is very soft and musical, and might, I doubt not, be easily acquired.

We arrived here on the 10th instant, and are very much pleased with the place and surrounding country. There is a considerable population in the town and neighbourhood, nearly all Oriya. The people seem most kindly disposed, and hear the gospel with great attention.

There are Khond villages within a few miles, and the rescued Meriah villages are about ten miles distant. The population of the region of which Russell Condah is the centre, must be immense, judging from the map and the portion of it we have passed through. It is of the utmost importance that we have a station here, and that an European should occupy it, in connection with our native brethren. Viewing it in its relation to

the Khonds, it appears to me to be one of the most inviting and promising spheres of labour in Orissa. The cantonment is a very nice one, and contains some good bungalows, several of which are now unoccupied. I hope our Berhampore brethren may be able to secure one on reasonable terms for the mission. Brother Bailey intends spending a month or two here at the close of the cold season, with the view of commencing operations and encouraging our brother Tama, who, with a colporteur is to take up his abode here. For beauty of scenery and healthiness, Russell Condah is, I consider, equal, if not superior to any station in Orissa.

RETURN TO CUTTACK, THE WEEK OF PRAYER, &c.

*Tent, Baid Esuara,
30 Miles West of Cuttack,
Jan. 23rd, 1861.*

On my return from Russell Condah to Berhampore, I was thankful to find Mrs. Miller sufficiently well to commence the journey home. We accordingly started on the 17th, and reached Cuttack on the morning of the 25th, Christmas-day. We were too late by a few days to see brethren Buckley and Hill, with their wives, who had gone on a tour toward Khundittur and Bhuddruak. In accordance with the invitation of the Committee of the "Evangelical Alliance," we devoted the second week of this month to prayer and supplication. A service was held each evening in English, in the large chapel, and short addresses delivered on the subjects, suggested by the Alliance, by myself, Major Young, Dr. Pringle, and Mr. Bond. The meetings were interesting and well attended to the last, and I cannot but hope that great good will result. As several of the native preachers had to leave home I thought it best to have the Oriya meetings the first week, in accordance with the invitation of the Calcutta Missionary Conference. Those services were also well attended. I should have commenced this journey several days earlier had it not been that the owner of the Peyton bungalow had commenced a lawsuit, to recover possession of the land, which I was obliged to

watch. The case was dismissed by the magistrate, and I trust we shall be able to come to an amicable arrangement, and obtain new title deeds, as the old ones are lost. The land measures nearly thirty acres, and is admirably adapted for a christian village. To give it up would be an immense loss to our Cuttack Mission. On the second Sabbath of this month I was at Choga, and had the pleasure of seeing the eldest son of the late Deacon Hurree Parree, and a young woman, the daughter of a christian widow, at Khundittur, baptized by Pursua. I left Cuttack on the evening of the 18th inst. The Buckleys and Hills returned home all well, a few hours before I left.

AN EYE-WITNESS ON THE FAMINE.

From the Friend of India, Feb. 28.

A correspondent who has lately travelled, camping, through the districts of Etawah, Agra, Allyghur, Boolundshur, Meerut, and Delhi, thus bears witness, from personal observation, that the general statements which have been published of the extent and severity of the suffering from famine, are in no wise exaggerated.

Absurd stories, such as that of the travellers who came upon some people, roasting one of their children, have crept in, as they will at such times when the morbid imaginations of weak people become unduly excited, but I have seen no grave statement which paints in too sombre colours the suffering which exists.

In Etawah, though the rain crops were short, and prices in consequence rose rapidly, yet as there is fair prospect of a rubbee crop, especially in the eastern part of the Zillah, and as employment is plentifully afforded by the railway, there would be but little real distress but for the immigration from the other less favoured districts. In the Agra district the distress is increasingly felt as you proceed westward, but it is not till you reach the Allyghur district that the severity of the suffering becomes so painful evident. In Allyghur they had during the whole

season but two days' rain, and from thence to Delhi, through the Boolundshur and Meerut districts, you traverse miles of uncultivated plain, desert as far as the eye can reach, excepting an oasis some three or four fields deep round each village. Over the greater portion of this country the rubbee has not been sown. In some cases the sowing has been delayed, waiting for rain; in others, where water was obtainable, want of seed has prevented sowing, the seed grain having been consumed for food, and the Buneas refusing to advance with so slight a prospect of a remunerative crop. Most useful, because productive, relief has been afforded by the Meerut committee in advancing grain for sowing. As over probably three-fourths of the area of those districts the rubbee crop may be regarded as an entire failure, the prospects for the future are dark indeed.

Between Allyghur and Delhi the railway works give employment to about 15,000 people, and the works being commenced by Government will give employment to many more, but it is to be remembered that in these parts one of the effects of the suppression of the mutiny was to leave a very large number of widows and orphans, and further that the able-bodied, the bread-winners, have emigrated from these districts in shoals for Gwalior and other Native States. The result of these combined causes has been to leave a most undue proportion of the old and infirm, of women and children. Public works bring no relief to such as these, and to keep them alive they must be fed by charity, exacting of course such labour as they are able to perform, which, prostrated as they now are by want of food, would be merely nominal.

LETTER FROM MRS. BUCKLEY.

Continued from page 157.

We spent Christmas-day at Khundittur. On Christmas morning two men came up to the bungalow, one had a basket on his head, the other presented a note, it was as follows:—

"While we in the station are enjoy-

ing our good things, we must not forget our friends in the district; pray oblige me by accepting the sirloin of beef I now send. We shall remember you all this evening, and wish you all a merry Christmas." The note and beef were from our kind medical friend at Cuttack. He had paid two men handsomely to travel all night, nearly forty miles, that we might enjoy the good old English fare. It was a pleasing surprise, and caused us at our morning worship to sing more heartily,

"Come thou fount of every blessing," &c.

On Monday morning we had been visited by an Englishman, his wife and child, who were travelling in very straitened circumstances. It made us feel sad not to be able to ask them to take breakfast with us. Our stock of bread, &c., were used up owing to the man who was to bring us supplies, not coming at the time appointed; he, however, arrived in time for us to supply the travellers with some bread and meat, and a few biscuits for the baby. Afterwards we discovered that the lady was a relative of some kind and valued friends of ours in England.

December 27th. Rose at a quarter-past four o'clock to pack, and have the tent taken down. We began our march at six. When we had proceeded half-a-mile, we came to the river Khursua, which not being fordable, proved a great hindrance to us. Our progress was again retarded by the road being much broken. In two places the chasms were frightful to look at, and we had to turn off the road to get over them. In such circumstances the palkee and horse back are the more comfortable modes of travelling. After travelling in the hot sun about ten miles, we came to the celebrated river Byturline, and on its lovely bank is a Government bungalow, into which we took shelter, and prepared the breakfast we had brought with us. I think dear friends at home could not relish their Christmas beef more than we did. After breakfast, we held a cabinet meeting on travelling. The brethren were anxious to reach, as early as possible, our sub-station, Bhuddruck, distant from the bungalow eighteen miles.

Should we go on again in the evening, or go the whole distance the next day? After due consideration we agreed to remain the night where we were, and send forward our tents by the light of the moon. The carts with the tents travel only two miles an hour, (unless the road is very good, and there are no rivers to cross.) Orissa is a land of rivers; between Cuttack and Bhuddruck, a distance of sixty three mile, there are five rivers to cross. Two of these rivers have a bed of sand nearly a mile across, which is very heavy drawing, and not unfrequently, carts and bullocks break down on these beds of sand. Our cart man had orders to remain half way and pitch our tent to be ready for us on our arrival in the morning. Mr. Hill's tent was to go forward to Bhuddruck to be ready for us on our arrival in the evening. In this way we hoped to accomplish our journey without exposing the dear children improperly to the sun and night air.

28th. Rose this morning, feeling much refreshed, having been comfortably warm throughout the night. In the tent the nights are so cold that I have not been one night really warm since we left home. This little discomfort is more than made up by the many mercies enjoyed, and our great object that of spreading abroad the gospel with its innumerable blessings amongst the people of this benighted land. The excellent papers read at the Nottingham Conference of the Evangelical Alliance, I have perused with very great interest, especially the last paper on "prayer." We shall not be able to meet with the large congregation, but in the lonely tent, surrounded by thousands who know not God. How sweet, how precious, is the throne of grace. We only feel strong to labour as we enjoy that best of gifts the "constant power to pray." We began our march before sunrise in excellent spirits. After walking more than two miles, I got into the palkee. Our bearers soon lost our travelling companions far behind, they ran along so fast, and shook us so much I could not enjoy reading. The polite old servant belonging to the Bariapore bungalow came some distance to meet

us, and gave us a hearty welcome, and though I told him we were not going to stay in the dak bungalow, he said I must go in and look at what he had provided for us. On the table was about two ounces of fresh butter, nine newly laid eggs, a jug of milk, and some mutton. The room and furniture were as clean as hands could make them. It was truly an inviting spot for the hungry and weary traveller, but recollecting the taxes I walked out of the house and told the old man my heart thanked him for his kindness, but we must go to the tent pitched, at a little distance in the open field. We gladly purchased his provisions, our great distance from home making our supplies uncertain. The old man kindly carried the things to the tent, and helped us arrange our breakfast on the table cloth spread on the ground; our furniture cart not having arrived we were without chairs and table. He brought a bright brass washbasin, and a pitcher of cold clear water for us to have a wash, and amused us by asking if he should bring a brush and comb and looking glass; having what we required for our toilet, we did not further tax his kindness. After breakfast and worship. I gave a look round and was not a little amused with the scene we presented. Our small canvass house had been hastily put up without its verandahs, in the open field, near no shady tree, to mitigate the fierce rays of the noon-day sun. We were all squatted on the tent floor, gipsy fashion, feeling rather too warm. On one side was my husband, myself, and a large round basket containing our crockery, and the remains of our breakfast placed on the top of which was a small portion of the christmas beef; on the other side of the tent were our friends with their children. We adults had each a book in hand; the two boys were stretched at full length, having their eyelids sealed in sleep. The drowsy god then came to Mr. Hill, drop went his book; he next came to my husband, and down went his head on a pillow and a red handkerchief over his face. Soon after this, Mrs. Hill says she saw me nodding. Little Annie kept her awake, and would be

taken outside in the shade of the tent. Whilst we were in this defenceless state, a four-legged bony thief entered underneath the side of the tent and seized our christmas beef; this caused a speedy commotion. The sleepers were all roused and at the tent door. There was Poddama a native christian woman, very stout, with a tent peg in her hand, running very fast, notwithstanding her stoutness. Before her was her son, and still nearer the criminal Lessu the christian cook, with a formidable weapon in his hand, the rest of the people were shouting at the top of their voices. The pursuers were successful, and carried back the beef in triumph. This is not the only depredation we have had; what with jackals, cats, dogs, and crows, the commissary department causes no small anxiety. I brought out with me a small cane meat safe, but it has been of little use. A dog or jackal in the night bored a hole through and eat up the butter.

Soon after three o'clock we recommenced our journey. When the sun was down we walked two miles and a half. On our arrival, all the native christian brethren had come to the tent to welcome us. Our party not having come up, Henry and I walked over to the little mud huts to see our native christian sisters. They received us with a hearty kiss on each cheek, and shed tears of joy.

It is a trial of faith and patience, breaking up the fallow ground in this heathen land. Where the three christian families are located is preeminently a wicked place. Mr. Deare, the christian magistrate, has received another appointment, and is removed from Bhudruck. This the native preacher feels much, his christian conduct and kind sympathy were very helpful to our native brother.

INTELLIGENCE.—We have pleasure in announcing that Miss Guignard arrived at Cuttaok, on March 2nd, just five months from the day of embarkation in London. A brother writes, "Our friends in Calcutta and at Balasore speak very highly of her, and we like much what we have seen. May she be a real helper in the work."

Foreign Letters Received.

CUTTACK.—J. Buckley, March 2, 4.

| PIFLEE.—G. Taylor, February 16.

Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,

From March 20th, to April 20th, 1861.

BIRMINGHAM.—LOMBARD-STREET.			
	£	s.	d.
Public Collections ...	13	3	0
Collected by Miss E. E. Cheate—			
J. C. Woodhill, Esq. ...	1	0	0
Mr. G. Cheate, jun. ...	0	10	0
Mrs. Ashford ...	0	5	0
Small sums ...	0	9	0
	2	4	0
Collected by Miss H. Cheate—			
F. Ewen, Esq. ...	1	1	0
Mr. Councillor Atkin ...	1	1	0
W. Middlemore, Esq. ...	0	10	0
W. Beaumont, Esq. ...	0	10	0
A. Jones, Esq. ...	0	10	0
Rev. G. Cheate ...	0	10	0
Mr. Nash ...	0	10	0
Mr. White ...	0	10	0
Mr. Findon ...	0	12	6
Mr. Ashford ...	0	10	0
Mr. and Mrs. Chambers ...	0	10	0
Mrs. Aspinall ...	0	10	0
Mrs. Nutter, for schools ...	0	10	0
Mrs. Southall, ditto ...	0	10	0
Mr. J. S. Cheate ...	0	10	0
Mr. Insley ...	0	10	0
Mr. Checkland ...	0	5	0
Mr. Suffield ...	0	5	0
Miss Rowlinson ...	0	5	0
Small sums ...	1	2	6
	11	2	0
Collected by Miss E. Wright—			
Small sums ...	0	10	6
Young Gentlemen in Mr. Ewen's Establishment, for orphan named John Guildford ...	1	1	0
Sunday School, Boys ...	3	5	10½
" Girls ...	2	16	2½
	34	2	7½
Less expenses ...	0	15	0
BIRMINGHAM.			
Cash on account by the Misses Hawkes ...	17	0	0

BELPER.			
	£	s.	d.
Collections and Subscriptions ...	3	10	1½
COALVILLE AND WHITWICK.			
COALVILLE.			
Public Collection ...	1	0	10
Collected by Miss Taylor—			
Mr. Porter ...	0	5	0
Small sums ...	0	7	2
	1	13	0
WHITWICK.			
Public Collection ...	0	8	0
Collected by Miss Griffin ...	0	18	6
	2	19	6
CONINGSBY.			
Public Collections ...	4	10	2½
Rev. W. Sharman ...	0	10	6
Mrs. Sharman ...	0	10	6
Mrs. W. Lane ...	0	10	6
Mrs. Lane ...	0	10	0
Mrs. Kemp ...	0	10	0
Mr. Kemp ...	0	10	0
Miss Blanchard ...	0	10	0
Mrs. Blades ...	0	10	0
Mr. Wells ...	0	5	0
Mrs. Wood ...	0	5	0
Mr. Ward ...	0	5	0
Mrs. Atkin ...	0	5	0
A Friend ...	0	5	0
Missionary Boxes—			
Mrs. W. Lane ...	0	10	6
Mrs. Sharman ...	0	10	0
Mrs. Clapham ...	0	8	6½
Mrs. Buffham ...	0	7	5½
Late Mrs. Hall ...	0	6	3½
Mrs. Clarke ...	0	6	2½
Mrs. Duddles ...	0	6	0
Miss Blades ...	0	6	0
Miss Parker ...	0	5	0
Mr. J. Sellars ...	0	5	0
Four Boxes under 5s. each ...	0	12	3½
	14	0	0

DERBY.—MARY'S-GATE.				LONDON.			
	£	s.	d.		£	s.	d.
Public Collections ...	22	19	7	Rev. F. Trestrail ...	0	10	6
SACHEVEREL-STREET.				LONG SUTTON.			
Public Collections ...	8	13	4½	Cash on account ...	10	0	0
HASTINGS.				Ditto for Orphan ...	2	10	0
Major Farran ...	1	0	0		12	10	0
LEICESTER.—FRIAR-LANE.				MILFORD.			
Mr. Newton ...	0	10	0	Collections and Subscriptions	3	3	8
A Friend ...	0	10	0				
	1	0	0	MARCH.			
LONGFORD.				Cash on account ...	10	12	8
Public Collections ...	3	19	8½	NOTTINGHAM.—STONEY-STREET.			
Collected by Wm. Alfred Ward	0	10	6	Cash on account ...	21	0	0
Boy's School ...	0	8	6	SUTTERTON.			
Missionary Boxes—				Collections and Subscriptions	5	17	6
Adle, and Rosa Smith ...	0	11	3	WISBECH.			
Mrs. Soden ...	0	8	6	Cash on account ...	25	0	0
Mrs. D. Chaplin ...	0	7	0	WOLVEY.			
Mrs. Hewitt ...	0	6	1½	Public Collections ..	3	18	5½
Mrs. Godfrey ...	0	3	6	Collected by—			
Annual Subscribers—				Miss Sutton ...	2	8	9
Mr. C. Smith ...	1	1	0	Mrs. Elliott ...	1	4	6
Mrs. Compton ...	1	0	0	Mrs. Cooper ...	0	10	6
Mrs. H. Sutton ...	1	0	0	Miss Mercy Toone ...	0	6	0
An Old Subscriber ...	0	10	6	A Friend ...	0	7	6
Mr. W. Chapman ...	0	10	6	Master W. Tomlinson ...	0	5	4½
Mr. J. Wright ...	0	10	6	Mary Rowley ...	0	5	1
D. and A. C. ...	0	10	6		9	6	2
Mr. Isaac Colledge ...	0	10	6	Less printing ...	0	4	3
Mr. D. Barnett ...	0	10	6	WYSALL.			
Mr. G. Smith ...	0	10	6	Public Collection ...	1	2	1
Mr. J. Courts ...	0	10	0				
Mr. W. Shephard ...	0	10	6				
Mr. S. Carpenter ...	0	10	6				
Mr. H. Colledge ...	0	10	6				
Mr. J. Colledge ...	0	10	0				
Mrs. Marshall ...	0	10	6				
A Friend ...	0	10	6				
Mr. J. Smith ...	0	4	6				
Miss E. A. Sutton ...	0	4	6				
	17	11	1				
Less expenses ...	0	5	6				

SACRAMENTAL COLLECTIONS FOR WIDOWS & ORPHANS FUND.

	£	s.	d.		£	s.	d.
London, Borough-road ...	2	2	0	Whittlesea ...	0	10	0
Louth, Walker-gate ...	0	16	3				

The Secretary acknowledges with thanks the receipt of a Bank of England Note, No. 69418, from "A Well Wisher," value £5. The letter bears the Portsmouth post mark April 24th, and the writer requests that four pounds may be devoted to the Foreign Mission, and one pound to the Home Mission.

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

THE
GENERAL BAPTIST
MAGAZINE.

JUNE, 1861.

THE LATE REV. G. W. PEGG, OF LONDON.

NEARLY twenty years ago an article appeared in this periodical containing the following pertinent observation: 'The leaves are fast falling around us, and each as it falls from the twig on which it was nourished into life and beauty ought to act as a powerful remembrance to teach us that we must shortly be numbered with the clods of the valley. How important that we should work while it is called day—for there is no work, nor device, nor knowledge, nor wisdom in the grave.'

The hand which wrote that seasonable moral sentiment in the autumn of 1840 was young and tender, unpractised in composition, and only beginning to 'find' the work which it had to do for its beneficent Maker. The owner of that hand was the amiable brother who, after a brief term of service, has been called to rest from his labours, and whose works will follow him.

George Ward Pegg was born at Melbourne, Derbyshire. His ancestors were members of the Baptist Church in that place,—one of them, Mr. John Pegg, was an active deacon of the

church, and for his Christian character and general ability was 'had in reputation among all the people.' The subject of this memoir was brought up in the nurture and admonition of the Lord. While yet a boy he left the parental roof to live with his uncle, Mr. R. Pegg, in Derby. After a short time he was sent by this relative to a branch manufactory at Wirksworth, where the writer had recently commenced his ministry. There our intercourse was frequent and familiar; and the attempt was made by private conversation, as well as in public preaching, to direct his mind to spiritual things. Of all means of usefulness religious conversation is surely one of the most facile and the most fruitful. Among the young there are few that can withstand the persuasive power of a wisely manifested solicitude for their salvation. At the time referred to, I did not know that my efforts on behalf of my interesting young companion were of much avail; but at his ordination, in relating his religious experience, he spoke of them as having exerted a

good influence over him. This fact is mentioned here not to invite commendation, but to encourage any fellow labourer in the work of Christ to improve his opportunity of sowing seed, and of bringing forth fruit.

On returning to Derby, George Pegg formed acquaintances with some youths who were disinclined to religion, and by degrees he grew indifferent if not averse to it himself. Upon how many high hills, and under how many green trees he wandered, after saying he would not transgress, is unknown to any except to the All-seeing, before whom our iniquity is marked; Jer. ii. 20. His life of apparent pleasure was a time of real pain. Sitting as he did Sabbath after Sabbath under the searching ministry of the Rev. J. G. Pike, he was often deeply sensible of his guilt and danger. This evil-doing was attended with keen remorse and severe self-condemnation, 'being convicted by his own conscience.' In his eighteenth year his good impressions were renewed, and after giving evidence of his conversion he was baptized and received into the church, in Brook-street, Derby. Together with the new heart which had been given, and the right spirit which had been put within him, a desire for mental improvement was awakened: and having easy access to books he employed his leisure hours in reading and in literary pursuits. As one of the means of mental culture he began to write as well as to read. In the infancy and youth of nations metrical compositions are invariably the first forms of literature which are produced: and in the time of youth, which has been aptly termed the poetry of life, poetic effusions are the kind most commonly attempted. Our friend first tried his skill in the art of making words musical; and the 'Repository' contains several specimens of his rhythmical talent. Self-improvement was in his case sought not for his own sake alone, but as a qualification for doing good to others. The Sunday school engaged his attention as a sphere of Christian usefulness; and one of his earliest pieces in prose was on 'the Sunday School Teacher.'

In 1841, on my removal to London, we were again brought into close

connexion with each other. It was arranged that he should reside in the metropolis for the promotion of his uncle's business, and that he should be my guest. In the course of a few weeks I found that he was inclined to other pursuits than those of commerce; and that he was willing to forego a position which promised to be lucrative for a calling more spiritual in its purpose, more severe in its requirements, and altogether different in its fruits and rewards. Knowing him to possess good natural abilities, having heard his exercises in social prayer, and seen some of his written compositions, I encouraged him to try his powers in public speaking. He did so, first in the Praed-street Sunday school, and then at the week-night prayer meeting. These addresses were followed by the delivery of a 'trial sermon' in the same place—and this led to his being recommended by the Church to the Committee of the College.

A little before that time, the revered Tutor, the Rev. T. Stevenson, had finished his course, and the students were distributed among various ministers. Mr. Pegg was placed with the Rev. John Stevenson, and continued with him in London until the settlement of the Institution at Leicester, under the care of the Rev. J. Wallis. During his college course nothing remarkable occurred to distinguish him as a student; but his genteel appearance, his good manners, the flowing style of his compositions, and his free and unaffected delivery, made him a general favourite as a preacher. Toward the conclusion of his college term he supplied the pulpit in Commercial-road, London, and so acceptable were his probationary services that he received a cordial invitation to settle there in the beginning of 1845. He accepted the call, and was ordained to the pastoral office in October of the same year. The ordination services were largely attended, were deeply impressive at the time, and are still remembered with profit by many who were present.

It is the folly of more recent times to omit these solemnities as if they were antiquated rites and empty formalities, and to substitute in their room

the enticements of the tea meeting, and the pleasantries of the platform. The fashion now is to 'let all things be done'—not 'unto edifying,' but to entertainment. Personal tastes and local convenience are often more consulted than scriptural authority, ecclesiastical custom, and, spiritual usefulness. 'For my part,' writes Job Orton, 'I must freely say that the little seriousness and zeal which the ministers in the present day show, and the little respect with which dissenters in general treat their ministers is, in my opinion, partly owing to the want of that great solemnity with which ordinations were performed by our fathers.'

The connection of Mr. Pegg with the church in Commercial-road was maintained unbroken for upwards of fifteen years. With a few exceptions, the treatment he received from his people was kind and forbearing: and the effect of such treatment was to make him feel that he was in his proper sphere. Amidst repeated trials—often with imperfect health—and with fluctuating success he continued to exercise his ministry until the summer of 1860. The failure of his strength obliged him to be absent from his pulpit for several months; but when medical opinion was very decided as to the necessity of resigning his pastoral office he was unwilling to act upon it, believing that to leave his church, would, even if he were restored to health, be tantamount to a retirement from the ministry altogether. As however the prospect of resuming his labours became more and more doubtful he tendered his resignation in a brief note. Before this note could be read to the church his disease had completely overmastered his emaciated frame, and the saddened spirit which indited it had ascended to God. On the first Sabbath in February, he attended the services at Chesham, where he had lately resided, and partook of the Lord's supper in the afternoon. Toward the end of the same week he became suddenly worse—on Saturday he seemed to be rapidly sinking, and on Sunday he expired. Such was the nature of his last sickness that he was not able to converse much. To Mr. Preston, whose ministry he had for some time attended, and who visited

him on his death-bed, he made the short, but assuring statement; '*I have no fear: the blood of Christ is sufficient for me!*' He died in the house of his esteemed father-in-law, John Garrett, Esq., and has left a widow and a son to mourn their loss. In the cemetery of the secluded town where he ended his days, his remains were deposited on the 20th of February. The deacons of his church, and other attached friends from London, attended his interment, and the Rev. Isaac Preston delivered a pathetic and an affecting oration. On the following Sunday evening, the writer preached the funeral sermon to his bereaved church and congregation, in the Commercial-road Chapel; on which occasion, the numbers who were present, and the feelings which pervaded the large assembly gave evidence of the high respect in which our departed brother was held.

As a metropolitan minister, and one who was accustomed to attend the meetings of the denomination, Mr. Pegg must have been extensively known to the readers of the Magazine. They had the opportunity therefore of forming their own judgment relative to his character as a Christian, and his qualities as a Christian minister. Without wishing to modify any opinion which others entertained respecting him, I cannot close this short biography of him without recording my belief that he was a good man—'one who feared God and eschewed evil.' Although comparatively young, he was sober-minded, and was much more free from levity of spirit than many of his coevals. As a believer he was 'sound in faith'; and in the doctrine he taught he showed 'uncorruptness.' His preaching was evangelical in its matter—serious in its tone—practical in its tendency—and useful in its effects. He had an average amount of mental ability, and a large share of common sense. The expensive alterations and the great improvements which were made in the chapel during the early and middle period of his ministerial course required, on his part, great energy and effort. He had taste to design those improvements—the will to resolve on making them—and the perseverance which was needed to con-

quer the obstacles which stood in the way of their being made. If any deficiency might be imputed to him in these matters, that deficiency lay in his not striving for the means of more speedily defraying the heavy costs which were incurred. Debts in churches should be as much deprecated as debts in families or commercial firms; and the house of God should be as free from incumbrances as other buildings. All ministers cannot do what Mr. Spurgeon has accomplished: but if all would adopt his principle they might be *proportionately* successful in their efforts to carry it out. To Mr. Pegg belonged the merit of having promoted the enlargement and re-fitting of a chapel which was both small and unattractive; but beyond the limits of his own church and congregation he made scarcely any appeals for help in order to meet the expense of the undertaking. 'Too delicate to dig: too bashful to beg.' Luke xvi. 3.

It was probably from a disposition nearly allied to this unwillingness to be burdensome to others that he kept himself so much within the circle of his own people. A little more intercourse with Christian brethren—a little more interchange of ministerial services—and a little more public spirit would have enhanced his worth and increased his usefulness. He was certainly affable and companionable—'a lover of hospitality—a lover of good men' (rather, 'good things')—but he was not so

* φιλαγαθον.

prominent in religious society as his circumstances and personal qualities would have enabled him to appear. His imperfect health may have been one inducing course of his retiring habits, for his constitution was never strong, and the care which he took of it proved insufficient to preserve it from premature decay.

The attachment of Mr. Pegg to his church and to the denomination was warm and strong. The interest which he felt in our public institutions was evinced by liberal contributions to their funds: although it must be admitted that his contributions might have been larger if he had been sufficiently frugal in personal expenditure. His house was ever open for the accommodation of ministers and missionaries during their temporary stay in the metropolis. And considering what he did, and what he might have been able to do with the more ample means of usefulness which he had the prospect of possessing, his early removal must be regarded as a denominational loss. 'And surely the mountain falling cometh to nought, and the rock is removed out of his place. The waters wear the stones: the floods sweep over the dust of the earth; and Thou destroyest the hope of man. Thou prevailest for ever against him and he passeth. Thou changest his countenance and sendest him away.'

W. UNDERWOOD.

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HINTON'S 'MODERATE CALVINISM RE-EXAMINED.'*

It may be recollected that in February, 1860, Mr. Hinton's '*Eleven Lectures on Redemption*' were reviewed in this Magazine. They were reviewed also in the '*Primitive Church Magazine*,' for January, and in the '*Gospel Herald*,' for March and April of the same year. Objections, coming from such opposite quarters, were very distinct from each other in their character and tendency. In the pamphlet whose title stands at the foot of this page,

Mr. Hinton has replied to each of his reviewers in turn. We have to acknowledge the courtesy of his remarks with a few exceptions.

We wrote in the first instance under the conviction that the system of theology taught in the lectures was a misrepresentation of the gospel. After reading and pondering '*Moderate Calvinism Re-examined*,' that conviction

* *Moderate Calvinism re-examined.* By John Howard Hinton, M.A. Houlston, London, 1861;

remains and is confirmed. It is the word without the Spirit, the offer of salvation without the will to save. It is the cross without its attraction, the gospel without its love.

These lines will probably be read by some who have not seen what has been written before. We therefore give, in few words, the points at issue. In the lectures it is contended, that the death of Christ is a propitiation for the sins of the whole world, that redemption is as extensive as guilt and ruin, that there is a sovereign purpose to confer salvation on the elect, but 'that the gospel is not given to mankind with a purpose to save,' (page 54,) that God gave His Son for the world so that every man *may* be saved, but that Christ died for His church so that every member *must* be saved; that the Holy Spirit is given to the elect, but that to others He is not given, they are left to their natural faculties and abilities to receive the gospel or reject it. The issue is, that the elect are inevitably saved, the non-elect are universally lost. We attempted to prove that God's gift of His Son is an expression of infinite love to all men, an expression of His will that all men should be saved; that the Holy Spirit strives with all men, and is offered in larger measure to all who ask in the way of God's appointment—in short, that God our Saviour will have all men come to the knowledge of the truth and be saved.

In the theology of the lectures there appears to be ascribed to God an entire absence of all desire, will, or purpose, to save any others than elect. Even the elect are not saved by the gospel, as it is offered to the world. We endeavoured to convey this thought in our former article. We try once more to make ourselves understood. We mean, that if the gift of the Spirit be an essential part of the gospel, the non-elect cannot be condemned for rejecting the gospel, since it was never offered to them; and if this gift be not an essential part of the gospel, the salvation of the elect is not conferred by the gospel, but by something else. We mean, that if the gospel which our divine Lord commanded to be preached to every creature be that which St. Paul declared to be the

power of God unto salvation to every one that believeth, the gift of the Holy Spirit must be included in it, and therefore it cannot be the gospel of which Mr. Hinton writes; and if this gift be not included in it, it cannot be the gospel of which St. Paul writes, since the gospel without the Spirit is universally rejected, it is the power of God unto the salvation of no man. The power by which believers are renewed is extraneous and distinct. We mean, that there is a wide and palpable difference between the apostle who declared he was not ashamed of the gospel of Christ because it was the power of God unto salvation, and the divine who is not ashamed to say that 'viewed simply in relation to the happiness of man the ministry of reconciliation was not worthy of God, since the happiness of man is in no degree promoted by it; in this respect it must sadly be pronounced a failure, and a waste, and worse than this.' (page 64.) If a sentiment like this were to be found in the *Essays and Reviews*, it might be selected for its hostility to the gospel: our regret is the greater to find it expressed by one of the most devoted and honoured friends and advocates of the cause of Christ.

The doctrine of the Divine Sovereignty is held by some in such a sense as contradicts the universal invitations of the gospel. On this point, Dr. Chalmers writes, '—It is a still more mysterious thing that He who constructed overtures which are addressed to all, should only give the susceptibility of being impressed by them to some. It alleviates not, perhaps it enhances, the mysteriousness, that He should profess a readiness to give a clean heart and a right spirit to those who ask them,—' for these I must be enquired after. (Notes on Hill's Lectures, 8vo, page 332.) We understand the whole paragraph to be an elaborate confession that none can reconcile Calvinistic doctrine with the offers of the gospel.

In the 'Lectures on Redemption,' an attempt is made to evade the charge of inconsistency by insisting that these offers and invitations are so strictly conditional on believing that not one of them expresses or implies the will

of God that it should be accepted. It is even denied that the parables of the lost sheep, the lost piece of money, and the prodigal son, in Luke xv., are assurances of the willingness of God to receive the repentant sinner. It is insisted also, that whether there is or is not in the context any such intimation, every declaration of a desire, on the part of God, for the salvation of all men is to be understood in the same strictly conditional sense, unless, indeed, the meaning can be extracted by some other process.

In illustration we refer to the exposition of John iii. 17, 1 John v. 11, and particularly to 1 Timothy ii. 4, 'God sent not His Son into the world to condemn the world, but that the world through Him might be saved.' 'It is clear,' says the author at page 43, 'that this language does not express a purpose of actual salvation; it is, indeed, but a condensed form of what had been fully stated in the preceding verse—that whosoever believeth in Him (in His Son) should not perish, but have everlasting life.' Not a glimpse is given of any evidence on which this verdict rests. We should not dispute it if we had arrived at the conviction that God wills to save none but the elect, but this being the point in question, we cannot establish the premises by assuming the conclusion.

The same conditional sense, with the same absence of proof, is assigned to 1 John v. 11,—'God hath given to us eternal life, and this life is in His Son.' We understand these texts in a sense much more gracious to mankind, as we shall shew hereafter.

The most remarkable exposition is that of 1 Tim. ii. 4. Who is entitled to the credit of inventing it we cannot tell. It is adopted by Dr. Candlish, as well as by Mr. Hinton. It is an example of the process of depletion, that is, of explaining the meaning out of a passage. The exhortation to pray for kings and all that are in authority might be understood to mean all men, without exception. Kings and others were persecutors in those days, but even they were not to be excepted. Here is a broad and universal principle which may be easily understood. Pray for all men, for it is the will of

God that all men should be saved. But there is an objection against this sense, of which we believe St. Paul was ignorant. As wide as is the exhortation to pray for all men, so wide is the declaration of the will of God, that all men should be saved. If the phrase 'all men' is to be understood as meaning all mankind, there is an end of Calvinism. Some other sense, therefore, must be discovered. 'The connexion clearly determines a different meaning,' page 60. The force of the phrase 'all men' may be limited by the scope of the exhortation. (We presume Mr. Hinton means the scope of the phrase.) Paul is saying, 'Pray for men of all classes,' because the gospel contemplates men of all classes. Surely Mr. H. cannot blame us for endeavouring to make use of the principle of interpretation which he supplies. 'Pray for men of all classes' means some men only of all classes, then the phrase 'the gospel contemplates men of all classes' must mean some men only of all classes, then the great truth that the gospel contemplates every creature is so far explained away, and it becomes a question to whom is the gospel addressed, and on whom lies the responsibility of receiving or rejecting it? Why should not the same words have the same meaning when they occur twice in a sentence of about a dozen words?

Let us try again to ascertain the scope of the passage by this remarkable canon. Prayer is to be made for all men, for kings and all in authority, then, if words have any meaning, Nero cannot be excluded. Paul knew to his cost that Nero was in authority. But prayer is to be made for those whom God our Saviour willed to be saved, that is, for the elect and no others, then Nero was one of God's elect. A large addition would be made to the churches by thus bringing in at once kings and all in authority.

If this conclusion is not satisfactory, the meaning of the passage must be reduced still further. Take away a little more blood. 'Pray for kings and all in authority,' that is to say, for such as God our Saviour wille to be saved; but God our Saviour will have them come to the knowledge of the truth;

then they are not yet converted. How, then, can it be known for whom to pray? and till this is ascertained what meaning is there in the exhortation? When the patient dies of exhaustion under the lancet, it is time to enquire whether the treatment is the very best that could have been adopted.

We still think it a very repulsive feature of any system if it represent the gospel so that it cannot be ascertained that it is the will of God that a single soul should be saved by it. We are told, this is nothing extraordinary in a system of probation. If we are not mistaken, when a system of probation is introduced in the common affairs of life, it may generally be known by its terms whether any substantial benefit is or is not intended. A father, at immense expense, has secured the nomination to a position of trust, and honour, and profit, and he puts his son upon trial to ascertain his capability and fitness. It is evident that the father means something more than placing him upon a ground of conditional hope. The serpent was lifted up in the wilderness by divine command. Was it not the design of God that some, at least, of the Israelites should be healed? When Christ declares, 'Even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have eternal life,' John iii. 14-15; 'And I, if I be lifted up from the earth, will draw all men unto Me,' John xii. 32; are we to understand that the will of God would be perfectly accomplished if not a single soul should believe and be saved? This can hardly be consistent with the assurance that universal redemption was the primary design of God, and the salvation of the elect only secondary, (page 28) 'Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you, in Christ's stead, be ye reconciled to God,' 2 Cor. x. 20. In this beseeching love is there no proof of the divine fatherhood, no proof of a desire to save? Are we to believe that the Father of mercies would be just as well pleased whether the world be saved or lost?

'God so loved the world, that He gave His only begotten Son, that who-

soever believeth in Him should not perish, but have everlasting life,' John iii. 16. The probationary system is proclaimed plainly and intelligibly in this verse alone. In the 17th verse, an ulterior and gracious purpose is as plainly and intelligibly revealed. If it had been the mind of the Spirit, by whom all Scripture is inspired, to make known that the purpose of God in the gift of His Son was the salvation of the world, we ask was it possible for inspiration to suggest or dictate any words by which this truth could have been expressed more exactly or decisively? If there is one text in the Bible to which may be traced, more than to any other, the first dawning of the sinner's hope, and the holiest emotions of the saint's experience, this is it. We are not prepared for a system which evaporates from the gospel all that is most gracious, and necessitates an interpretation of all such texts on the principle of depletion.

If the doctrine of conditional election be a doctrine of Scripture, it will go far towards harmonizing different texts, which otherwise appear to be contradictory; viz., texts which assert the probation of all men, and the election of some; texts which are held to assert the will of God to bestow salvation upon all men, and texts which are held to restrict its actual bestowment to some only, by the will of God. We are aware that this doctrine is very distasteful to Mr. Hinton, so distasteful that he will not condescend to any reasoning about it, unless, indeed, what he says at page 45 can be called reasoning. 'How can that be, when, if it had not been for their election and its consequences, not one of them (that is of the elect) would have believed?' We cannot deny that if it is so, it is so; but at present our respected friend has begged the question and proved nothing.

There is one point on which we hope that we may not be misunderstood. We have not intended to say a single word in favour of universal salvation. We hold, that just in proportion to the love of God, manifested in the gospel, is the guilt of rejecting it. We hold, that the sin of unbelief is greater than all others; and one of our strongest

objections to the Calvinistic theories is, that they appear to us to diminish, if not to disprove, the guilt of the unbeliever.

We have been considering the assertion that the gospel was not given to man with a purpose to save, we have now to look at another assertion, connected with the former, viz., that there is an eternal, unconditional purpose to confer salvation on the elect, and that its accomplishment is secured by the bestowment of the Holy Spirit upon them alone.

To the statement made in our former article, that according to the Lectures, the probational system is succeeded or supplemented by another system in favour of the elect, (in which they are no longer probationers,) but beneficiaries, that is, the dispensation of the Spirit, by the bestowment of which the will of God is infallibly carried out and consummated in their salvation, no objection is made. We suppose, therefore, that it is admitted. To us this is a very questionable assertion. We have lived to see Dr. Candlish protesting against any man being required to believe that Christ died for him personally, and then urging men to close with the gospel offer. (Far be it from us to insinuate that Mr. Hinton has any sympathy with such teaching. He brands with insincerity the kind of gospel preached by those who, holding a limited provision, address unlimited invitations.) After this and its kindred doctrines, which are called by way of distinction 'the doctrines of grace,' we are prepared for almost anything, however strange. The dogma that the elect do not receive the gift of eternal life as probationers, gratefully and humbly, and under divine influence embracing the gospel, is not a modern invention; but we cannot hear it repeated in so many words, or find it implied as the basis of a system, without the conviction that it indicates a proceeding without a parallel in all that we know of the history of heaven and earth, of angels and men. 'The angels which kept not their first estate, but left their own habitation, are reserved in everlasting chains under darkness unto the judgment of the great day.' Adam sinned, 'and in Adam all die.' It is

true that after the fall another system of probation was instituted, but it was probation still. We read of angelic probation, Adamic probation, evangelical probation; are all succeeded by another dispensation, proceeding on principles entirely opposite; whose issues in the case of each of its subjects are to be decided by the sovereign will of God, without any reference to the character or conduct of the creature? God is no respecter of persons. The gospel is proposed to all mankind in precisely the same terms; but here are men as obstinately rebellious, as proudly unbelieving, as men can be, even to the very end of their term of probation. When they become children of God through faith in Christ, a solemn protest is entered against the act of believing being their own act, even with divine aid granted to them, yet they are accepted as believers, and are inevitably saved. We do not say it is not so; we only ask for proof to justify our belief as rational, if we admit it. 'Every part of the superstructure must have its bearing upon the foundation.' Where is the basis broad enough and firm enough for a superstructure like this?

We affirmed in our former article that God has expressed his gracious design in the end and purpose of the gospel in reference to the world, as strongly as he has expressed it in reference to the church, and we quoted several texts to prove our affirmation. The reply to all was this, 'I suppose, however, that eternal life through Christ is given to mankind only through faith in his name, or on condition of believing in him.' In whatever way faith may be produced, we suppose it will not be said, that to the church, or the elect, eternal life is given without faith, or without the condition of believing on the name of Christ. If faith is indispensable in both cases, if neither the church nor the world will be saved without faith, this truth can be no answer to us. It cannot prove that there is no purpose to save in one case more than in the other. The weight then of the texts we have quoted is in no measure abated in the comparison we are about to submit. God has expressed the

same gracious design towards the world as towards the church. That design is salvation. We deny sameness in the gift, with difference in the design. Let us turn to the record. 'I lay down my life for the sheep.' We reply, 'Jesus was made a little lower than the angels . . . that he by the grace of God, should taste death for every man.' Heb. ii. 9. Christ loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing. Ephes. v. 25. 26. We reply, God sent not his Son into the world to condemn the world, but that the world through him might be saved. John iii. 17. 'I came not to judge the world, but to save the world.' John xii. 47. 'He that believeth not God, hath made him a liar; because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life in his Son.' 1 John v. 19. 11. On a comparison of these texts, is it as evident as some persons would have us believe that the gracious purpose of God towards the church is absolute, so that every member must be saved, and that towards the world it is conditional, in such a sense that it would not be frustrated if every man were to be lost, as upon the authority of Mr. Hinton every man will be lost?

We come again to the question, is the Holy Spirit given in irresistible measure to the elect, so that their salvation is secured, and is he not given in any mode or measure to the world, to awaken or quicken a sense of responsibility, and guilt, and danger, to excite attention to the word of God, and give light, or influence, or assistance, in the way to heaven?—What we have written we are content to leave, with the reply at page 51, to the judgment of our readers. The lecturer has asserted that man is as able to take care of his eternal interests, as of his temporal interests; that he is able to do all that God requires of him; that he is able of himself to repent and turn to God. If all these expressions taken together are intended to mean

anything less than an ability in man to be his own saviour, we have to apologize for the use of the phrase. Certainly we do not see what absolute necessity there can be for either a Sacrifice or a Sanctifier. We infer that if the lecturer is right, Paul was wrong when he wrote, 'If there had been a law which could have given life, verily righteousness had been by the law.' No proclamation of the gospel was made to man until there was no hope from the covenant of works. God has not given us two senses for the same purpose; he does not give divine influence to supersede the faculties of man in the management of his temporal affairs, why should he give the Holy Spirit if man is able to take care of his eternal interests as he is of his temporal interests? 'What needed all that contrivance of infinite wisdom and grace, for the reparation of our nature by Jesus Christ, if holiness, wherein it doth consist, be in our own power, and educed out of the natural faculties of our souls? . . . for what we can do ourselves, there is neither necessity nor reason why God should promise to work in us by his grace.' (Owen, on *Sanctification*)

Mr. Hinton asserts, at page 18, that moral corruption, or bias to evil, was inflicted by God as part of the punishment of Adam's sin, and as such it fell on the whole human race. And in his lectures, page 10, he says, 'an unholy heart may be said to be itself a hell.' To maintain his position, that man is as able to take care of his eternal interests, as of his temporal interests, he must shew either that with this moral corruption man may be admitted to the presence of God and the joys of heaven, or that he is able to deliver himself from so much of the punishment of Adam's sin. 'Except a man be born again, he cannot see the kingdom of God.' He must shew either that this is untrue, or that man may be the originator of his own spiritual life. Until this point is cleared up his system is not only incomplete, it is wanting in fundamental and essential truth. He denies the gift of the Holy Spirit to mankind, asserting that man has power of himself to

do all that God requires of him, that otherwise he would have a claim in equity upon his Maker for the bestowment of this gift. If, therefore, man has no such power, the gospel according to his theory is a dispensation not of grace but of injustice to mankind.

When we assert that man has no such power, it is contended that we establish for man a claim upon his Maker. Dr. Payne, as well as Mr. Hinton, makes this charge. We have already given what to our convictions is a satisfactory reply, viz: that the gift of the Holy Spirit would be no more a matter of equity, than the gift of Christ is a matter of equity, because men are commanded to believe on him. There is a sense in which both these gifts may be said to be equitable, but the weight of the charge rests upon the assertion that they would be equitable *and not gracious*. This we deny. Nevertheless and none the less for all that has been said, they would be, and they are, matters of richest grace and love. God has promised eternal life to believers; the bestowment is an act of divine faithfulness, to which believers may be said, in a certain sense, to have a claim, but it is also an act of overflowing grace, or why should heaven resound with the grateful songs of the redeemed?

At page 47, it is said, the reviewer enters on an argument to show that the fulfilment by a sinner, without the aid of the Holy Spirit, of the condition on which salvation is suspended, implies no merit. We never entertained such an idea as that of a sinner believing without the aid of the Holy Spirit. We have all along contended against it. We thought we had made our sentiments on this point so plain as to be beyond all misunderstanding. That such a thing is possible, is the lecturer's assertion and not ours. We need not wonder he is so ready to grant that there is no merit in it. But what his definition of merit may be we cannot tell, if there is no merit in 'the spontaneous production of a holy state of heart, something honourable to the sinner, something good which he did not owe to God.' (page 47.)

At page 77, of the lectures, the restrictive phrases of scripture and the

actual differences in human experience, are alleged as proof of the particularity of redemption. In reply we quoted Matt. xi. 23, 24, Luke x. 13, to show that with the same advantages with which some are lost, others would be saved; to prove that actual differences in human experience exist under the same dispensation. 'Who ever doubted it,' says Mr. Hinton, 'or who, besides this reviewer, would have thought of adducing two passages of scripture to prove it?' This is rather too bad, when the proof, which is to carry conviction, depends, not upon the doubt, but upon the denial of this fact. If it be granted that Chorasin and Bethsaida, being without the dispensation of the Spirit, will be condemned in the judgment for not having repented; but that Tyre and Sidon, being also without the dispensation of the Spirit, would have repented, where is his proof from the difference in their actual experience? If all are without the Spirit and some repent and others do not, the gift of the Spirit cannot be the sole cause of difference. If it be contended that the Father's drawing, supposed to be given in one case, and withheld in the other, is the sole cause of difference, where is the ground of comparison or contrast in the Saviour's denunciation? If it be admitted, as it is, that there may be actual differences in human experience under the same dispensation, so much of the proof of particular redemption is surrendered.

We quoted Luke xi. 13, and Romans viii. 32, as assurances of God's willingness to bestow the Holy Spirit upon all men. This extent of meaning is denied: they speak only of the privileges of the elect. 'If ye then being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him?' It is true this verse is part of an address to the disciples, but he must be a bold critic who would confine the application of all the address contains to them only. Is the Lord's prayer to be used by none but Christian men? Is a man to wait till he has the evidence of his interest in Christ before he is at liberty to take encouragement to importunate prayer? Do none but the elect need

their daily bread? Are none but the elect warranted to ask for the Holy Spirit? We suppose this offer to those who ask, is like the offer of an interest in the great sacrifice to those who believe, that is without a purpose to bestow it; or on condition of asking as no man will ask until the blessing asked for has been previously bestowed — 'He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?' We do not dispute the tenor of the passage; but we contend that there is here laid down a principle of universal application, introduced incidentally, and so forcibly expressed that all doubt of its truth and applicability should be for ever excluded. The lecturer having admitted the premises, that Christ died for all men, it is too late to deny the conclusion. Romans xiv. 10; 'We shall all stand before the judgment seat of Christ.' This also is addressed to the saints at Rome, but we do not understand by it, that no others than they shall stand before the judgment seat of Christ. We hold that the assurance in Romans viii. 32, refers to all for whom Christ died. An assurance given with all the authority of inspiration, that God having given the greatest possible proof of his love in the gift of his Son, he will with him also freely bestow every other blessing, on the principle that the greater includes the less; and we hold it to be a positive exclusion of every dispensation of grace richer than the gospel. 'Greater love hath no man than this, that a man lay down his life for his friends.' Verily there are systems which deny to the world not only the influence of God's Spirit, but a large portion of God's truth.

We confess that we misunderstood the quotations we made from pages 111, 154, of the lectures, and therefore, all our remarks founded upon that misapprehension fall to the ground. We assure Mr. Hinton we did not wilfully misrepresent his meaning in this or in any other particular. It appears that he never said that if all men had been saved under the probational system of the gospel, an imputation would have been cast upon the moral government

of God; but that if the universal rejection of redeeming mercy had been remedied by the universal gift of the Holy Spirit, the system of moral government would have been wanting in a principle of genuine equity. We hope the originality of the thought may be some excuse for us that we did not catch it. If but a single text of scripture had been quoted in support or elucidation it might perhaps have opened our eyes, but none was given. Where none could be found, none could be produced. We cannot stay to remark upon the subdued tone in which this discovery is repeated, or upon the light it sheds upon the doctrines of God's sovereignty, and the infinite sufficiency of the atonement. We wish to give all due weight to Mr. Hinton's remarks, at page 62, upon our charges against his system, but we cannot accept them as an answer. On the premises of sovereign predestination, unconditional election, and irresistible grace, no practical proof would satisfy in that God is infinitely willing to forgive, short of the actual salvation of the whole human race. The stubborn fact remains, that some of those whom God has redeemed with the blood of his Son are suffered to perish in their sins; and we repeat the charge, that these premises establish the conclusion that it is for want of love in the Father's heart. God cannot be said to be infinitely willing to forgive all, if he is more willing to forgive some than others. The first reply to this charge is the bare refusal to acknowledge its justice. 'The reviewer may proceed to shut himself (not me) up to this conclusion.' There is nothing convincing in this. We are told also where, 'If by accepting his invitation all men had been saved, it would doubtless have been to his (God's) untarnished glory; it is possible, however, that it might not have been so, when his mercy had been universally rejected, to have saved all men by the further vouchsafement of his Holy Spirit.' The most that this can amount to is, that it is possible it may be an answer. We are thankful that our faith in the universal benevolence of God does not rest on such a conjecture.

It is replied again 'benevolence is

not the only divine attribute exercised in the work of redemption.'

'In one view God's benevolence is associated with his equity, and he is pleased to establish over mankind a system of gracious but equitable probation, founded upon the gift and sacrifice of his Son. Under this system "he that believeth shall be saved, and he that believeth not shall be damned." The perdition of an unbeliever implying no want of benevolence in God.' This is very true, but it is not to the point; we are not asking for a vindication of the gospel, but of what is called sovereign and discriminating grace. It is the prisoner at the bar pleading that his neighbour is not guilty.

At last it seems to be admitted that no satisfactory answer can be given, and all that remains to be said is, that our theory of the gospel is open to the same charge. 'Thou art in the same condemnation.' 'If not from a deficiency of love, nothing remains but to acknowledge a deficiency of power.'

We hope we should not have been so dishonest as to urge an objection against the theory of our respected friend if we had been conscious that it applies equally to our own. There are impossibilities with God. 'God cannot lie.' God cannot punish the innocent; it is contrary to the essential principles of his government. So God cannot save all men, for the same reason. One of these principles is, that man being rational, voluntary and accountable he is to be dealt with as such. God has been infinitely gracious to man, in the gift of his Son, his Spirit, and his gospel. He has done for him all that is consistent with his character as a subject of moral government, but to introduce the operation of irresistible grace would be to violate this character and deprive him of his standing as a probationer. Mr. Hinton knows nothing of free will: (page 36.) Of course it would be in vain to ask him how man differs from a machine; but it is upon this difference that all moral government proceeds.

Under every dispensation he who made man and knows what is in man, has appealed to the motive of self love. 'In the day thou

eatest thereof, thou shalt surely die.' 'This do, and thou shalt live.' 'Believe on the Lord Jesus Christ, and thou shalt be saved.' Upon the theory of the lectures there is but little room for the operation of this motive. The attractive power of the gospel is the love of God to the world made manifest therein. We cannot escape from the conviction that the particular aspect of the gospel, just in proportion to the prominence in which it is exhibited, is a denial of this love, and by consequence an abstraction of the vital element from the gospel. Of all the race of Adam there are no others than the elect and the non-elect. The latter have little ground for hope, the former have nothing to fear. If a man be one of the elect, he need give himself no more concern about his soul than if he had none. He may be as careless as Gallic, or as covetous as Judas, or he may profess, like the Essayists, that he is moved by the Holy Ghost; if he is predestinated he will be called and saved. 'Election has no respect to anything in man.' Since none can know a man to be elect until he has believed, the gospel must be addressed to all in its general aspect. Suppose a hearer of the gospel to be convinced of his guilt and danger, and to be anxiously desirous to flee from the wrath to come. He is offered salvation on condition of believing in his own strength, and he is told by the lecturer that it is a condition which no one ever has fulfilled from the foundation of the world to the present day, and which no one ever will fulfil to the end of time. Could anything be more adapted to drive him to everlasting despair? Imagine Paul and Silas preaching a gospel like this to the jailor at Philippi! If a man were to sit down with all the coolness and impartiality of a philosopher, could he, from such premises, ever reach the conclusion, that it would be worth his while to strive to enter in at the strait gate? This is the sum and substance of Mr. Hinton's theology in a few words. Why should not the plain truth be told in the pulpit and in the class room? How would it work at the enquirers' meeting?

We love the gospel in its general

aspect because it exhibits God as infinitely and altogether adorable. No other theory presents him in such unclouded glory: infinite in holiness, and truth, and justice, yet infinite in love and mercy. There is no offering what he does nor purpose to bestow; no beseeching men to be reconciled without the will that they should be saved. There is neither text, nor parable, nor promise, so gracious that it needs to be reduced—'Grace richer than the gospel?' The love of God to the world in the gospel of his Son, is be-

yond all comparison or conception. God is the father yearning over his sinful children, waiting to be gracious. There is the tenderest invitation to the most rebellious, the most consolatory assurance to the penitent, the oath and promise of his love to the believer. To rebel against love like this is the 'exceeding sinfulness of sin.'

We agree in the verdict of Mr. Hinton's friends, that he would be an eminent theologian if his first principles were but true.

INTELLECTUAL PROGRESS.

NO. III.

God holds us responsible for the improvement of the powers with which he has endowed us, to the utmost extent of which they are capable.

It is not a matter of indifference as to whether we improve our mental faculties or not. We are not at liberty to do as we will with them, though in a sense our own—i. e. we are not at liberty either to abuse them, or to allow them to lie dormant. We must exercise and improve them. 'Power and responsibility,' says Foster, 'go hand in hand.' Again;—'Power, to its very last particle, is duty.' That we are capable of reaching a higher eminence than any we have hitherto attained, in the improvement of our mental powers, perhaps no one would dispute: but that the guilt of such is in proportion to their deficiency is not so clearly seen, or so readily admitted. And yet it cannot be otherwise. The very fact that any one is capable of intellectual advancement is a sufficient proof that God intends him to make that advancement. The God that made him, and has had mercy on him, would never have given him those capabilities but for the express purpose that he should improve them. Shakspeare's theology on this subject—Godless as some would represent him—was vastly more scriptural than that of many an oracle in the religious world.

* Heaven does with us as we with torches do ;
Not light them for themselves ; for if our virtues
Did not go forth of us, 't were all alike
As if we had them not.'

'From the nature of the seed,' says Knapp, 'we conclude that it was designed to develop the germ; from the nature and properties of the foot that it was designed for walking. It is exactly the same in respect to the whole intellectual and moral constitution. *Man is designed for all that for which he has a capacity, and God can require of him no less perfection than that for which he has designed him.*' 'Unto whomsoever much is given much will be required.' The parable of the talents teaches the same truth.

Let every believer then endeavour to realize this solemn truth. Go forward in the improvement of all those powers with which your Creator has endowed you, and for the use and improvement of which he holds you responsible. Having set your faces toward Canaan, however slow and hesitating, let your march be still onward. Let there be no retreat. There need not be any. We do not conceal from you the fact that, in achieving this consummation, with all the advantages arising from Divine help and teaching at your command, difficulties will arise. There is no royal road to this eminence. Among those difficulties, however, there are none greater than those which arise from ignorance of the position which God intends us to occupy, and of the aids furnished by Divine love to enable us to attain that position;—unbelief as to its possibility;—timidity and fear in venturing upon a new and almost untrodden path;—the small number of

examples to stimulate our ambition, courage, hope; and the thought—the torpedo thought—that heaven may be secured without all this effort. All these operate as an incubus upon our souls, and make us feeble when we might be strong.

We readily admit that there are many first-rate scholars who had at one time no idea that they should become such;—that there are many first-rate mechanics and artists who at one time had no idea that they should ever occupy the position they do. How is it then that there are so few first-rate Christians? For just the same reason that so many occupy a position of mediocrity in the artistic or mechanical world. Unbelief has paralyzed energies which, if hopefully, earnestly, and perseveringly exercised, would have raised their possessors to a position of respectability and power.

‘Our doubts are traitors,
And make us lose the good we oft might win,
By fearing to attempt!’

‘Toil, and be strong.’ ‘He most prevails who nobly dares.’ Motives numerous and powerful may be adduced to incite to this kind of improvement. We will, in conclusion, mention a few of these motives.

This progress is necessary, *in order to our possession of the largest amount of real enjoyment.* Christians lose much by their indolence. Few and transient are the joys experienced by one whose position is stationary, compared with one who is ever making progress. The difference between a cultivated mind and one uncultivated is similar to that between one whose power of vision is strong and clear, and one who is nearly blind; between one whose sense of hearing is acute as that of a Handel, and one who is nearly deaf. A mind enriched by reading and reflection has been compared to a room in which a person talks to a beautiful woman, among the balmy lights of a summer evening; and a mind neglected and rude, to the same apartment, when the sun is set and the lovely occupant is gone away. To recur to the illustration with which we opened our subject, the difference

would be as great as between those who continued in the wilderness and those who reached Canaan. The wilderness was an improvement upon Egypt, for there they breathed the air of freedom—reposed by the wells of Elim, and under the shadow of Elim’s palms; there the water streamed from the rock, and manna was rained from heaven—they heard at times the voice of God, and saw at times the glory of God; an enemy looking upon them exclaimed—‘How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river’s side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters.’ But superior as was this their position to their state of bondage in Egypt, it was not Canaan, ‘the glory of all lands, a goodly heritage of the host of nations.’ We may enjoy much, but if we would comprehend the height and depth, the length and breadth, and know the love of Christ to the extent of which we are capable of knowing and enjoying it, we must move onward, ‘forgetting the things that are behind, we must reach forward to those that are before, and press toward the mark for the prize of the high calling of God in Christ Jesus.’

This progress is necessary, *to make Zion the perfection of beauty.* A beautiful church resembles a beautiful body. A dwarf is not beautiful. Not a single member may be wanting, but being stunted there is deformity. We want not only every member, but fulness of size, and harmony of its several parts.

‘Tis not an eye or ear we beauty call,
But the joint force, and full result of all.’

There must be proportion. This is what is wanted in the church of Christ. That church at present too much resembles Briareus; it is all heads and arms; or, as old Fuller represents the Athenians, all mouth and ear. If, then, we would not present to the world this deformed and anomalous appearance, if, as a family, we would not be all or mostly of one size and strength, but rise gradually and beautifully from the tottering babe to the stalwart man; if

we would not present ourselves to the world with a giant's arm to execute, but with only a child's head to think, we must one and all go forward in the improvement of our mental as well as moral manhood.

This progress is necessary *to make the church terrible as an army with banners*. The power of a full grown Christian is terrible. See Paul making his way with giant strides and unflinching step, amid the idolatries and wickednesses of Asiatic and Grecian cities. With 'the sword of the Spirit' in his hand, what havoc does he make among their devotees; what thousands of slain strew his path. He, and a few more like-minded, turned the world upside down. Let every Christian cultivate and discipline his powers to the extent of which they are capable, and exercise them in endeavouring to strengthen and enlarge the cause of Christ, and great and glorious would be the results. When Alexander the Great started on his Asiatic expedition, his army consisted of but little more than 30,000 soldiers, and yet with these he conquered the myriads brought against him by Darius. The reason of his remarkable success was this:—his men were all brave, well disciplined, inured to fatigue, had made several campaigns under his father Philip, *and were each of them, in case of necessity, capable of commanding*. Such ought to be the condition of, at least, a much greater part of the army of the Captain of our salvation. In our conquests we have a marvellous advantage over every other kind of warfare. As Hannah Moore expresses it,—‘a foe subdued by us is an ally obtained. It is the effect of religion on the passions, that when she seizes the enemy's garrison, she does not destroy the works, she does not burn the arsenal, and spike the cannon, but the artillery she seizes she turns to her own use, and plants its whole force against the enemy from whom she has taken it.’ With such an advantage, what conquests ought we not to achieve? Realizing our responsibility and acting up to it, instead of being the imbecile influence we are, we should go forth, ‘bright as the sun, fair as the moon, and terrible as an army with banners.’

This progress is necessary *to preserve from bigotry*. A stunted intelligence is generally a contracted one. It is indeed possible to run very high, and yet to be very narrow. Take a poplar for example. The difference in some is merely in height, not in breadth. But those who are higher are apt to imagine that they are broader than others also. Hence some of the most narrow and bigoted minds are ever boasting of their own great breadth and comprehensiveness; whereas a stripling New Zealander could scarcely find shelter beneath their shade. That soul, if we might be allowed such an expression, that soul is the tallest and broadest, whose entire Christian manhood has been brought most thoroughly under the influence of Christian culture.

Many seem to scorn improvement whose opportunities are the most favourable. Having abundance of wealth, and all its appurtenances, they think that these are a sufficient set-off to the most profound spiritual ignorance, idleness, and deformity. There is, however, something more to live for than the acquisition of wealth, and something which will make its possessor happier and nobler. Many, as farmers, are endeavouring to develop the resources of their farms, and to render them as productive as possible; many, as manufacturers, are endeavouring to perfect their machinery, and the whole apparatus of mechanical produce;—their ears and eyes are open, their thoughts are exercised, and their powers are exerted in the improvement of these: but there is a plot nearer home, which lies comparatively waste, which, if cultivated and improved to its utmost possible extent, would yield a return a thousand-fold larger in quantity, and richer in quality, than the choicest field on their farm; and there is nearer home a little gem of a machine, which, if thoroughly studied and understood, and set in motion, and kept going, would turn out fabrics more wonderful, more beneficial to mankind, and more profitable to themselves than all the most complicated, ponderous, and expensive machinery in the world; we mean the mind. Cultivate its powers, develop its resources, fill it, train it, exercise it,

and the harvest will be a golden one.

This progress is necessary to ministers as well as to others. It is necessary to their increasing, and even continued usefulness. Like the 'fire-fly in the southern clime, which shineth only when upon the wing, when once they rest they darken.' A person was once asked, Why do ministers, as they increase in age, decrease in interest and in moral power? It was replied,—They become stereotyped too soon. Constant progress is as essential to them as it is to the least informed of Christ's disciples. Let it be progress, however, in the right direction—in the direction we have indicated. Many imagine they are making progress when they are but following the tail of some comet. Be the satellite—the slave of no one. Dare to be yourselves. One good thing which Emerson has said is—'Accept your genius, and say what you think.' Robert Newton once said—'Dare to be natural.' The Bible is a good model in this respect. Mat-

thew did not imitate John, nor John Mark or Luke. Peter did not imitate Paul, nor James Peter. Jeremiah did not imitate Isaiah, nor Ezekiel either the one or the other. Each one maintained his individuality. 'They all spake as they were moved by the Holy Ghost, and their peculiarities are only as the flute and the trumpet, giving forth differing sounds, though filled with the same breath.'

As 'all emotions are worthless which do not grow into deeds; and the glass of manners is consulted to no purpose unless the defect which it exhibits be removed or weakened,' let us resolve before God that no difficulties shall prevent us from entering at once and earnestly upon the path of intellectual improvement, and continuing in it till life's latest hour. Thus acting, we shall shine more brightly as believers—be more steadfast and immovable amid the storms of life—and be a greater power for good in a wicked and an opposing world.

UNWITTING TESTIMONIES TO THE MODE OF BAPTISM.

In '*Notes and Queries*' for November 17, 1860, I find the following, 'Fireplaces in Church Towers.—Till the reign of Elizabeth, baptism was always given in this country by immersion, no matter however cold and chill might be the weather. The use of a fire before which to dry the wet child and dress it, became a positive want in a climate like ours, and the very best place wherein to supply it was the western tower. The spot upon which to set the baptismal font is for symbolical reasons at the entrance of the church, near the south-west door, hard by which stands a bell tower; from the font to this tower is but a step or two, and once within this tower's thick walls, and its doors shut, the child's cries, and *most children cry loudly* when baptized, were thus hindered from breaking in upon, or wounding the ears of the people at their devotions.' Here are two things which go to favour our practice. Immersion was always practised in this country till within three centuries back, (and its in-

roduction cannot be ascertained—being coeval with the right itself); and second, the crying of infants and the consequent disturbance of the congregation, and the mother's especial disturbance in appeasing her child, go far to show that no such a thing as infant baptism is likely to have emanated from the great Head of the church. Of course, if only *a drop or two* are used, as sometimes—perhaps often is the case, *to secure quietude*,—the objection to infant baptism is disposed of; but how pitiable is the shift to which our brethren are driven when they contend for the smallest possible portion of water being sufficient—a couple of drops or so, and then apply to it the unequivocal word *baptisma*! Ought not a man who knows anything of Greek, that copious and exact language, to be ashamed of such tinkering in philology—such a burlesque of a sacred ordinance. The objection, too, is precluded if baptism was meant to be a *private* ordinance.'

'The public baths of the Romans, in

some cases, became converted into baptistries: the piscina was the ordinary cold bath of the Roman villa. After the conversion of Constantine, distinct buildings of an octagonal shape were built in front of churches, as at Rome, Norcera, Piacenza, Torcello, Navara, and Ravenna, a plan

perpetuated by the Lombardo architects, but almost always, with this exception, were no longer built after the eleventh century, when parish churches were permitted to have fountains. — *Builder*, 'On Church Arrangement,' by Rev. M. E. C. Wallcott, M.A.

Notices of Books.

THE PRINCIPLES AND PRACTICES OF BAPTIST CHURCHES. By F. Wayland, D.D. Edited by J. H. Hinton, M.A. Post 8vo., cloth, lettered, pp. 306. London: Heaton and Son, 21, Warwick-lane, Paternoster-row, 1861, ('The Bunyan Library,' Vol. I.)

WE are glad to find that the enterprising projectors of 'The Bunyan Library,' Messrs. Heaton and Son, have met with such general encouragement. The first volume of the series is now before us; a neatly-lettered, well-printed book, and one that from its subject and its author has been wisely selected to usher in the 'Library' to be composed of new and standard works by eminent Baptist writers.

Mr. Hinton's introduction is helpful and characteristic. He faithfully tells us what we may not expect in the book, and what we may. The title does not fully express the contents: of the fifty-two chapters, twenty are on the important subject—how the vast needs of the Far West for a more numerous ministry may be most effectually met. The book is not systematic, and yet whatever is touched upon is touched upon in a lucid and judicious manner, in a Christian and catholic spirit. The only Baptists described in the book are the *Regular* Baptists, the largest of the nine American sections of the Baptist body, and nearly identical with the Particular Baptists of England, although Mr. Hinton thinks the Regular Baptists are less Calvinistic, after the Calvinism of Dr. Gill, and are now better represented by the Calvinism of Andrew Fuller. But as the extent of the atonement is mentioned in this work by Dr. Wayland, let us refer to his own words:

'In the Northern and Eastern States, it is generally held that the whole race became sinners in consequence of the sin of the first Adam; and that on the other hand, the way of salvation was open for the whole race by the obedience and death of the second Adam. Nevertheless, this renders the salvation of no one certain; for so steeped are men in sin, that they all, with one consent, begin to make excuse, and universally refuse the offer of pardon. God, then, in infinite mercy, has elected some to everlasting life, and, by the influence of the Holy Spirit, renders the word effectual to their salvation and sanctification. In his offer of mercy he is perfectly honest and sincere, for the feast has been provided, and it is spread for all. This does not, however, interfere with his gracious purpose to save by his sovereign mercy such as he may choose. There is here sovereignty but not partiality. There can be no partiality, for none have the semblance of a claim; and, if any one perishes, it is not from a want of a full and free provision, but from his own wilful perverseness.' How a mind of such logical clearness as Wayland's can believe in the contradictions stated in these words passes our comprehension.

On Regular Baptist ordinations and licensing preachers Mr. Hinton sharply animadverts. Dr. Wayland says: 'A single church does not ordain. It calls a council, generally representing the churches in the vicinity, who are present by their minister and such private brethren as they may select. At the time appointed, those delegates meet, and organize themselves by the choice of a moderator and clerk. The doings

of the church calling the council are read. The candidate gives a narrative of his conversion, views of the ministry, and of his call to the ministerial office, and presents a brief synopsis of the doctrines which he believes and purposes to preach. If these are satisfactory to his brethren, they resolve to proceed to his ordination. The various services are assigned to the several brethren composing the council. The candidate is set apart by prayer and laying on of hands. The minutes of the council are recorded in the church-book, and thus the service is completed.' Mr. Hinton contends that this ordination robs the church of its independence, and hands over a strictly church transaction to others; that the New Testament gives no warrant for such an ordination; and that 'the entire process would be much better abandoned.' Out of the conception of ordination as the act of persons already pastors, says Mr. Hinton, seems to have arisen the collateral conception of the pastorate as an office in itself, independently of any church to which it may relate. 'By ordination,' says Dr. Wayland, 'a licentiate is admitted *permanently* to the pastoral office, and it is generally understood that he is to make this the great work of his life.' The church to which any young man belongs *licenses* him to preach for twelve months, on ascertaining his desire to preach, and approving of his general fitness. This license may be renewed every year.

Reference is made to the points at issue between Baptists and other denominations, and Dr. Wayland says,—by our Principles and Practices we have opposed hereditary membership; we have maintained the universal priesthood of believers; the absolute right of private judgment in all matters of religion; the perfect sufficiency of the Scriptures; and that the church of Christ is distinct from every other association of men, and is wholly and absolutely independent of the civil power. 'In this last,' says Wayland 'is the peculiar glory of Baptists.' 'The Puritans sought liberty of conscience only for themselves. Every one knows the treatment received at their hands by Roger Williams. Several of our

brethren from Rhode Island were fined and whipped for preaching the gospel at Lynn. And this spirit has not been allayed until within the memory of men now living. I have myself conversed with men who, in two of the New England States, have suffered the loss of goods, and even imprisonment, because they would not pay taxes for the support of Congregationalism, or, as it was then called "the standing order." 'While Baptists, however, suffered persecution at the hands of almost all the dominant sects that emerged from the Reformation, *their garments have never been defiled by any violation of the rights of conscience.* What Roger Williams claimed for himself he has freely granted to others. He tells us: "I desire not that liberty to myself which I would not freely and impartially weigh out to all the consciences of the world besides."'

We cannot but rejoice with the good doctor that other sects in the Western World, as here in England, have approximated so nearly to the principles once exclusively held by the Baptists. A spiritual church, an infallible and sufficient rule of faith in the Scriptures, liberty of conscience—all these are now acknowledged by tens of thousands who still differ widely from Baptists in their method of administering one solemn ordinance of the church of Christ.

Baptists in America, says Wayland, have erred by imitating other sects in church music, church architecture, the alteration of the formula of baptism, and the posture in singing and prayer. 'Italian trills' have superseded good congregational tunes; the choir 'does' the singing, and the assembly listen; the same men amuse in the theatre on Saturday that make up the choir of the church on Sunday; the choir generally select such airs as can only be sung by themselves; and their inattention to the other parts of the service acts injuriously on others. We have always understood that American 'churches' were unsightly in appearance, but well and comfortably arranged within; but the doctor deploras that now-a-days a taste is spreading for better-looking sanctuaries, and even for Gothic structures; that he had recently

seen 'the windows of a Baptist meeting house emblazoned with a strange variety of mystical symbols, that must have puzzled the children by their grotesqueness, and sorely puzzled a plain man like himself, not deeply learned in the researches of the Ecclesiological Society;' and that we want 'a model of a Baptist meeting house which in future we may all adopt.' In all this we entirely dissent from the venerable professor. Trees are not all of one size and shape; God's works are full of beauty and variety; and why should men build even their dwelling-houses, to say nothing of their houses of prayer, in one square, barn-like, shape, wearisome to the eye, a constant offence against that love for the 'manifoldness' which the Inspired Bard recognized in the works of the Great Architect, and which those works do so much to foster?

Some Baptists in America adopt the Episcopalian formula of baptism to this extent, that they prefix the Christian name of the candidate, John, James, &c.; 'a ridiculous morsel of mimicry' deservedly rebuked. Mr Hinton in speaking of this matter suggests, that in place of our present plan at baptisms, the administrator should address the candidates as follows: 'The apostle teaches us that with the heart man believeth unto righteousness,

and with the mouth confession is made unto salvation. I ask you, therefore, whether you hereby profess repentance towards God, and faith in our Lord Jesus Christ. To this question the candidates simultaneously reply, 'I do;' and on their profession thus made, I would baptize them.

It seems strange to an Englishman to read the following: 'In the performance of the marriage ceremony, we have always avoided everything but simply religious services. Notwithstanding this, however, I have learnt that some of our brethren are introducing the ceremony of giving a ring in marriage.' Our simple-hearted doctor would perhaps be as much surprised to hear that among us a marriage would hardly be considered valid, if a ring were not used, although it is legally left to the option of the bride and bridegroom.

The latter part of the volume contains many fatherly counsels about preachers and preaching, and in the appendix is a sermon from the author's pen on 'the apostolic ministry.'

We thank the publishers for bringing this interesting book before the English public, and heartily commend it to every reader. We are fully persuaded that it will induce those who have not yet become subscribers to the 'Bunyan Library,' to send in their names forthwith.

Correspondence.

THE ASSOCIATION.

To the Editor of the General Baptist Magazine.

DEAR SIR,—Ministers and other representatives not previously provided with beds, are respectfully requested to write to the Rev E. Foster, No. 1, St. Martin's, Leicester, enclosing a stamped and directed envelope for reply, not later than the 15th instant. If this arrangement is adopted it will save much inconvenience and trouble, and gentlemen will know

before their arrival, at whose house they can be accommodated.

Breakfast and tea will be provided in the Dover-street school-rooms at a moderate charge, on Tuesday, Wednesday and Thursday, in the Association week. Arrangements respecting dinner will be announced during the sittings of the Association.

On behalf of the Committee,

F. GROOCCOCK, } Secretaries.
E. FOSTER, }

UNION OF THE BAPTIST BODIES AND THE 'STATES OF THE CHURCHES.'

To the Editor of the General Baptist Magazine.

DEAR SIR,—As the question respecting a closer relation between the two Baptist bodies is to be taken up at an early stage of the next Association, would you allow me to suggest that the churches in their annual States should express their opinion on the subject? Such expression of opinion, it seems to me, would materially assist the Association in coming to a conclusion on the question.

Yours truly,
W. CHAPMAN.

UNION OF THE BAPTIST BODIES.

To the Editor of the General Baptist Magazine.

DEAR SIR,—The union of the Evangelical Baptist Churches seems to me to imply, first, the obliteration of all distinctions arising out of the peculiar theological dogmas of any; and, second, association and combined action, regulated only by considerations of spiritual progress and efficiency. In accordance with previous suggestions, the primary question, I must maintain, is one of principle. On this broad basis our conclusions must rest. Hence, some of the 'generalities' of former letters appear to me to be pertinent. Not, however, to attempt a large subject with small abilities and little space, let me assume, for the moment, the desirability, at any rate, *per se*, of the union. What then, to all interested, is the practical aspect of the question? How is such union to be effected? I reply, by the adoption of a policy favourable to it, by the open profession of our aim, and by the cheerful proffer of our hand, whether it be at once accepted or not. This is the true position of Christian nobleness. Don't let us wait for 'direct official,' or any communication from

others. Let us take higher ground—dare to do right.

More particularly, then, what action for the attainment of this position is necessitated on our part, as General Baptists?

With regard to the question of doctrine, it must be recollected that, as a body, we have no authorized creed. On the origination of the New Connexion, in 1770, subscription to six articles of religion was required as a condition of union. But after a lapse of five years, this ceased to be insisted on, as we find the Association held at Hinckley, in 1775, resolving that 'subscription to a creed was not needful.* Not that it can be supposed for a moment that the founders of our Connexion had abated one jot of their opposition to deadly error, but doubtless they found, that whereas the six articles were intended as a barrier to Arians and Socinians, they really proved a stumbling block, in minor points of expression, to truly pious and orthodox brethren. In theory, then, we are neither Calvinistic nor Arminian; practically we are, doubtless as a whole, anti-Calvinistic, but are we not anti-Arminian too? Moreover, we are all, or may be, independent thinkers and outspoken talkers, and many of our beliefs, probably, on these subjects are very (apparently) opposite. Let us be thankful, then, that as a denomination, we do not interpose to Christian union the barrier of subscription to a creed.

We have, however, assumed, and maintain, the distinctive appellation of 'General.' This let us give up, as far as possible, at once and for ever. I am glad to see that the respected writer of the letter in your last subscribes to this, though I should wish it not only for the cogent reasons he assigns, but also, and chiefly, as removing a notorious badge of disunion.

Let the Hymn Book and Magazine, intrusted to a proprietary, stand upon their own merits. By no means let the Magazine be incorporated with any other, until it be fairly ascertained that its present constituency will not support it. A new name may easily be found. The 'Baptist Repository' would be an old friend restored.

* Wood's History, page 179.

Let the College, also, as suggested, remain where it is, and as it is, a necessity to the midland churches.

The Foreign Mission is not so easily disposed of. I suggest that it remain as it is, distinct. Probably it might be necessary to reconstitute it, as to management, on some such basis as those of the Baptist and London Missionary Societies. The title 'Orissa Baptist Mission' would, I think, be a good one, nor need the name be an obstacle to its extension, since Orissa has been its cradle, and will probably always be its centre. I would suggest, however, that a certain correspondence and connection with the other Baptist Missionary Society would be desirable, and should be proffered. Why might not the reports appear together, and both branches be represented in unison at the annual meeting, as well as, in certain contingencies, concerted operations be undertaken abroad?

Now as to the quarterly and annual meetings. The churches are free to meet when they will, and where they will, for mutual benefit and help, as we all know. 'Re-arrangement' would doubtless necessitate some self-denial and some temporary inconvenience. Deliberation is necessary, and I trust will be given. Anyhow, let us, as churches, individually and collectively, freely and without any affectation of superiority or inferiority, seek association with all baptized believers, and throw the responsibility of schism on such as refuse to unite in all offices of Christian reciprocity and regard. I would suggest that the realization of Mr. Underwood's eloquent and feeling description of our Annual Association be sought for in the Baptist Union, which, if it is not, should be made a worthy and sufficient representation of the whole body, as far as we can make it so; nor do I see that its sessions need always be held in London.

Highly as I esteem the advantages that would accrue from the 'union,' I must forbear to descant on them. If, however, any single suggestion I have made be of service to the end contemplated, I shall be satisfied, and must now leave the question to those who will have to discuss it at our Annual

Association. Permit me to subscribe myself,
Yours truly, B.

THE MASTER OF THE WATCH TO UNION JACK.

To the Editor of the General Baptist Magazine.

DEAR SIR,—It appears from the communication of your correspondent, Union Jack, that it is a gala day with him. Proud of his position he flaunts in the breeze and calls upon all hands to spin a yarn on the subject of union. Now I have sailed in our old denominational ship for nearly forty years and beg leave to hoist our own connexional banner and have a little talk with Union Jack. I can assure him I should be exceedingly sorry to see at the next Association the good old ship built of heart of oak, taken into dock and condemned to be broken up as not being sea-worthy. Ever since she was launched she has had as good and brave a crew as ever walked the deck of a vessel, men who have fought under her glorious flag with undaunted courage and success. When we recollect that her crew has been composed of such men and governed by our Taylors, Jarroms, Freestons, Smiths, Deacons, Pollards, Pikes, Stevensons, Goadbys, and others equally as brave though not named, I cannot so easily make up my mind to vote for the good old ship to be dismantled and her officers paid off or retire on half-pay. Union Jack may love union, and so did the devoted and eloquent men above named, and so does the present crew that man the ship. But am I to understand Union Jack, that those persons above named were not friendly to union because they did not sail in the Particular Baptist ship and form a part of her crew? I think their and our conduct prove that on all occasions we have shown a fraternal spirit to the officers and crew of the Particular Baptist ship. Have we not, Mr. Editor, continually sought to them for some of their chief officers to preach on almost all public occasions, such as opening and re-opening our chapels, for our anniversary and Sabbath schools, &c.

We have done so to the often setting aside our own eloquent and gifted brethren, and proclaiming to the world that we had scarcely an officer on board of sufficient skill and eloquence to assist even in launching a fishing-smack.

But shall we not commit a great error in withdrawing from the ocean our own choice built and gallant ship? Shall we not give the common foe a cause for triumph? And shall we do more good on board another vessel, which has already a good crew and excellent officers, than we shall by continuing in our own vessel? I think not. In our present position we can co-operate with our brethren on all great public occasions, and by our conduct provoke them to love and good works. This power, however, to stimulate to noble deeds, will be in a great measure inefficient if we unite and form one crew.

But what does Union Jack mean by union? Will he have the kindness to define what he means? It strikes me, Mr. Editor, that for all useful and valuable purposes we are already sufficiently united.

Distinct as the billows, yet one as the sea.

We can sit down with our brethren, and they with us, at the table of our common Lord, and celebrate with them the sufferings of Gethsemane, and the agonies of the cross, and rejoice with them in the resurrection and triumphant ascension of our Divine Redeemer. We can, and do, exchange pulpits with our ministerial brethren, and preach the glorious gospel to each other's congregations. And we are frequently dismissing members to the fellowship of each other's churches. Then what is to be gained by striking our denominational flag, and sailing in another ship, under Union Jack, commanded by other officers? But are there not thousands of our friends who could not conscientiously subscribe to the articles by which her crew is governed? Many could not sail under her unfurled banner with its *five stripes* (points) flaunting in the breeze—*Predestination—Election—Reprobation—Effectual Calling—and Final Per-*

severance Upon these we must agree to disagree, and I think continue to serve the cause of the Captain of our salvation in the most efficient way we can.

Nosir, till the *five points* are scattered by the winds of heaven to the uninhabited parts of the earth, we must continue to sail in our good old ship, under its glorious flag, bearing its heavenly motto, 'Jesus Christ, by the grace of God, tasted death for every man.' And with our colours flying, and our zealous crew, we will continue to navigate the globe, till the whole earth is filled with the glory of God.

It appears to me that we cannot take such a step as that contemplated by Union Jack. The deeds of our forefathers forbid. They built the greater part of our chapels, and left them to the General Baptist Connexion. Shall we, then, the children and descendants of our sainted fathers, alienate the property which they have left us in trust? Can we do so legally?

To me, as well as to Union Jack, it is interesting to see the liberality of sentiment and of conduct cherished by different denominations of Christians; but I have sometimes feared that this liberality is often expressed at the expense of a conscientious attachment to what I believe to be the doctrines of the cross. It must be confessed that man is prone to extremes, seldom considering how nearly they are united, and in endeavouring to please God by avoiding a bigoted party spirit, offends him in the sacrifice he makes to express his liberality. No one will deny that our love to Christ and his authority must be supreme, but to express our love to other Christians as some people would demand, involves a neglect of his authority, and would consequently incur his displeasure. Union Jack cannot be ignorant that attempts have been made to blend Christians into one body by enforcing universally the same discipline, government, and ceremonies of worship. This was mistaking uniformity for union.

May a spirit of love and holy rivalry animate each denomination; and while we regret that some of the crew of both vessels may be defective in discipline, and others negligent in duty,

yet may they both push on their conquests, extend their victories, till a prostrate world shall bow to Him who is Lord of all.

Yours truly,
THE MASTER OF THE WATCH.

SUPPORT OF OUR DENOMINATIONAL INSTITUTIONS.

To the Editor of the General Baptist Magazine.

MY DEAR SIR,—Many of your readers will remember that at the last Association, a committee was appointed to consider the subject of the churches' support of our denominational institutions, and to bring up a recommendation to the next Association. This committee met some months ago, and the following is the result of its deliberations. In accordance with the wish of the committee, I communicate their recommendations now, in order that at the forthcoming Association the brethren may be better prepared for intelligent discussion of them.

(REPORT OF COMMITTEE.)

'Accepting the decision of the Wisbech Association that it is the duty of every church to support the three recognized Institutions of the Connexion, viz., the Foreign Mission, the Home Mission, and the College, this committee recommends the following practical measures:—

1. That there be added to the statistics in the Minutes a tabular statement of the sum contributed by each church to the support of each institution.

2. That the resolution of the Wisbech Association, viz., 'that the Association regards it as the duty of all the churches in the body to support the three recognized Institutions of the Connexion,' be printed in the Minutes year by year, as a permanent heading to the statistics.

3. That the ministers and representatives of those churches which do not make an annual collection or contribution on behalf of these institutions, shall have no power to vote in

the disposition of the funds of such institutions respectively, nor in anywise exercise control over their affairs.

4. That it be considered part of the duty of the secretary of each institution to write from time to time to the churches, with a view to collections and contributions, as well as to obtain the services of an agent or local correspondent in each church; and that for this service the secretaries of the College and Home Mission receive from their respective funds, in addition to expenses necessarily incurred, 2½ per cent. on the amount of subscriptions and collections.'

In explanation of so much of the last recommendation as relates to the 'Home Mission,' I may add, that it was agreed to on the supposition that we might not improbably ere long again have a united Home Mission instead of districts, as at present.

I am happy to say that the members of the committee were unanimous in the above recommendations. Is it too much to hope that our friends at the Association will be unanimous in adopting them?

Believe me, dear Sir,

Yours faithfully,

W. R. STEVENSON.

Nottingham, May 10th, 1861.

ROTARY DEACONS.

To the Editor of the General Baptist Magazine.

DEAR SIR,—In our church it recently became necessary to appoint additional deacons. This is always a momentous concern. It is sometimes difficult, with the Epistle to Timothy in one's eye, to find persons at all fit to be called by that serious name. Not unfrequently the election is attended with sad manifestations of human depravity, and Christian (or unchristian) imperfection. The appointment is always followed by grave results; and many a time by disastrous consequences.

While the approaching event was being revolved in my mind, two little facts came, mercifully and providentially, to my knowledge. One was, that in some of the congregational churches

in America, the deacon's office is 'ROTARY,' (see Beecher's *Life Thoughts*, page 260.) The other was, that the minister of a neighbouring independent church told me, that his people elected or re-elected all their deacons fresh every three years. The light thus cast on the subject was, to me, equally new, opportune, and relieving; and, as it seems to me both true and serviceable, I venture, through your kindness, to present it to others.

I think it, dear Sir, impossible, to over-estimate the importance of the diaconal office, or the value of such as 'use it well.' They are the bones and sinew, the hands, the head, the very face of the church. They are, as the word signifies, the 'work-doers' of the church. Worthy deacons are model men, sample Christians, proofs of what the gospel of Christ can do to assimilate men to God. When the minister is telling of the beauty and glory of the Christian character, his hearers ought to be thinking of the deacons, and saying in their hearts—'All that the preacher is saying is quite true.' And not only the minister, but every member of the church, rich and poor, old and young, ought to be able to look up to them, as their exemplars, their advisers, and their comforters.

Their influence ought to be ubiquitous in and around the church; and, dear Sir, it *will* be so, whether for good or for evil. As are the deacons, so almost inevitably will the church be. If those be self-willed, self-satisfied, contented with an unlaborious respectability; formal as well as regular in duty, cold as well as respectful in manner, so will the rest be. The church will not get on if the deacons be of the stand-still family. One man who will not move on may stop a crowd. The very meetings will have little interest if the deacons feel no interest. Feeling is, to a great extent, contagious; and woe to the church if the deacons be not men of feeling. The operations of the church will be languid, if the deacons do not infuse life into them; and, of course, if the deacons, do not derive that life from above, it is not worth having.

To an office of such vital and awful importance, it seems unreasonable and

almost monstrous to appoint any person for the term of his natural life; and yet, if this is not done in so many words, it is so generally in point of fact. There exists in most of our congregationally governed churches no appliance, no readily available means for the removal of an unworthy or inefficient, a high-minded or low-minded deacon. You can get rid of a useless minister pretty easily, but how can you free yourselves from a disaffected, cold, formal, respectable, effete, or 'cantankerous' deacon? On our usual system not even old age, remote residence, hypochondriasis, lameness, deafness, or other infirmity of body, mind, or temper, relieves the church from the incubus; and the work which should be done by every church is either done without the guidance of the proper officers, or it is not done at all.

The very consciousness also that he is *in for life*, has a tendency, (such, alas, is human nature,) to embue a man with a sense of self-importance and independency unbefitting his relation to Christ, the church, or the world. Let him only avoid everything scandalous; let him be generally there to handle the collections, and carry about the bread and wine at the supper; let him be now and then at a prayer meeting, and for the most part at the monthly church meeting; and though even his first love (however cool that was) is now chilled; though all the more spiritual duties of a deacon or a church member are neglected, and he does nothing to promote the blessedness, the purity, or the philanthropy of the church; there he sits, a deacon, and who shall put him down?—an obstruction, but who shall remove him out of the way?

Nay, I have heard of cases in which a deacon, especially if he be made or left sole deacon, contrives even in congregational churches to render himself despotic. He has the deeds; he has the keys; he has the purse; he has the very church book; at the meetings he has the 'say,' and if opposed, he has the temper; and the poor minister, miserably dependent, gets through as oilily as he can; and the dumb church acquiesces, faintly hoping for happier days.

In many social and civil institutions, and in most of the religious societies of the day, these evils are guarded against by the periodical and even annual election of officers. In Bible, Tract, and Missionary Societies; in hospitals, and other charitable foundations, purity and efficiency are secured in proportion to the frequency of official appointments. Members of Burial Boards, Guardians of the poor, and Town Councillors, are chosen every year; and there is a new Parliament every few years. We all perceive what ruin and enslavement would ensue were all those officers appointed for life.

The same advantages, and more would be secured by a periodical election of *deacons*.

It would be a valuable means of preserving liberty in the church. The church is the fountain of freedom for the world. But if the church itself be enthralled, as it often has been, whether by alliance with the state and the court, or by subjection to a minister, a deacon, or any other person or persons, the poor world will be in the dungeon.

'Stand fast, therefore, in the liberty with which Christ has made you free,' and contend for the periodical fresh election of your deacons.

Though this frequency would in no degree diminish the solemnity of the appointment, it would free it from the *fearfulness* of an investiture for life.

The prospect of a re-election would operate favourably on the diligence and devotion of the deacons to the work of their office.

While the church is thus reminded from time to time of what *deacons* ought to be, the members can hardly fail to think of what they ought to be *themselves*; and 'to examine themselves whether they really be in the faith,' and stir themselves up to fresh diligence in the service of Christ. All this, together with special prayer for well qualified deacons, and gratitude for them as precious gifts from the Head of the church, would render these periodical elections and ordinations eminent means of grace to the body of Christ.

Another concomitant advantage would be, the actual *multiplication* in the church of persons competent for

this and other important offices; persons, by the now prevailing custom, kept quite out of view, because they are not in demand to fill the places, now perhaps *choked* with some self-satisfied drone, or dignified Diotrophes. All such as had worthily obtained this distinction, even when no longer in office, would still retain their excellent qualities, and still diffuse their gracious influence. What an accession would this be to the beneficent power of the church in doing good to the needy world!

The plan I propose, or rather adopt, has this further recommendation, that it affords an easy opportunity without any painful explanations, to any one who is tired of the office of quietly laying it down; as well as to the church, without any painful censure or division of sentiment, of putting into this very important service men more fitted, in their opinion, to discharge the trust.

I may add, that in this paper it is supposed that the election is by *ballot*, without nomination, each member writing the names of those he or she may think most suitable for the office.

Also, that in *our* church we have *deaconesses*, not indeed so called, but under the name of 'Sisters' Committee,' and they are elected annually.

I am, dear Mr. Editor, yours and the churches' faithful friend and servant,
M. D.

A VOICE FROM A POOR CHURCH.

To the Editor of the General Baptist Magazine.

DEAR SIR,—Will you allow a small space in your pages for a few remarks in favour of one church, amongst others, that is supposed to be doing *nothing* for our denominational institutions? The church of which I am a member, is not doing anything towards the support of the College, or the Home Mission, still, 'she hath done what she could.' We are a poor people, very poor; but we have a good chapel, free from debt. A short time since we added a piece of land to our burying ground, which was very much needed, but to raise the money to pay for it we

find difficult. 'The silver and gold are the Lord's,' and I trust it will be forthcoming. We have a large Sabbath-school, and both teachers and scholars take an interest in the Foreign Mission. It is very hard to be so *censured* when we are doing what we can. I think a little *sympathy* for the poor churches would produce a great deal more love and zeal for the Saviour's cause; and I hope, when the subject is discussed at the approaching Association, there will be some with kind loving hearts that will speak on our behalf, and not seek to exclude us from the interests of the denomination.

Yours sincerely,
C. K. W.

TRINE IMMERSION IN THE CHURCH OF ENGLAND.

*To the Editor of the General Baptist
Magazine.*

DEAR SIR,—On the 26th of last month, I was with a clergyman, looking over his church, its antiquities and its beauties. Coming to the capacious old font, I said, 'Here is room enough to dip a child over head.' 'Indeed,' said he, 'it is only a few weeks since I did, at the request of one of my parishioners, dip his little boy three times under the water in this font,—first in the name of the Father, then in the name of the Son, and then in the name of the Holy

Ghost.' On my expressing my surprise he added, 'Nay you know, our church orders dipping, and only allows sprinkling. Only a short time ago, I had prepared everything to dip a grown up woman; but she went from her purpose, and thought that *pouring* would do. So I *poured* some water on her.'

If you think, with me, dear Mr. Editor, you will preserve the record of this fact, and of this testimony.

I am, always yours,

M. B.

FLEET SUNDAY-SCHOOL JUBILEE.

*To the Editor of the General Baptist
Magazine.*

DEAR MR. EDITOR,—Permit me, through the medium of your pages, to inform your readers that the Lord's-day school connected with the General Baptist chapel, Fleet, having now been formed fifty years, it is intended to celebrate the event on July 10th, by holding special jubilee services, and to invite all who have been in the school since its formation, either to attend or write to the teachers, if possible. Letters will be thankfully received and add peculiar interest to the day's proceedings.

Letters should be forwarded to E. R. Kemp, Post Office, Fleet, *via* Wisbech.

Yours truly,

E. R. KEMP.

Obituary.

MRS. JANE FLAVEL for many years a useful and consistent member of the Baptist Church, Market Harborough, fell asleep in Jesus, January 29th, aged 71 years.

During her long connection with the church of Christ, her outward manifestation of the inner and spiritual life evinced her sincerity as a follower of the Redeemer, and her constant submission to the will of God in numerous and protracted afflictions testified to the power of divine grace to sustain

her mind and comfort her soul. She was a humble, unostentatious, and devout Christian.

Her regard for the house of God, and her appreciation of the means of grace were visibly displayed in the regularity of her attendance, not only on the Lord's-day but on the week-evenings also. She possessed a mild, gentle, and truly generous spirit, which was evinced in her sympathy with all those who love the Lord Jesus in sincerity.

We feel that as a church we have

suffered great loss in her removal from us. But in submission to the will of God, we desire to check the least rising murmur; knowing that our present loss is her eternal gain.

In her last affliction she was remarkably patient and perfectly resigned to the will of God. With much apparent satisfaction of mind she exclaimed, a short time before her death. 'The great work is now done. For me to live is Christ, and to die is gain.'

Our esteemed brother Stubbins called to see her on the morning of the day she died, and she remarked as soon as she saw him, 'I shall not be here long.' When he replied in his emphatic manner. 'Well—the shorter your life in this world, the longer in eternity.' She

only lingered a few more short hours—and so sweetly and calmly did her happy spirit pass away, that one would have almost conceived she had fallen into a gentle slumber. As we looked upon those features, which seemed still lovely, even in death, we could not help exclaiming—'Let me die the death of the righteous, and let my last end be like his.'

Her death was improved the following Sabbath by the pastor of the church with which she was connected, to a very attentive and subdued congregation, from the words in 2 Kings ii. 12. 'My Father, my Father, the chariot of Israel and the horsemen thereof.'

D. G.

Intelligence.

CONFERENCES.

THE YORKSHIRE CONFERENCE assembled at Vale Chapel, on Easter Tuesday, April 3rd, 1861.

The morning service was opened by Rev. B. Wood, and Rev. W. Gray preached from 1 Cor. iv. 20. 'The kingdom of God is not in word but in power.'

At two o'clock in the afternoon the Conference assembled for business. Rev. T. R. Stevenson engaged in prayer, and the Rev. T. Horsfield presided.

Thirty-eight were reported as baptized, and five candidates remain.

The second church, Bradford, and the church at Clayton reported that they had held special services which had resulted in an increased number of enquirers, and in blessing to the churches themselves.

The church at Rochdale has paid off £20 of debt, and invited Mr. Matthew Fox, (city Missionary of Manchester), to become their minister, and he entered upon his labours the last Lord's-day in April.

The church at Todmorden has invited Mr. Josiah Finn, of Leicester, to take the oversight of them, and he entered upon the pastorate the first Sabbath in May.

The following resolutions were adopted:—

1. That the case from the Bradford, second church, asking for Home Mission help be referred to the next Conference.

2. That the next Conference be held at Burnley, on Whit-Tuesday, and as the Burnley-lane chapel is expected to be opened on that day, that we dispense with the Conference sermon, and meet for business in the morning, at half-past ten o'clock.

3. That we recommend the Bunyan Library to the attention of our churches and the Sabbath-school Libraries.

The last half hour of Conference was spent in prayer.

T. HORSFIELD, Sec.

THE WARWICKSHIRE CONFERENCE was held at Netherton, on Monday, May 13th, 1861. The Rev. W. Chapman preached in the morning. Mr. Marshall presided at the business meeting in the afternoon. Twenty-three were reported as baptized since the last Conference, of which seventeen were baptized at Walsall. Thirteen candidates for baptism were also reported. There was no business of importance before the Conference. It

was proposed that we meet only twice a year instead of three times, the attendance in January being usually very small. Decision in the matter was deferred until the next Conference.

The Secretary, having recently returned from a visit to America, was requested to give some account of his travels, and of the Free-will Baptists in the United States. The thanks of the Conference were voted him after his address. The next Conference is to be at Nuneaton on the second Monday in September; the Rev. Mr. Lees, of Walsall, to preach in the morning.

THOMAS GOADBY, *Sec.*

BAPTISMS.

NOTTINGHAM, *Broad-street*.—On the first Sabbath in February this year, we received six friends by baptism, two of them were the daughters of our highly respected deacon, Mr. R. Pole, and two others from our station at Daybrook. On the first Sabbath in April, we added nine by baptism. Seven of these are youths in the Sabbath-school, and we trust ere long there will be several of their companions follow their example. Our congregations are improving, especially on Sunday evenings, and altogether we have reason to 'thank God and take courage.' T. H.

LOUTH, *North-gate*.—The ordinance of baptism was administered to two persons on Sunday, March 3rd, and to three others on Thursday, April 25th. The text on the former occasion was the narrative of the eunuch's baptism; and on the latter, the words, 'Whatsoever he saith unto thee, do it.'

ROCHDALE.—On Lord's-day, April 29th, two friends were baptized, after an excellent sermon on the subject, by our minister, Mr. M. W. Fox, who commenced his stated labours amongst us on that day. J. N.

MACCLESFIELD.—On the 29th of April, one person was baptized by our pastor. May the 5th, eight others put on Christ. In the evening they were received into the church with two others. The congregations were good, and the services impressive.

LEAKE.—On Sunday, May 5th, 1861, eight young men were baptized, all of

whom are accustomed to pray at our social prayer meetings. We had a numerous attendance at the Lord's table, and a good day.

CASTLE DONINGTON.—On Sunday, May 5th, after a sermon by our minister, he baptized five persons.

J. B.

RIPLEY, *Derbyshire*.—On the first Sabbath in May, six persons were baptized, three of these are young men out of the adult class. We expect more shortly.

R. A.

BROUGHTON.—On Sunday, May 5th, 1861, we baptized one believer. Congregation good and attentive.

ANNIVERSARIES.

ALFORD.—The third anniversary of our Sabbath-school was celebrated on Sunday and Monday, April 28th and 29th. As our place of worship was considered far too small, the whole of the services took place in the Corn Exchange, which was engaged for the occasion. On the former day, two sermons were delivered by the Rev. John Clifford, B.A., of London, to large congregations. On Monday, the children were regaled with tea and plumcake; after which, the teachers and friends, numbering upwards of 200 sat down to tea. In the evening, a public meeting was held, when several hymns which had been selected for the occasion were sung by the children, and addresses delivered by Rev. J. C. Smith, pastor; J. Clifford, B.A.; W. Wilson, Wesleyan; and W. Orton, of Louth. The whole proceeds of the anniversary amount to £22 12s. 11d., being an increase of £3 over last year.

J. K.

PETERBOROUGH.—Anniversary services in connexion with the General Baptist Chapel, West-gate, were held on Lord's-day, April 28th, when Dr. Burns, of London, preached two sermons to good congregations. On the following day, a tea meeting was held in the Assembly-room; about 220 sat down to tea. At seven o'clock, a public meeting was held; the Rev. T. Barrass presided, Rev. J. S. Rendell offered prayer, and addresses were delivered by Revs. Dr. Burns, T. T. Wilson, J. B. Pike, A. Murray, S. S. Alsop, T. Watts, and J. Ashworth. The Rev. J.

B. Blanch concluded with prayer. The attendance was very large, and it was pleasing to see the different bodies of Christians in the city and neighbourhood represented both in the congregation and on the platform. By weekly contributions, subscriptions, collections, and tea meeting, a sufficient amount was raised to pay off the whole of the chapel debt of £132 10s. 0d. We desire to express our gratitude to God for his goodness to us; and to Christian friends for their sympathy with us in this effort. T. B.

NEW LENTON. — On Lord's-day, May 12, Thomas Cooper preached for our Sabbath-school. Collections £25.

RECOGNITION SERVICE.

SMARDEN.—Services of a highly interesting character were held in Zion Chapel, on Monday, April 29th, on the occasion of the public recognition of the Rev. J. H. Wood as pastor of the church belonging to the New Connexion of General Baptists. Mr. S. J. Banks (P.B.), of Canterbury, read a suitable portion of Scripture and prayed. Mr. T. Rofe, one of the deacons, stated the circumstances which led to the invitation to the pastorate, after which Mr. Wood briefly narrated his spiritual and ministerial history, and gave a summary of doctrinal views. The Rev. B. Freeman, of Sutton, then offered the recognition prayer. The Rev. E. Bally, of Staplehurst, followed with an address on the question 'What have the church a right to expect of the pastor?' Rev. J. Moss concluded the afternoon service with prayer. Public tea was provided, which gave very general satisfaction to the numerous company who sat down to the social enjoyment. In the evening, the first address was given by Mr. W. Jull, of Staplehurst, whose kind services, as pulpit supply, have been so efficiently rendered, and gratefully appreciated by the church, since the resignation of its respected pastor, the Rev. T. Rofe. Mr. Jull's address was in reply to the question, 'What has the pastor a right to expect from the church?' Dr. Burns had been requested to deliver the first address, but was, unhappily for us, engaged at Peterborough on that day. It was very much regretted that the

isolated position of the church rendered it impracticable to secure the services of ministers of our own body. The next subject was, 'What have the members a right to expect of each other?' This was replied to by the Rev. B. Freeman. The Rev. J. Moss, of Tenterden, concluded the series of subjects by discussing the question, 'What is the right relation of the church to the Sabbath school?' The addresses were all characterized by propriety and point, being scriptural in sentiment and manly in tone. The attendance was large, and the services throughout were felt to be fraught with pleasure and profit.

WEEKLY OFFERING.

BROAD-STREET, NOTTINGHAM. — *An account of the introduction of the Weekly Offering.*—At our annual church meeting on the 15th of January last, it was found that our expenditure had exceeded the year's income. This had been the case on several previous occasions, and had necessitated extra subscriptions. Our treasurer said, 'I am inclined to propose that we try the weekly offering,' another friend instantly arose and said, *that* is the very thing which I came this night to propose; Mr. Earp's letters and statements have convinced me that it is the best mode of meeting the financial claims upon the church. These brethren had not consulted on the matter, and the proposal was altogether a surprise to the church. The meeting resolved to take up the question forthwith, and after an interesting discussion, we resolved to invite the Rev. John Ross, of London, (the propounder of the system) to visit us and to explain the best way to proceed. He accordingly came; preached to us on the last Sabbath in January, and on the Monday evening gave us a lecture, in which he set forth his views at greater length and answered objections, &c. The result of his visit was highly satisfactory, and led to a far greater unanimity of feeling than we should otherwise have secured. The next step was, to call a meeting of the church and seat holders, in order to ascertain the mind of the friends. At this meeting it was soon evident that Mr. Ross had made many converts to the system

of *'weekly storing.'* Various suggestions in a very friendly spirit were made, and the meeting ultimately passed the following resolutions. (1) That we pledge ourselves to commence and carry on through the year the system of laying aside out of our income a certain portion, as God hath prospered us. (2) That we abolish quarterly collections and subscriptions. That all the sittings shall be free, and that we adopt the *'weekly offering,'* by means of the *registered envelope* for the support of the cause. (3) That all persons now occupying sittings be confirmed in the possession of the same. (4) That those of our friends who do not approve of these alterations, pay their pew rents and subscriptions as hitherto, and they be requested to put into the weekly offering boxes once a quarter, any sum they may think fit in lieu of the quarterly collection. Thus it will be seen no one is *forced* into the new system, and no one is deprived of his accustomed seat in the chapel. We commenced operations on the second Sabbath in March, and the result hitherto is highly satisfactory. Our poor members find it very convenient, and our more wealthy friends are thereby more frequently reminded how much they owe to their Lord. If the payments keep up, our yearly income will be increasing nearly £100 per annum, and we think there will be no diminution because we are pledged to *weekly storing.* The money is now *brought* to God's house in a willing and cheerful spirit. Last Sunday we had our school sermons. We had the largest collection known for twenty years, and our weekly offering only fell short eight shillings.

The following circular was sent to every member and seat-holder:—

*'Baptist Chapel, Broad-street,
May 3rd, 1861.*

DEAR FRIEND,—You are doubtless aware that our church has decided to adopt the mode of contribution to religious purposes, commonly called *'the weekly offering.'* It is not intended to give up collections for the Sunday School, for the Foreign Mission, the College, and similar public objects; but to substitute the weekly offering for pew-rents, quarterly-collections, and

other means by which funds have hitherto been raised for the maintenance of worship in connexion with our own chapel. The purpose of the present circular is, to give practical directions for the carrying out of the plan.

Boxes for the reception of offerings, will be placed at the several entrances of the chapel. Along with this circular you will receive thirteen envelopes, numbered, one for each week in the quarter. On the first day of the week you are requested to place in one of these envelopes your contribution for the support of the cause of God amongst us, and to drop it into one of the boxes as you enter the chapel, at either the morning or evening service.

Once a quarter, a meeting of the church and congregation will be held, at which the sum contributed during the quarter by each, will be announced. No person's *name* will be mentioned, but the numbers of the envelopes will be stated; and as you will know your own number you will be able to ascertain whether the amount given by you has been duly received and entered.

The adoption of this plan is not imperative upon any. If you disapprove of it, you are at perfect liberty to continue contributing in the mode you have been accustomed to,—paying your pew-rent and subscription (if any) to the same persons as have hitherto received them, and putting into one of the boxes from time to time, such an equivalent for the sum usually contributed at quarterly collections as good feeling may dictate.

If you retain the envelopes now forwarded, it will be presumed that you have decided to adopt the envelope plan; if however, you decline to adopt it, be so kind as to return them to one of the deacons.

If you are a parent, and anxious to train up your children in the habit of contributing to the cause of God, the deacons will be happy to forward to you the requisite envelopes on application.

The advantages attendant on the weekly-offering system are chiefly two. In the first place, the duty and privilege of honouring the Lord with our substance, and thus co-operating with Him in the extension of His kingdom are by this means brought every week

before us. And secondly, giving is thus made much more easy to the comparatively poor. Many will give a penny or two-pence a week easily and gladly, who would find it hard to spare one or two shillings at once. On these grounds it is hoped that although your first feelings may be against the adoption of the system, you will not reject it without serious thought.

In any case, let not the duty of 'laying by in store,' as God has prospered you, be forgotten; and whatever mode of giving you may select, strive to do everything 'as unto the Lord,' and remembering that God loveth 'a cheerful giver.'

It should perhaps be added that if you resolve to employ the envelopes, you will retain a right to your sitting just as though you paid a stipulated seat-rent. So also, if any friend wish for a sitting he may have one appropriated to him on application to the appointed seat-letters. With the envelopes, however, the amount contributed will be left entirely to your own sense of what Christian duty requires.

If any further information be needed the deacons will be glad to impart it.

Believe me, dear friend, yours on behalf of the church in Broad-street,

WM. R. STEVENSON, *Pastor.*

P.S. I would advise any large churches who may be thinking about this matter to invite Mr. Ross, of Hackney, to visit them. The expense will be trifling compared with the benefit derived. T. HILL.

MISCELLANEOUS.

SHEFFIELD, Cemetery-road Chapel Bazaar.—The bazaar in aid of the fund for liquidating the debt on the Baptist Chapel, Cemetery-road, was opened in the Vestry Hall, on Tuesday, April 3rd, and continued on the two following days. The debt amounts to £1500, towards which £500 has been raised by subscriptions and donations in money. The bazaar was undertaken with the object of raising an additional £500, so as to reduce the debt to the very moderate sum of £500. We are glad to say that although the bazaar has not as yet fully attained the object for which it was undertaken, it has been attended with a success exceeding what

in the present depressed state of trade its promoters had anticipated. The success was not undeserved, the display of goods being not only very varied and extensive, but also unusually rich and attractive for a congregational bazaar. The goods were arranged on seven stalls extending round the room, an eighth stall laden chiefly with silver plated goods, and other articles of Sheffield manufacture, occupying the centre. The ladies' stalls comprised every imaginable article, from silk counterpanes to baby's frocks of a useful character; and from splendid curtains of Nottingham lace, and the richest of Ottoman covers, through innumerable gradations, to the prettiest of chimney mats and necklaces in the ornamental class. The style of workmanship of the more useful articles was pronounced of the very best, and the fancy goods comprised numerous articles of exquisite taste. Immense must have been the toil of delicate fingers in producing so much that was useful and beautiful. Five of the side stalls and the centre stall were provided by the ladies of the congregation, with the assistance of their friends. Of the remaining two, the promoters are indebted to the kindness of the ladies of the Townhead-street congregation for one, and to their Nottingham friends for the other. The ladies who presided at the different stalls were, Mrs. Hiller and Mrs. Rodgers; Mrs. George Hiller and Miss Hemingway; Mrs. John Sissons, Mrs. G. Ward, and Mrs. Barratt; Mrs. South and Mrs. Crow; Mrs. Carr and Mrs. Peat; at the Nottingham stall, Misses Mallet, Bayley, and Baker; and at the Townhead stall, Miss Hides and Miss C. Larom. Messrs. Hall and Ward were in attendance at the centre stall, which contained many articles of the chastest design and workmanship. The refreshment stall, which was laden with delicacies, occupied one of the side rooms, Mrs. Sedgreave, Mrs. Roome, Miss Davies, and Miss Ward presiding. Master and Miss Sewell, of Rotherham, played selections of music at intervals during Tuesday, on the evening of which day, Dr. Sewell and the choir of Rotherham Church kindly gave their services. On the succeeding

evenings, Misses Rawson and Wright, of the Yorkshire concerts, and Messrs. Newsome, Stones, and Hague entertained the visitors with part and other music. The sums realized were £160 on Tuesday, and nearly £100 on each of the other days, making together £360, and amounting, with the £500 previously raised, to £860. A large stock of articles remain to be disposed of as occasion may offer, and by the sale of them it is hoped that the £150 required to make up £1,000, will be raised at no distant time. The services of the singers were gratuitously rendered and gave great satisfaction.

LEICESTER, *Vine-street*.—We exceedingly regret to learn that the church formerly meeting in this place, (acting under the sanction of the Leicester ministers,) has felt itself compelled to dispose of the chapel and premises. It is some consolation to know that the Primitive Methodists are the purchasers, and that a free gospel will still be proclaimed therein. Before its dissolution the church unanimously passed the following resolution

in relation to Rev. E. Foster, their late pastor:—That the best thanks of this meeting be given to Mr. E. Foster for his faithful services in connection with this church, and, though for the future our courses may be different, we beg to assure him, that we shall while life lasts retain a lively remembrance and high appreciation of his endeavours to advance our spiritual welfare; and pray, that in his future course, the blessing of God may attend him.

CASH RECEIVED FOR THE COLLEGE.

	£	s.	d.
Nottingham, Broad-street...	20	8	2
" Stoney-street...	7	15	0
Barton, Barlestone, &c.....	13	9	4
Packington.....	4	6	0
Old Basford.....	2	15	6
W. D. Ditchett, Esq., Louth	2	2	0
Rev. R. Kenney, Burton-on-Trent.....	1	1	0

Mr. Marshall will feel obliged if the friends of the College will kindly favour him with any cash in their hands before the 12th of June, as the accounts for the current year will be closed on that day.

Marriages and Deaths.

MARRIAGES.

April 18th, at Arley chapel, Bristol, Samuel, eldest son of Mr. W. Penny, of Newport, Monmouthshire, to Rebecca, eldest daughter of the late Rev. G. Bedford, D.D., LL.D., of Worcester.

April 30th, at the Baptist chapel, Newbury, Rev. P. G. Scorey, of Wokingham, to Charlotte Denslow Stroud, daughter of the late Benjamin Rolls Stroud, Esq., of Calcutta.

May 16th, at Kingsgate chapel, Mr. J. Goosey, of Kettering, to Mary, fourth daughter of the late Joseph Wallis, Esq., of Barton Lodge, Northamptonshire.

DEATHS.

April 27th, at Dartmouth, South Devon, Rev. James Simmons, M.A., aged 70. He was many years pastor of the Baptist church, Olney.

April 22nd, at her son's, Mr. John Bennett, Stretton-on-Dunsmore, near Rugby, Ann, the beloved wife of Mr. Thomas Bennett, late of Marston Trussell, near Market Harborough, in the 78th year of her age.

April 30th, at Ashby-de-la-Zouch, Mr. John Salisbury, in the 80th year of his age. He was 57 years a member and many years a deacon of the church at Ashby and Packington. His end was peace.

May 7th, at Tring, Mr. Richard Glover, many years pastor of the Akerman-street Baptist church in that town, aged 78.

May 13th, in London, whither he had gone for medical advice, Mr. George Baldwin, of the Park, Nottingham. He was the treasurer for our College, many years deacon of Broad-street church, and well known and highly esteemed by a large circle of friends. His end was calm and peaceful.

Missionary Observer.

APPEAL FOR THE ESTABLISHMENT OF A MISSION AMONG THE KHONDS.

BY THE REV. W. BAILEY.

For at least fifteen years the extreme desirableness of establishing a mission amongst the Khonds has been acknowledged by all the missionaries in Orissa.

For a series of years this important question has occupied the earnest attention of the missionaries at their annual conference, and times without number have appeals been made to the friends of missions at home to enable us to enter upon this inviting field of labour.

When the subject was first brought forward by the late Dr. Sutton, the government officers had just entered upon the noble work of suppressing the Meriah sacrifice. The whole country in consequence was in a most disturbed state, and any attempt to have established a mission then would have been attended with signal failure. Human sacrifices are, we believe, now unknown in Khondistan, and not a few of the Khonds with whom we have had personal intercourse seemed thoroughly ashamed of this barbarous practice.

The country is perfectly peaceful, and a missionary may now travel any where in the interior without the slightest cause for fear or alarm to his person, or without let or hindrance to his work.

I have now the pleasure to forward the following account of a journey I took into the country, in company with Balagi Juggernath and Mathew, a short time ago.

I left Russell Condah on Monday night, the 28th of January, and as I had previously sent on my horse and servants I went the two first stages by dawk. The journey was a most uncomfortable one, and twice or thrice the bearers missed their way and got completely wedged in the jungle. After several stoppages my palanquin was set down near a Khond village, close

to the Coormingia hills, and being excessively wearied I fell asleep; when I awoke and looked round upon the wild wild scene, I thought I had got into a queer world. Soon after sunrise we commenced our march to the Ghats. I should like to give you a picture of the Doorgaprasad pass, but it defies description. O! how grand were the mountains! and to their very summits they were covered with magnificent trees. Such an unbroken forest I had never seen, and it seemed as though the woodman's axe had never been heard in those regions. The jungle fowl and peacocks were so tame that they allowed us to approach them within a few yards. On either side of the pass were ferns growing in their wild luxuriance, and for some distance our way lay by a mountain stream: the water was beautifully clear, and its rippling or rather rolling over the bed of rocks was most grateful to our ears. After we had reached the summit of the third ghat the plateau of Kalingah burst upon our view. On the outskirts of the forest we came upon a party of women and boys, and so startled were they at our appearance that in almost the twinkling of an eye they scampered into the wood and vanished out of sight.

The fine cold bracing wind gave us unmistakeable intimation that we must be at the least 2,000 feet above the level of the sea. So invigorating was this north-easterly wind, that I could have imagined for the moment that I had been on the hills of Charwood, instead of the hills of Khondistan. Shortly after our arrival at Kalingah the Mullicks, or head men of the village, came to see us. They made the most profound salutations, and assured us that they were ready for any service or work to which we might appoint them, but when requested to procure

the needful supplies for ourselves, preachers, and servants, they gave a most ludicrous description of the poverty of the land to which we had come. I said, if you are so willing to serve us, haste away and bring us a kid or goat. "A kid or goat indeed!" said they, "we should like to know where you would find either?" though there was quite a number grazing within a few yards from the place where we stood. Well! if you cannot bring kid or goat, bring us a fowl. "Bring you a fowl! where do you think fowls can be procured in this jungle country!" To deny the existence of fowls was impossible, for our ears were deafened by the crowing of cocks and the cackling of hens, so they confessed that there might be *one or two* fowls, but as they were kept for sacrifice, they could neither be given nor sold. Well, then, you must bring some eggs. "An egg," said they, "cannot be found, for the children eat them as fast as they are laid." As all entreaty and promise too of remuneration had failed, I began to be rather imperious in my demands. I said, I will not hear any more of your excuses, you have cows in all your villages, go instantly and bring me two or three measures of milk. "Why, a cow here does not give as much milk as you could hold between your thumb and finger." To sum up all, the Mullicks said we could get nothing but "wood and straw." Our servants, especially would have been in great difficulty but for the unexpected arrival of a government native official.

The Mullicks before taking their departure, told me that "according to custom the *sahib* must make them a present," they said, "we will either receive snuff, cigars, or brandy," and with the hope of securing one or all of them, they brought in the after part of the day, two pumpkins, and a basket full of coarse rice; brandy and cigars I had none to give, but to secure their good wishes, I procured and presented them with about four-penny worth of snuff.

The Khond villages are all surrounded with strong high fences, and the roads leading to them are very circuitous. The houses are low, the ridge

tree of each not being more than seven feet in height, every house is thatched, and the walls almost without exception are made of strong planks. As the Khonds have not yet learned the art of sawing, I was rather curious to know how these planks were obtained. Upon inquiry, I learned that they were chopped with the axe, out of solid logs of wood, each log is first cut down the centre, and then the two sides are backed into shape. These huts are not, I should think, very dissimilar from the log huts in Ireland. All the live stock sleep in the same room with the inmates, in one corner you find goats, in another pigs, in another fowls, and in another cows, bullocks, and buffaloes.

Social life amongst the Khonds is very different from that of the people of the plains. The women wear only a small shread of cloth round their loins, the upper part of the person is entirely exposed. All the women wear a profuse number of brass and bead necklaces, their ears are covered with rings, not less than nine in each ear, and the armlets which are made of solid brass, frequently weigh from twelve to fourteen pounds. Some of the women are not prepossessing in their appearance; I saw, however, not a few that I thought very fair looking indeed.

The men are well built, and are capable of enduring a much greater amount of fatigue than the people in the low country. All the Khonds obtain their livelihood by agricultural pursuits, and as a good portion of the land is in a high state of cultivation, and as the government hitherto have exempted them from all taxation, there is certainly no appearance of wretchedness or poverty.

In every village we find Pan Páns and though their language and habits are the same as the Khonds, they form an entirely distinct class; amongst them are to be found a few of the handicrafts. One old man was pointed out to me as a blacksmith, and as his bellows lay at the door, curiosity led me to inspect them, and so primitive were they, that I thought they ought to find a place in the British Museum. In the Khond country there is scarcely any monetary

transaction, all is done by barter. In returning from one of the villages, I saw an unfortunate pig suspended by the heels to the top of a fence, and was told that it had been brought by the owner, "for a pig's worth of stubble, to thatch his house."

The marriage contracts are of a novel and costly character. The Hindoos betroth their children so early in life, that choice with the parties affianced is altogether out of the question, not so the Khonds, when a girl is sought she must first express her entire approval before any agreement can be made, when this is done, certain suitable presents are made by the suitor; the father then states what sum the young man must pay in future to redeem his daughter; in some cases he demands "twenty knots," and seldom less than twelve. The first knot may perhaps be a brass vessel, the second a valuable cloth, the third a cow, the fourth a buffalo, &c., &c. Occasional feasts on a large scale take place on the presentation of them, and when the whole ransom is paid the father takes his daughter and all her worldly goods some distance from the village, and without any marriage ceremony being performed the young man takes his bride to his home.

Polygamy is not allowed, and licentiousness is not so common as amongst the Hindoos. The sin of drunkenness is, I regret to say, very common; all over the country we find Oriya distillers, and as there is no tax upon liquors, a man can get dead drunk for about three farthings. The liquor generally used is made from the flower of the moola, or honey tree, and is far more deadly in its effects than whisky.

The Khonds have no temples, they however worship the mountains, and occasionally the spirits of deceased ancestors, and in times of sickness, buffaloes and fowls are freely offered in sacrifice.

The climate of Khondistan has ever been considered most fatal to the health of Europeans, and also to the people of the plains. In those parts I visited, my conviction is that a missionary might enjoy robust health for at least six months in the year. At Tentallee Garda, and Pooroona Garda, about

35 or 40 miles north of Russell Condah, we were told that hoar frost frequently in December and January covers the houses and fields, and that ice was seen an inch thick.

During our wanderings we visited two large Oriya villages, and we found the people literally "sitting in darkness, and the shadow of death," no messenger of the cross had ever visited them, and no tract or gospel had ever been seen in those regions; we felt it not only an honour, but a privilege to proclaim to these dwellers on the mountains the glad tidings of redeeming love. In both these villages the government have schools, which are conducted with a good degree of efficiency, and in each we found a liberal supply of secular works that had been issued from our press at Cuttack. We distributed a goodly number of poetical tracts amongst the scholars, and we were delighted with the ease and avidity with which they read them, one little fellow, who lived close to our encampment, we heard singing away at the "Jewel Mine," long before day dawn, and by sunrise he must have gone through the whole of the tract.

In conclusion allow me most earnestly to urge our Committee to commence at once, and without delay, a mission to the Khonds, let me remind them what wondrous results have been accomplished by the successors of Judson, amongst the mountain tribes of Burmah, and by the German missionaries, amongst the Coles at Chota Nagpore! Missionaries may now be found amongst nearly all the hill tribes from Cabul to Cape Comorin, but for the Khonds, so accessible to Orissa, beyond writing and talking, even to this hour, *what have we done?* Are these poor creatures for ever to be neglected? Are they doomed to live and die in darkness? Have you not one in our fatherland ready to consecrate his life and all to this noble cause? Let me entreat you not to conjure up in your imaginations this and that hindrance; the way is perfectly clear in this country, and no difficulty exists that cannot be removed by perseverance and prayer.

The late Captain Frye reduced the

language to writing, and night and day did he labour in the preparation of elementary and historical books, but for years these books have lain useless upon our shelves!

The Papists have built a large cathedral at Sooradah, on the borders of the country, and they number their adherents by hundreds, and if we remain inactive much longer, it seems more than probable, that all the accessible points will be taken up by these emissaries of Satan.

Do not let a barren treasury deter you in carrying out this noble project; let but the work be begun, and my firm conviction is that a larger amount of sympathy will be created towards us, in the other sections of the church of Christ, than we have ever yet experienced in the history of the mission. I commend this subject brethren to your prayerful deliberation. The whole land is before you, and I would say in the language of Caleb, "let us go up at once and possess it."

VISIT TO RUSSELL CONDAH.

At our last annual Conference the brethren very unanimously decided to appoint a Native Preacher and Colporteur to Russell Condah, and I have now the pleasure to urge the claims of this important field upon the attention of our friends at home.

Through the kindness of a gentleman in the civil service, who placed his house and furniture at my disposal, I was enabled to spend a month there, and from personal observation, I can state deliberately, that a more inviting sphere for missionary operation cannot be found in this part of India.

You will probably recollect that Goomsoor, of which Russell Condah is the capital, was one of the divisions mapped out by the late Dr. Sutton, and that he strongly urged its occupancy in consequence of its proximity to the Khond country. For several years the town has been garrisoned by Madras troops, but it is now occupied by a corps of hill soldiers, and as these are nearly all Oriyas, a Missionary would find an abundance of work amongst them.

There is a magistrate's court, a police court, and a small debtor's court, and

here also is the head quarters of the Khond agency, and these bring in daily a considerable influx of people from all the surrounding country.

Within a comparatively short distance from the town there cannot be less than forty villages, and any or all of them may be visited at any season of the year. At Bella Mootah, six miles distant, an immense fair is held once a week, and the facilities for preaching and tract distribution among the thousands assembled here cannot be over-rated.

During our brief sojourn at this station we had many opportunities for ascertaining the character, temper, and disposition of the people in the town and neighbourhood. Wherever we went we were treated in the most respectful manner, and only in one or two instances did we meet with anything that could be called insolence or abuse. Our congregations were frequently large, and always attentive. Whenever we visited the bazaar, the people instantly came round us and inquired whether we were not going to preach? and the same persons were seen again and again anxiously listening to the word of life. The eagerness for books was remarkable, and in numberless instances the applicants mentioned particularly the tracts and gospels which they wished to obtain.

I was more than once struck in our visits to the villages, with the almost entire absence of heathen temples, in fact, so indifferent are the people to idol worship that no one scarcely ever attempted to defend idolatry.

With the paucity of labourers we have at our disposal, it is extremely desirable, in commencing a missionary station, to fix upon the most central positions, and in this respect Russell Condah possesses peculiar advantages. To the east is the district of Jaganath Prasad and the state of Nuagarda, and in a few months a road will be opened to the latter frontier. Nuagarda alone is sufficiently large for a missionary to spend the whole of his time in the year allotted to itinerancy. To the west is Soorada; to the south lies the fertile and densely populated state of Goomsoor; and to the north is Khondistan, Boad Johnpore, and Sumbulpore.

The government have commenced in earnest, to make a road through Khondistan to Johnpore, and when this is finished, an almost boundless field will be accessible to missionaries located at Russell Condah.

In presenting this appeal to the society, I wish to give special prominence to future labours amongst the Khonds; if ever a mission is established amongst these long neglected tribes. Russell Condah must be the base of our operations; this was the opinion of Captain MacViocar and the late Captain Frye, and this too is the opinion of all the brethren in Orissa.

About ten miles distant, the agent for the suppression of the Meriah sacrifice has quite a colony of reserved victims under his charge. In the month of December last, in company with brethren Miller and Goadby, I visited this place. Much it is true has been done by the agent, from his private resources, for the temporal well-being of these people; but their moral and spiritual degradation filled our hearts with sadness and sorrow; a more *affecting picture we never remember to have witnessed*. A few of these people have occasionally visited Berhampore and our new village, and they said "why don't you come and teach us?" "will you not build a chapel here and preach to us?" "do come and live here, and then we should soon become christians."

They have no caste and no religion, and my firm conviction is that with a little sacrifice, perseverance, and prayer, a flourishing cause might soon be established amongst them. Brethren, I plead with you, *especially* for these lost ones! Are these poor creatures that the government have so humanely rescued from a horrible death for *ever* to be neglected? when they are literally *crying* to us for help; can we turn a *deaf ear* to their cries? If we remain indifferent to the condition of these degraded ones, verily as a denomination we shall richly deserve the displeasure of God.

Were it needful, I could mention several instances to show you that a spirit of inquiry is abroad amongst the people of the district, one however must suffice.

On our return home, we visited a place called Pileparda, about twelve miles from Russell Condah; until this cold season no missionary had ever visited this town, but our tracts and gospels had found their way there. When we had done preaching, a weaver brought from his house a bound volume of poetical tracts, and without the slightest hesitation or fear, sang and expounded with great accuracy several pages. So familiar was he with the leading doctrines of Christianity that I could almost have imagined he had been a native preacher. When we returned to our encampment three or four of his associates came with him to have a private interview; we had a long conversation, and were astonished with the progress they had made. Some of them not only ignored caste but had formally given up all idolatrous observances. They had formed themselves into a company for the daily study of our books, certain evil practices had been forsaken, and the Sabbath was kept as a holy day.

They had a request to make which surprised and pleased me, viz:—that I would build them a house in the village, which might be used on the week-day for reading and singing our books, and on the Sabbath for the worship of God. Funds I had none for such an object, but without hesitation, I at once gave my promise that such a place should be built.

Three of our native brethren have just returned from a visit to this place, and they have given a most glowing account of all the good things they heard and saw; so eager were the people to receive instruction, that they remained with the preachers for three successive nights until past midnight. In order to test their sincerity, I requested the native brethren to ascertain what they (the inquirers) would give towards the building? and three liberal subscriptions have been promised.

In about two months we hope to see this little sanctuary completed; and our earnest prayer is that it may prove a Bethel to many precious souls. Appearances certainly seem to say to us that this will be our first out-station in connection with Russell Condah.

The plan I would with all deference

propose to the Committee is this:—

1. That they authorize the brethren in India to purchase *at once* a Bungalow at Russell Condah; and that until the station is permanently occupied, brethren Bailey and Goadby visit the station as often as practicable. A Bungalow now could be purchased on advantageous terms, in all probability for one fourth of its original value; and on a missionary being located there, it could be sold to him on the same terms on which it was bought.

2. That if it be possible a missionary be sent out this year, either to go to Russell Condah, or to supply the place of some other brother in the field.

3. That on the return of brethren Stubbins and Brooks, in 1862, that two brethren be permanently fixed at this station, one to labour amongst the Khonds, and the other amongst the Oriyas.

Give us but one additional labourer to our present strength, and then all our fond wishes may be realized.

W. BAILEY.

LETTER FROM MRS. BUCKLEY.

Continued from page 198.

DECEMBER 30. The Lord's-day services were conducted in brother Hill's tent, it being largest. It was a refreshing sight. The people with us and the christian families here filled the tent. At the tent door were a number of heathen men and women, who listened throughout the service. Mr. Buckley preached from "Thou shalt call His name Jesus, for He shall save His people from their sins." In the afternoon, Mr. Hill and the brethren went out to preach to the heathen. In the evening, we met together round the table of the Lord to remember His dying love. 'Mid these depressing scenes of shameless vice and corrupting idolatry how sustaining to realize by faith the presence of a holy Saviour, and to feel that we are His redeemed ones, and that the mighty gospel shall pull down the strong holds of Satan.

31st. This morning Babu H. Mookugu called to see us. He has a good knowledge of English. He invited Mrs. Hill and myself to visit his family: until very lately he and his

family resided at Cuttack, and we had called upon them several times. We felt a special interest in the Babu's wife. She appeared so eager to receive instruction. On my last visit to her and her female relatives before leaving Cuttack, I took with me one of the elder pious girls and Domie, the widow, who assisted in teaching in the school. We sung several Oriya hymns and explained them. The attention and serious feeling manifested was very marked. I proposed that Domie should pray that they might see how we made known the desires of our hearts to our Heavenly Father, through His beloved Son Jesus Christ. The prayer was very suitable and earnest. I think the Babu must have stood at the door and heard the conversation and prayer. As soon as it was over he came in and said to me in English, "What a very intelligent woman she is," referring to Domie. Mrs. Hill and I looked forward with pleasure to renewing our acquaintance with the Babu's wife. About four o'clock he sent his servant to conduct us to his house. We were received into a room where there were chairs and a long table, and on the walls were paintings of Hindoo gods, this surprised me, I had heard the Babu say he did not worship idols, but was in sentiment a vedantist, also though not a christian he greatly admired christianity. Why Babu, I said, you have paintings here of idols, do you worship them? He replied, "I dont worship idols, I look upon them as ornaments; these have been painted by the owner of the house. I suppose he regards them as Roman Catholics do pictures of the Virgin Mary," &c. I said, the Roman Catholics are idolaters. "Yes," he replied, "we think so." The Babu's wife now joined us and the other female members of the family, but the Babu did not give us this time an opportunity of seeing them in their apartment, as he formerly had done. And a Hindoo wife will not talk in the presence of her husband. We returned feeling disappointed with our visit.

January 4th. Early this morning crossed the river Solandee, which separates Old Bhuddruck from New Bhuddruck. I was much pleased with the scenery of the part of the old town

which might be called the suburbs. There was the most elegant built mosque I have seen in Orissa. On each side of the new road were plantations of the graceful bamboo, or groves of mangoe, and other fruit trees, with here and there a respectable farmhouse, with the newly-cut rice standing in stacks near the house. This rural scene brought to my remembrance many a happy homestead in my native land, where I had spent joyous seasons with the beloved friends of my youth.

One evening when walking on the banks of the river for exercise I met an old woman, who gave me her salaam, I said to her oh! mother, where are you come from? She replied, "from my daughter's house, I shall go back and sleep with her. She is not well." I said, who is your daughter? "Dama's wife, the christian woman. She lives there," pointing over the field to Pungoolee's little cottage. When I saw P. I related to her my talk with the old woman. P. told me she often talked to her, and in the evening she and Ranamor (another of the married school girls) sang Oriya hymns and read the testament and prayed in her presence, and she appeared much interested in these religious exercises. Since her husband had been away she regularly came in the evening to bear her company during the night, and manifested no regard for caste. Pungoolee said many women had been to see her, and ask her about her religion. O that these young disciples may be instrumental in leading many benighted women to know and love the Saviour. They are both Khonds, and before their marriage were several years in the school.

Before leaving Bhuddruck I went to pay a farewell visit to the Babu's wife, to whom I have referred. On arriving I found the Babu busy. The entrance hall was filled with people. I had not gone uninvited. The Babu came forward and, before all the people, cordially shook me by the hand, but I thought his manner somewhat confused, he, however, politely offered to go with me into the women's apartment. The niece, mother-in-law, and aunt came round me in their usual friendly manner, and expressed great

pleasure at seeing me. But where, I asked, is the Babu's wife, for in her I felt the greatest interest. The mother pointed to the room where she was, and I was going to the room, when the Babu said, please don't go there, and a chair was brought for me and placed at a distance from this room. Speaking in English, I said, now Babu, I see you are full of business to day, pray do not let me keep you from it, I am come to talk to the women, but you know they won't talk to me whilst you are here. He politely bowed and withdrew. The women's tongues were unloosed, and they began to chat away. The baby was brought and put into my arms; where, I said, is the mother? I want to see her. Oh, said one of them, she is a little sick. Well, let me see her, perhaps I can give her a little medicine. The niece laughingly replied, she has had a little medicine to make her sleep, she is so fast asleep you could not wake her. Instantly the thought came into my mind — this gentle creature likes to hear about Jesus; knowing of my visit, have they given her something to sleep her? I fear it was so. Busy as the Babu was, he came to us again, and I felt as if he wanted me to go, though he was too polite to tell me so, and sent very many compliments to Mr. Buckley, and expressed much regret that we were not making a longer stay in that town.

5th. Rose at three o'clock, packed and saw our tent taken down. Though so early and cold, the native preacher and wife got up to bid us good bye. We walked two miles by the light of the moon. At this early hour we came up to a group of thirty pilgrims wending their weary way to Pooree. I could only distinguish eight men in this lot, all the rest were women. We did not reach Jajipore until 5 p.m. Having travelled twenty miles, we were weary. Our dear friends and their sweet children were well, they had made two stages of this journey and got in before us. Our carts not having arrived, we dined with our friends. Just as we were sitting down to an evening dinner, a coolie came in from Cuttack, bringing us English letters, and good news from our dear ones at home.

Foreign Letters Received.

BERHAMPTON.—W. Bailey, March 10th, April 1st.	CUTTACK.—Miss Butler, April 4th.
—————J. O. Goadby, April 4th.	—————W. Hill, April 3rd.
—————Mrs. Goadby, April 4th.	—————W. Miller, March 19th, April 4th.
CUTTACK.—J. Buckley, March 18th, 23rd, April 3rd, 4th.	PIPLEE.—G. Taylor, March 15th, April 1st.
—————Mrs. Buckley, April 4th.	—————Mrs. Taylor, April 1st.

Contributions

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From April 20th, to May 20th, 1861.

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THE
GENERAL BAPTIST
MAGAZINE.

JULY, 1861.

REV. JOHN JONES, LATE OF MARCH.

'Blessed are the dead that die in the Lord.'

ALTHOUGH it fills the hearts of relatives with sorrow when called to part with those who have been dear to them on earth, and more especially if a pious, tender, and beloved parent be torn from the bosom of a beloved family, yet in seasons of calm reflection there is a mournful pleasure arising from the thought, 'He has gone to be with Jesus.'

May the following brief memoir that a bereaved daughter writes of a beloved parent be useful in shewing the power of Divine grace in converting the soul, in sustaining the mind during a season of affliction and death, and in leading others to love that Saviour he found so precious; and thus, though dead, may he yet speak.

The Rev. John Jones was born in Loughborough, in the year 1793. When he was about eight years of age his parents removed with their family to Birmingham, where he was apprenticed at the age of fourteen to a brush manufacturer.

It may not be uninteresting to the readers of this Magazine to give a

short account of the experience of my father at this time. He writes: 'The general state of my mind in this early period of my life, though cheerful, was sedate and reflective. I loved reading, but had small opportunity to pursue it. From my earliest recollection my mind was more or less impressed with religion, so much so that on thinking over passages of Scripture at my work, surrounded with workfellows, my eyes have filled with tears, and I have feared my companions would observe this. I ascribe this to the gracious influences of the Holy Spirit, who thus early began to strive with me and draw me with the cords of His love. By His blessed agency, though surrounded with temptations to drunkenness, profanity, and licentiousness, in a large town, and in a shop full of men and youths, most of whom were addicted to all or some of these vices, I was mercifully preserved from them.

"Oh to grace how great a debtor"

I was then, and still am. I did not talk much on the subject of religion,

as neither in Sunday school, or elsewhere, did any persons talk with me, but I *thought* much.' I might say in passing that I think from what I have heard of Sunday schools at that time, secular education was mixed with religion; the Sunday school teacher might not then have such an opportunity of inquiring personally as to the interest his scholars had in religion, but now that there are increasing facilities for imparting religious knowledge, let us who are privileged to be so engaged be ready to encourage and instruct the young anxious inquirer. But I am digressing. My father writes, 'I remember one Sunday morning, I and one of my shopmates, and I think my father, had been to Lombard-street chapel, when on returning, Thomas Brittle, who entertained high antinomian opinions, was complaining of the sermon as not being clear on the way of justification by faith, and from that conversation I obtained an insight of the way in which man may be just with God. My view of this became by degrees more and more clear, until without any tormenting fears I was led into a peaceful assurance of justification and salvation by simple and entire dependence on Christ alone. The clear apprehension that I early obtained of this great and leading gospel truth, I consider the main cause of the habitual peace with God, through our Lord Jesus Christ, that I have generally experienced ever since.'

My father was baptized by the Rev. G. Cheate, of Birmingham, in 1811. In 1813, the Association was held in that town, when the academy for the training of young ministers was transferred from Mr. Dan Taylor, of London, to Mr. Jarrom, of Wisbech, and my father entered that institution as Mr. Jarrom's first student. The change from business in active life amongst a shop full of workmen to becoming a solitary student was so great that he was at first very unhappy, but he became more reconciled and remained at Wisbech two years. I think it was in the year 1815 that my father went to Louth, and soon after was ordained as pastor of the church in North-gate, where he remained about nine years.

He afterwards removed to Castle Donington, but the labours connected with the ministry there were too heavy for him; his health failed, and for a time he was obliged to relinquish the regular ministry. His health improving, he accepted an invitation from the church at Kegworth, and he subsequently removed to March, where he was pastor of the General Baptist Church twenty-nine years, and where he died.

I have always considered it a difficult task for relatives to write of relatives, lest affection for them should prevent a faithful account, but I have no hesitation in saying that, as a Christian and a minister, our beloved father was highly esteemed in the different towns where he had lived, and by the Connexion generally. He was naturally diffident and retiring, which, as a public man, he felt to be against him. When he became a member of the church in Birmingham, he states that he was so diffident that several times he stayed away from prayer meetings that he might not be asked to engage in prayer; but this he was not satisfied with, and he resolved to attend as often as he could, and to engage when called upon to do so, judging that if he were not tolerably acceptable the minister would not continue to ask him. We have frequently noticed a degree of nervousness when he was about to engage in any particular meeting. Hence he never liked to leave home. He used to say his own friends knew his weakness and would bear with him. During the latter years of our dear parent's life he did not frequently attend Associations, the excitement was too great for him to enjoy them, but when he did attend them, we have noticed with pleasure and gratitude the esteem in which he was held, and the respect paid to his judgment. It was evident that he was considered a man of good common sense. It will be remembered by many friends that my father went to the Association last year at Wisbech, and although very poorly, took great interest in the meetings. It was feared he would not attend another Association. Those fears are realized; the disease from which he suffered and which

eventually terminated his life, made rapid progress. In July he came to Spalding, and consulted a physician of extensive practice and great experience, but all attempts to restore him to health were unavailing; he had finished his work, and the Master whom he had so faithfully served for many years, called him to his reward.

It was my privilege to be with my beloved father during the last week of his life. I shall never forget the composure he enjoyed and the entire resignation he manifested to the Divine will. He said he had not *one doubt*; *it was all sunshine with him*. On the Friday previous to his departure, his son entered his room, and when the excitement of meeting was over, he calmly said, 'My dear boy, do you consider I am so near eternity?' And then, with great composure, he spoke of his desire to depart.

The next day, some of my sisters and myself were with him, when he recognized each of us, saying, 'The Lord be with you; we shall all meet in heaven.' On his daughter-in-law speaking to him, he said, 'How kind you are to come and see me. The Lord bless you and your dear children. We shall meet again;' and then, as if conscious that his stay with us would be short, he said, 'I shall see Him! I shall see Him! Oh when? Oh where? The eternal Rock is my refuge. Oh Thou bleeding Lamb! The blood of Jesus Christ cleanseth from all sin. A precious Christ is all in all. My precious Saviour, I trust in Him. I trust in Him *now*.' We were forcibly reminded of the ruling passion being strong in death, for when speaking of the preciousness of Christ he appeared as if he thought his congregation was before him. 'Brethren,' he said, 'do you trust in that sacrifice that was spoken of from generation to generation?' But strength and memory failed him, he sank exhausted. Early on Sunday morning he became restless.

'Jesus, lover of my soul,'

and

'There is a land of pure delight,'

were repeated to him, when the dear departed one seemed as if the name of

Jesus would soothe him when everything else was receding from his vision. He continued after that in a state of apparent unconsciousness, until Monday noon, August 6th, 1860, when he calmly and quietly fell asleep in Jesus, aged 67.

'The chamber where the good man meets his fate
Is bless'd beyond the common walks of life,
Quite on the verge of heaven.'

The Rev. W. Underwood, of Nottingham, kindly officiated at the interment of our beloved parent, and improved his death on the following Sunday evening, from Rev. xiv. 13. On both occasions, esteem for the departed one, and respect and sympathy for the bereaved family were shown by numbers attending and wearing the habiliments of mourning. On a subsequent Lord's-day evening, his death was improved by his son at Spalding, from Deut. xxxiv. 5.

He had visited us so recently, that the friends here were greatly interested in him, and many were the kind inquiries of him during his affliction. The last time he attended a public service was to hear the funeral sermon for our venerable friend Mr. Everard, but he was too ill to listen with any pleasure. Perhaps they have, ere this, recognized each other in heaven.

We feel that there is a blank now in our family circle. Our beloved mother is deprived of a kind and loving husband, and we of a tender and affectionate father. Well do we remember the happy hours spent in his society at home, where we ever had the example of order, punctuality, and general Christian consistency set before us.

Nor was the deportment worthy of imitation confined to home. My father will not soon be forgotten by many dear friends who highly esteemed him as one who carried out in every-day life the religion he professed, and who was ever ready to sympathize with the afflicted, and to comfort the mourner.

We would not indulge in selfish tears; his removal from us is the cause of much sorrow, but our loss is his eternal gain. May He who has promised to be a Father to the fatherless and a husband to the widow, be our protector and friend here, and our portion for ever.

It will be out of place for me to add much more. I might say, however, that my dear father had a good deal of correspondence with his successor, the Rev. T. Wilson, preparatory to his being introduced into the Connexion. We are thankful he saw him, and was pleased with his visits.

May he who has entered into the labours of another reap much fruit to the honour and glory of God, and in that grand day, when heaven shall ring with the shouts of 'harvest home,' may he that soweth and he that reapeth rejoice together.

Spalding, June 4th, 1801.

CHRISTIAN LOVE.

It was one of the pleasant days in February. The long and severe frost was over. The morning was sunnier and the breeze softer than it had been for many months past, when two friends were walking cheerfully along the banks of the river. They had not proceeded far before their attention was arrested by the singular effects of the thaw. The ice which had covered the water like a coat of mail was gradually splitting up into fragments, and these were floating along in every variety of shape and size. And what confusion! There was not in their movements the slightest harmony. Angle struck angle, fragments jostled each other, and whenever there was the slightest obstruction in the current the larger masses drove the smaller ones before them and seemed maliciously bent on shivering them to atoms, or burying them in the lowest depth of the river. The soft wind, however, continued to blow, the sun sent down the warmest rays he could afford in that early season of the year, and by slow degrees the ice all melted away; so that before the friends returned from their ramble the stream flowed smoothly and silently, and the fragments that had floated on its surface and seemed so disorderly and quarrelsome were now entirely dissolved and blended into perfect harmony.

'What a change,' said Clement; 'this river does not appear to be composed of the same elements! I am sure the eastern emperor who denied that water could lose its fluidity would never believe the change we have seen this morning, even on our unquestionable authority.'

'I was wondering,' said Flavius, who

had been some minutes walking in silence, 'what this may teach us. It must be one of those analogies of nature which has some lesson to convey. The things which are seen are, no doubt, the clothing or embodiment of the things which are not seen, and there must be a still small voice (oh that we had ears quick enough to detect it,) even in the melting of that ice. Do you not think it illustrates the all-subduing power of love?'

C.—Possibly. I am glad you have introduced the subject. It often seems to me that love in the Christian world exists in woeful deficiency. There is no element of character more insisted on in the Scriptures. What a string of passages might be quoted—'Love is the fulfilling of the law.' 'Love one another with pure hearts fervently.' 'A new commandment I give unto you, that ye love one another.' And yet it seems to me that many who bear the Christian name have yet to learn the very rudiments of Christian love.

F.—And yet there is much more attention paid to it than formerly. The temperature is becoming warmer. The angles are beginning to melt away. Were you not pleased with what you saw and heard at the meetings of the Evangelical Alliance, in Nottingham? Was it not delightful, during the first week in January, to know that Christians everywhere were praying for the promotion of brotherly kindness among all who love the Saviour? And are you not pleased with the general letter that has just been addressed from Geneva, by Merle D'Aubigne, to all Christendom? I begin to hope the time is not far distant when the human family shall form one brotherhood, and

the prayer of Jesus be answered,—‘that they all may be one.’ Was there ever as much Christian love as now?

C.—It is well to consider what is Christian love. I suspect a good many pretences. There never was anything truly excellent but there was also a liberal issue of counterfeits. That love is of very little value that serves only for parade days, or to render prayer pathetic, and then evaporates like the early dew.

F.—I think you are right. The notions of many on the subject are very imperfect. But let me hear now your exposition of Christian love.

C.—I am not prepared to give an exposition, but will give you a few thoughts which have been floating in my mind. I should say now, for example, that Christian love is more than *the absence of ill-will*. ‘He that hateth his brother abideth in death.’ It is *not limited to the circle of our personal friends*. ‘For if ye love them that love you, what reward have ye? do not even the publicans the same?’ *Nor* does it receive its fullest expression *in courtesy to those who exist in the same religious community*. ‘And if ye salute your brethren only, what do ye more than others? do not even the publicans so?’ Now my ideal of Christian love is a brother’s love. You have felt this, Flavius, for I never knew a tenderer brother than you. I have often seen you proud of the little boy that trotted by your side. Do you not recollect how the blood suffused your cheeks with crimson the other day when one treated him unkindly? How miserable you looked when he was laid aside by fever. And you know I always told you that you were not only inclined to overlook his failings, but that your glowing imagination transformed them into positive virtues. Many times, when you little suspected, I have admired your brotherly affection, and have endeavoured to form from it my ideal of Christian love. Am I wrong?

F.—Well, I scarcely know. If any others were present I should blush at your good opinion of me. I cannot deny that there is in my heart a very warm attachment to my brother. It had never, however, occurred to me that my affection should be as true and

of the same kind to all who love the Saviour. And yet, on reflection, I am convinced the Scriptures fully support this view. ‘All ye are brethren.’ ‘Through unfeigned love of the brethren.’ ‘Be kindly affectioned one to another with brotherly love.’ ‘Let brotherly love continue.’ And, besides, Jesus too became our brother, and always taught his disciples to do to one another as He had done to them. Have you never been deeply impressed by these words of His,—‘*even as I have loved you, that ye love one another.*’ This rises very far above your ideal, and besides it is a ‘*commandment.*’ I confess this has sometimes made me doubt whether Christian love exists in my heart at all.

C.—True, I can sympathize with you. It is startling to observe that we are *commanded* to love one another, even as Christ loved us. What a sublime ideal of love! When shall we ever attain to so lofty a standard? We must, however, aim with all our might to let that mind be in us which was also in Christ Jesus. Now there are several ways in which we may manifest the same spirit as His. Shall I state them in order?

1st.—We may *acknowledge the relationship* of our brethren. This may sometimes require self-denial. One who is rose-scented, or one whose phylacteries are very broad may say, I pray thee have me excused: that disciple is so poor—he is so feeble in mind—he is weak too in the faith—he does not pronounce the shibboleth at all clearly—and besides he is encompassed with so many infirmities that I do not wish to recognize him as my brother. Now such an one must forget that the Master does not blush to own the relationship. ‘He is not ashamed to call them brethren.’

2nd.—We may be *tender towards their failings*. I do not mean that we should connive at sin. ‘Thou shalt not suffer sin upon thy brother.’ But I do not think it is Christ-like to magnify the faults of brethren. Alas I have often known it to be done. There are some in the garb of Christians that may be called ‘detectives.’ Their forte is in detecting failings. They have a morbid taste, and feed on

the reputations of others. They belong to the same genus as the son that exposed his father's shame. If they can discover the smallest flaw they place over it a microscope of vast magnifying power, and then report their discovery with as much joy as the astronomer publishes the appearance of a new star. 'These are spots in our feasts of charity.' True love 'thinketh no evil, believeth all things, hopeth all things, and covereth a multitude of sins.' Our Master did not exult over transgressors, but wept. He shewed no pleasure in publishing the faults of His disciples, and it was a good deed, and not an evil one of which He said, 'Whosoever the gospel is preached, this that this woman hath done shall be told for a memorial of her.'

3rd.—We may *help them in their difficulties*. There is a spurious charity. It never extends as far as a kind look, an encouraging word, much less to a helping hand. The type of this is not the good Samaritan that bound up the wounds of the sufferer, but the Levite that looked on and passed by on the other side; or perhaps the fratricide who said, 'Am I my brother's keeper?' 'Whoso hath this world's goods and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?' It is acting in the spirit of our Exemplar to 'warn them that are unruly, to comfort the feeble-minded, to support the weak, to be patient toward all men;' and 'if a man be overtaken in a fault, to restore such an one in the spirit of meekness, considering ourselves, lest we also be tempted.' 'Himself bare our infirmities and carried our sicknesses.'

4th.—We may *co-operate with them in services for the good of others*. There is much that needs doing. Christ intends His servants to be workers. Every one has his mission to fulfil in the church. Only think of the vast field of labour. There are the young to be trained, the sick to be visited, the ministry to be supported, funds to be raised for benevolent institutions of this active age, and a thousand nameless things to be done. Now the true spirit is, 'Every man to

his post. Let every shoulder take its share of the burden. The church expects every man to do his duty.' But I have seen murmurers—persons who do little else than complain—creatures who see their brethren toiling and staggering under the load of responsibility, and these not only refuse to touch the burden with one of their fingers, but try to trip up and hurl to the ground those who are bearing the heat and burden of the day. 'It must needs be that offences come, but woe to that man by whom the offence cometh.'

5th.—We may be ready *to suffer injury for their advantage*. It is common to say, 'I shall be glad to render service if it can be done without injury to myself.' But this seems to me far, very far below the standard of Christian love. A true disciple must shrink from no sacrifice which will serve the one family in heaven and earth. He is required to be ready to sacrifice ease, reputation, property, liberty, and even life itself. Are we not called to present our bodies a living sacrifice? Is it not said of Jesus that 'though He was rich, for our sakes He became poor, that we through His poverty might be made rich;' that 'He laid down His life for us, and we ought to lay down our lives for the brethren?'

F.—You have given me quite a homily. I was unwilling to interrupt you, and therefore listened patiently to the close. According to your representation, there is very little genuine love. Have you not placed the standard too high? Who can attain unto it?

C.—It may be difficult to do so. But is it not one of the first lessons we have to learn in the Christian life—to deny ourselves, and take up our cross and follow Jesus? And then, look again at the terms of the new commandment and ponder them,—'That ye love one another; as I have loved you, that ye also love one another.'

F.—But how can this attainment be made? There lies before me the practical difficulty. Oh! how often have I tried to love persons for Christ's sake and have failed. It has very much grieved and discouraged me, but I confess it frankly, though I am deeply

humbled that such a confession should have to be made. Can you furnish me with any hints which may help me in the cultivation of Christian love?

O.—I fear my advice will not be of much value, but it will be a pleasure to give you a helping hand.

1st.—Remember *it is the will of Jesus*, that you should possess this love. There is no room, therefore, for hesitation. The attainment *must* be made. And it is surprising how difficulties are surmounted under the pressure of necessity. And, besides, it cannot be doubted that He will impart sufficient strength to obey His commands. A withered arm could be raised at His bidding—a dead man could come out of his grave when He said ‘Lazarus, come forth.’ ‘All things are possible to him that believeth.’ ‘I can do all things through Christ that strengtheneth me.’

2nd.—Consider *your own imperfections*. It is a great hindrance to assume our own blamelessness. It is always well to look at home. Whenever you are inclined to uncharitableness, reflect on your own failings. A person with a diseased eye sees objects distorted and discoloured, and is long before he suspects his own infirmity. It was the self-righteous man who despised others. It was the servant who owed his master ten thousand talents that took his fellow-servant by the throat because he owed him five hundred pence. Christ has said, ‘Pull out the beam out of thine own eye, and then shalt thou see clearly to pull out the mote out of thy brother’s eye.’ ‘Let him that is without fault cast the first stone at her.’

3rd.—Be assured *the characters of your brethren are good on the whole*. There may be defects. To err is human. And so there are spots in the sun. You remember the petty critic spoken of by a popular preacher a few months ago. He went to inspect a magnificent painting. It consisted of a group of human figures. The artist had thrown his whole soul into it. The subject was a thrilling one, and the connoisseurs stood and gazed upon the picture with wonder and awe. Our critic entered the room and surveyed in every aspect this splendid work of

art, but there was no light enkindled in his eye, no glow of pleasure in his heart, not a syllable of approval dropped from his tongue. All the grandeur was lost to such a little soul, and with a clouded brow and a low muttering tone he said, ‘There’s a defect in one of the toes.’ Now there are those who look with the same narrow and carping spirit on the characters of their Christian friends, and I put it to you, Flavius, whether it is possible for persons to love who are enslaved by such a vile habit of fault finding. How would the early disciples have fared in the hands of such censors? They would have tabooed Thomas, and found a thousand faults with Peter, and John would not have been to them as he was to his Master, ‘the beloved disciple.’ No; give the most imperfect brother his due, and you will often find under a rough exterior a very precious gem; and if you could look into his heart you would find how earnestly he struggles against evil, and strives after a resemblance to Jesus, and breathes daily the aspiration, ‘I shall be satisfied when I awake with Thy likeness.’

4th.—Unite with *them as frequently as possible in their worship*. I never find myself more truly one with my Christian brethren than at the mercy-seat. Our spirits blend so sweetly there. Oh how near we come together when we approach our Lord. We cannot think of dissimilarity when we bow in the holy place, and realize the Divine presence, and confess our sins, and ask for mercy and grace to help us, and say ‘Thy kingdom come, Thy will be done on earth as it is in heaven.’ Very often have I found in the act of social worship that the affection that was smouldering in my heart has been fanned into a flame, and I have felt what it has been to ‘love with a pure heart fervently.’ ‘Forsake not the assembling of yourselves together.’

5th.—Act out *very promptly your benevolent emotions*. Do not delay. It will be a calamity to let them cool. At once translate them into kind deeds. The wax will receive impressions when melted which you will in vain try to produce after the cooling process has

commenced; and so the feelings of Christian love should be taken advantage of—used promptly—diligently employed in doing good to some of the household of faith; and who can tell how rapidly a series of such acts will carry you up towards the standard to which you aspire?

Now I think these hints may be useful to you. There are several more that might be given, such as meditations on the love of Jesus, seeking the the help of the Holy Spirit, &c. But I see we are nearing our home, and therefore our conversation must close. Our walk will not have been in vain if our hearts are more deeply impressed with the necessity of loving one another as Jesus has loved us.

F.—I do feel now, more than ever, the necessity of this high degree of love. I often thought of it as something transcendental, but now it appears to me as an attainment that may and must be made. It must—

1st.—If we *would not live in disobedience*. It is a *commandment*. ‘Why call ye me Lord, Lord, and do not the things that I say?’

2nd.—If we would *do the work as signed us*. We are sent to bring others to Jesus. But what is the sign that must convince them that we ourselves are His? ‘By this shall all men know that ye are My disciples, if ye have love one to another.’

3rd.—If we *would not prove a hindrance to others*. The want of it may cause another to stumble; and we had better have a great loss, be deprived of our dearest friend, endure a heavy affliction, or even die, rather than hinder the feeblest from going to Jesus. ‘It were better that a millstone were hanged about his neck and he were drowned in the depths of the sea.’

4th.—And, indeed, if we are destitute of this love we may doubt whether we are disciples at all. ‘He that loveth not, knoweth not God.’ ‘We know that we have passed from death unto life, because we love the brethren.’

C.—Farewell. Do not forget the true standard of Christian love. ‘As I have loved you, that ye also love one another.’

Louth.

W. O.

THE GOSPEL AND THE INTELLECT.

MUCH of what is called education is only a power of deformity, a stimulus of overgrowth in the lower functions of the spirit, as a creature of intelligence, which overlooks and leaves to wither, causes to wither, all the metropolitan powers of a great mind and character. The first light of mind is God, the only genuine heat is religion, imaginative insight is kindled only by the fervours of holy truth, all noblest breadth and volume are unfolded in the regal amplitude of God's eternity and kingdom, all grandest energy and force in the impulsions of duty and the inspirations of faith. All training, separated from these, operates even a shortening of faculty, as truly as an increase. It is a kind of gymnastic for the arm that paralyzes the spine. It diminishes the quantity of the subject, where all sovereign quantity be-

gins, and increases it only in some lower point, where it ends; as if building the trunk of a light-house stanch and tall were enough, without preparing any light and revolving clock-work for the top. Hence it is that so many scholars, most bent down upon their tasks, and digging most intently into the supposed excellence, turn out, after all, to be so miserably diminished in all that constitutes power. Hence, also, that men of taste are so often attenuated by their refinements, and dwarfed by the overgrown accuracy and polish of their attainments. No man is ever educated, in due form, save as being a man; that is, a creature related to God, and having all his highest summits of capacity unfolded by the great thoughts, and greater sentiments, and nobler inspirations of religion.

Scripture Illustrated.

DIVINE REVELATIONS.

'God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son.'—Heb. i. 1, 2.

MAJESTY is the distinctive mark of this epistle. It opens with a high movement of thought. Its theme is the grandest that can engage the human intellect. It sets forth the Divinity, authority, and offices of the Son of God. He is higher than the angels, greater than the prophets. He is the Antitype of Old Testament types—the life and power of all sacrifice. Melchisedec, Moses, and Aaron were but the passing shadows of Him. Christ was the subject of Revelations, and the medium of Revelation.

I. *The first stage of Divine Revelation, or the Dawn of Spiritual Light.* Gradual progressiveness is a characteristic of the Divine procedure. The same hand unlocks the beauty of the rose, and unfolds the blessings of Revelation. The dawn precedes the day in the spiritual world as well as in the natural. (1) *The period mentioned* 'in time past,' or formerly. This period embraces many ages. Notable epochs. Deluge, Erodus, Babylonish Captivity, John Baptist. (2) *The persons concerned.* 'Unto the fathers by the prophets.' Persons to whom, 'Fathers.' Ancestors or progenitors of the Jewish nation. Persons in or through whom, 'Prophets.' (εὐ designates the element in which the λαλεῖν takes place, and holds therefore its proper place. Al.) The prophets were the organs or vehicles of the Divine Revelations. Each unfolds some special feature of the Divine character and will. Moses, David, Jeremiah, Ezekiel, Daniel, &c., &c. (3) *The form or method adopted;* 'at sundry times, or in manifold portions, and in divers manners.' *In form* it was fragmentary and incomplete. Stones but no temple. *In method* it was various. Visions, Dreams, Voices, Angel's visits, Indwelling Spirit.

II. *The second stage of Divine Revelation, or the Day of Spiritual Light.* The rays of scattered light are gathered together into an orb of glory. The Son of God is the Sun of the world. The stones come together in the temple of truth. (1) *The period mentioned* 'these last days.' Perhaps during the last dispensation. (2) *The persons concerned*—'spoken unto us by His Son';—to whom 'Us'—those who lived in the days of Christ and since—to you, me, Christ has a message from God to every man; in or through whom, 'Son.' This word is the key of the epistle. Christ is the consummation of Divine Revelation. 'Brightness of His glory.' 'In Him dwelleth all the fulness,' &c. 'He who hath seen Me hath seen the Father.' The form and method are complete in Him. H.

GRAFTING WILD OLIVES—A FIGURE USED BY THE APOSTLE PAUL.

'If some of the branches be broken off, and thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree, boast not against the branches. But if thou boast, thou bearest not the root, but the root thee.'—Rom. xi. 17, 18.
'For thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree,' &c.—Rom. xi. 24.

Now here is my difficulty, and the exact point of enquiry: the olive, you say, (and so says the Apostle) is wild by nature, and it must be grafted by the good before it will bear fruit; but here the apostle speaks of grafting the wild into the good, not the good upon the wild.

True, he does; but observe, he says expressly that this is contrary to nature, as it really is. I have made particular enquiries on this point, and find that in the kingdom of nature generally, certainly in the case of the olive, the process referred to by the apostle never

succeeds. Graft the good upon the wild, and, as the Arabs say, it will conquer the wild; but you cannot reverse the process with success. If you insert a wild graft into a good tree, it will conquer the good. It is only in the kingdom of grace that a process thus contrary to nature can be successful; and it is this circumstance that the apostle has seized upon, and with admirable tact, to magnify the mercy shown to the Gentiles, by grafting them, a wild race, contrary to the nature of such operations, into the good olive of the church, and causing them to flourish there, and bring forth fruit unto eternal life. The apostle lived in the land of the olive, and was in no danger of falling into a blunder in founding his argument upon such a circumstance in its cultivation.—*Thompson.*

The image which the apostle here employs is a very vivid one. The Gentiles had been grafted in upon the Jewish church, and had caused this decayed tree to revive and flourish. But still the apostle means to hold in check any exultation of the Gentiles on this account. He reminds them, that after all they are not the *stock* but the *grafts*; that the root and fatness of the good olive has been transferred to them, only because they have been grafted into it.—*Stuart.*

THE PUBLICANS.

THESE men were so called because they were gatherers of the *publicum*, or state revenue, who were commonly Roman Knights, and farmed the taxes in companies. This occupation was not held in disesteem by the Romans. Besides the *publicani*, there were inferior officers, freedmen, provincials, and the like, who did the lower work of the collection, and probably greatly abused the power which of necessity was left in their hands. They were commonly stationed at frontiers, at gates of cities, on rivers, at havens. The Greeks hated them for their rudeness, their frauds, and their oppressions. But the Jewish publicans were still more hateful to their countrymen, as traitors to the cause of God,

who for the sake of filthy lucre had sided with the Romans, the enemies and the oppressors of the theocracy, and now collected for a heathen treasury that tribute, the payment of which was the evident sign of the subjection of the people of God to a foreign yoke. Of the abhorrence in which they were held there is abundant testimony; no alms could be received from their money-chest, nay, it was not even lawful to change money there; their evidence was not received in courts of justice; they were put on the same level with the heathen, (to keep which in mind adds an emphasis to Luke xix. 9,) and no doubt, as renegades and traitors, were far more abhorred than even the heathen themselves.

POMEGRANATES.

THERE are several kinds of pomegranates in Syria. In Jebaah, or Lebanon, there is a variety perfectly black on the outside. The general colour, however, is a dull green, inclining to yellow, and some even have a blush of red spread over a part of their surface. The outside rind is thin but tough, and the bitter juice of it stains everything it touches with an undefined but indelible blue. The average size is about that of the orange, but some of those from Jaffa are as large as the egg of an ostrich. Within, the 'grains' are arranged in longitudinal compartments as compactly as corn on the cob, and they closely resemble those of pale red corn, except that they are nearly transparent, and very beautiful. A dish filled with these 'grains' shelled out is a very handsome ornament to any table, and the fruit is as sweet to the taste as pleasant to the eye. They are ripe about the middle of October, and remain in good condition all the winter. Suspended in the pantry they are kept partially dried through the whole year.

The flower of the pomegranate is bell or tulip shaped, and is of a beautiful orange red, deepening into crimson on some bushes. There is a kind very large and double, but this bears no fruit, and is cultivated merely for its brilliant blossoms, which are put forth profusely during the whole summer.

This fruit was greatly esteemed in ancient times, and is mentioned by Moses (Deut. viii. 8.) as one of the excellencies of the promised land; and, by Divine command, he was to make pomegranates on the hem of the ephod, —a golden bell (the blossom) and a pomegranate alternately round about the hem of the robe (Exodus xxviii. 23);

and they were reproduced in the temple, upon the network that covered the chapters on the top of 'Jachin and Boaz'—those noble pillars of brass,—two hundred pomegranates, in rows, round about. Solomon, of course, adorns his Song of Songs with allusions to this beautiful and pleasant fruit.—*Land and the Book.*

Wayside Gleanings.

THE CLEARING OF THE CLOUDS.

THERE is nothing in what has befallen or befalls you, my friends, which justifies impatience or peevishness. God is inscrutable but not wrong. Remember, if the cloud is over you, that there is a bright light always on the other side; also, that the time is coming, either in this world or the next, when that cloud will be swept away, and the fulness of God's light and wisdom poured around you. Everything which has befallen you, whatever sorrow your heart bleeds with, whatever pain you suffer,—nothing is wanting but to see the light that actually exists, waiting to be revealed, and you will be satisfied. If your life is dark, then walk by faith, and God is pledged to keep you as safe as if you could understand everything. He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty.

These things, however, I can say with no propriety to many. No such comforts or hopes belong to you that are living without God. You have nothing to expect from the revelations of the future. The cloud that you complain of will indeed be cleared away, and you will see that, in all your afflictions, severities, and losses, God was dealing with you righteously and kindly. You will be satisfied with God and with all that He has done for you; but alas! you will not be satisfied with yourself. That is more diffi-

cult, for ever impossible! And I can conceive no pang more dreadful than to see, as you will, the cloud lifted from every dealing of God that you thought to be harsh, or unrighteous, and to feel that, as he is justified, you yourself are for ever condemned. You can no more accuse your birth, your capacity, your education, your health, your friends, your enemies, your temptations. You still had opportunities, convictions, calls of grace, and calls of blessing. You are judged according to that you had, and not according to that you had not. Your mouth is eternally shut, and God is eternally clear.—*Dr. Bushnell.*

'TAKE HEED WHAT YE HEAR.'

THERE is such a thing as foolhardy adventure into an enemy's country. Religious falsehood sometimes comes in such a shape as to stimulate the curiosity of the unwary, as the fruit of the tree of knowledge tempted Eve. Sometimes it is the vehicle which is attractive. It may be elegant style, it may be romance, it may be closely knit argumentation, it may be popular eloquence. The union of several such fascinations may invite the youthful student to taste the poisonous clusters, and acquire the taste for doubts and cavils. The most seductive and cunning argument against future retribution which our age has produced, is contained in a poem of high talent. The name and fame of some great heretical preacher, or some orator who

delivers infidel sermons under the guise of lectures to the people, who admire and acquiesce, and go again, not knowing, in their simplicity, that the new doctrines which they drink in will presently unsettle all the religious belief of their childhood,—happier far is the fate of the vulgar, than literary advancement bought at such a price.

It is a plain maxim of common sense, not to tamper with infection; and he is a fool who, for the mere sake of proving his boldness and freedom from bigotry, rushes uncalled into the miasmatic influence of false teaching. 'Take heed,' said incarnate Wisdom, 'what ye hear.' The caution which is good for yourself, is good for your children and dependants. A little mineral admixture in their daily bread, a little morbid quality in their daily milk, would be justly dreaded as tending to wear away the health; yet the daily journal enters your doors, distilling by little and little, false, latitudinarian opinions. No marvel if you find your old age surrounded by sons who have made shipwreck of the faith. It is impossible to watch too earnestly the literature which comes into the hands of the young. If you desire them to be guarded and manly Christians, their food must be truth. It is as certain of the mind as of the body, that whatever is taken into it should tend directly to its growth and strength; all that is otherwise is noxious. Nutrition, moreover, is a gradual process, the result of repeated acts. If, then, the mind and character are to make progress and acquire firmness, there must be not slight and occasional, but regular and extensive study of God's revealed will.
—J. W. Alexander, D.D.

THE CHASE OF THE LOST.

SOME years ago, a visitor at an insane asylum, observed a woman pacing to and fro in a long passage. As she would reach the wall at either end, she would look eagerly for an object of which she appeared to be in search, and then, failing to find it, she would wring her hands, and moaning piteously, commence again the round. So it was that she passed each day and

night, except during a few hours of exhaustion, when in her dreams the same sad search was kept up. She was a mother who had lost her child, and then, in her grief, had become deranged.

Such may be part of the eternal punishment of those who fix their hearts upon merely temporal pleasures. Let us take the love of money. Gold is hunted and gloated over, so that the lust of it becomes a controlling passion. But then comes the grave. *There are no pockets in the shroud.* Those who come after are eager enough to seize the wealth of him that goes. See the scene by his death-bed. The words he mutters are about his money. When his mind is recalled, and his lips are aroused from their torpor sufficiently to articulate, we find that it is in the eager hunt for money that he is still engaged. As the tree falls so it lies. The consuming passion of time will be the consuming passion for eternity. But there is this difference—in time there is an object to be seized. There may be a maniac pursuit, but there is also a maniac enjoyment. But it is otherwise in a lost eternity. There the money so long coveted is gone. The chase after it lasts for ever, but its enjoyment never comes. It is not necessary for us to call in imagination to describe the terrors of that state. It is enough for us to know that the passions of this life continue to rage in the heart desolated by them, while the objects of those passions are gone. It is an incessant agonizing alteration between a frenzied search and a still more frenzied despair.

THE SWEETEST MUSIC.

THE sweetest music is not the peal of marriage bells, nor tender descants in moonlight woods, nor trumpet notes of victory—it is the soul's welcome to heaven. God grant that when we die there may not come booming to our ear the dreadful sound—'Depart!' but may we hear, stealing upon the air, the mellow chime of all the celestial bells, saying, 'Come, come, come, ye blessed, enter into the joy of your Lord.'

Poetry.

S H A D O W S . *

No more with golden dreams elate,
 My joys all gone, my hopes all dead,
 My soul is sadly desolate,
 Her wings depressed, her glory fled.

I hunger for immortal food,
 Yet pine or feed on ashes vile;
 I weary for diviner good,
 Yet cleave to earthly joys the while.

I thirst, I pant for cooling streams,
 As travellers in the desert grim;
 A living stream invites, but seems
 To fly me ere I reach the brim.

They say that glory shines afar,
 Whilst I in darkness grope forlorn,
 Thick darkness unrelieved by star,
 Or promise of a coming dawn.

That hence to heaven a ladder springs,
 And up and down its crystal stairs,
 Bright angels pass with golden wings,
 Wafting around delicious airs.

That hands invitingly outspread
 Would lure and beckon me to rise,
 And taste the delectations shed
 From happier realms and higher skies.

Oh! wooings kind, yet fruitless all,
 My soul in vain essays to soar;
 Earth holds me down in captive thrall,
 And thus would hold me ever more.

Jesus, thine arm alone can free
 My captive soul, and give redress;
 Thy light can make all darkness flee;
 Thy love my fainting heart can bless.

Notices of Books.

CASELL'S ILLUSTRATED FAMILY BIBLE. *From the Authorized Version, with Notes, Vol. II. 2 Samuel to the Psalms.* London: Cassell, Peiter, and Galpin.

Both for quality and price this Family Bible still remains unrivalled. The prodigality and general excellence of its illustrations, and the judiciousness and pithy brevity of its notes pointed out as distinguishing the first volume, every whit as much distinguish the second. The events of the stirring period of David's reign, of Solomon's, and the disastrous times of their successors, down to the captivity and the return, are vividly brought before us. Some of the engravings fasten themselves upon the mind by their bold and vigorous conception, and others by their quiet pastoral beauties, or sad and pensive moral. The illustrations of the book of Job and the Psalms seem less satisfactory perhaps than any others. But tastes will differ on this point. The smaller engravings are equally well sustained. Objects of natural history, bas-reliefs from Egypt and Nineveh, illustrations of Persian life, ancient harps, and many other valuable helps to the allusions of the sacred writers abound in every part of the volume. The notes on Job and the Psalms are excellent. Much valuable exposition is condensed into a small compass. We cordially commend this Family Bible to all who may not yet possess it.

ALTAR-LIGHT: a Tribute to the memory of the Rev. A. Fletcher, D.D., London. *By Rev. J. Macfarlane, D.D., Glasgow.* London: Nisbet and Co.

The title describes the contents of this book. It is marked by all the freshness and vigour of the writer, who while

well-stricken in years still retains the vivacity and ardour of youth. The text is John v. 35, 'He was a burning and shining light.' Dr. Macfarlane glances at John's ministry as one of transition, of destruction, and of enlightenment, and shows how the work of true Christian ministers in every age is similar, and how all this was strikingly seen in the ministry of his old friend Dr. Fletcher.

LAYS OF LOWLY LIFE. *By Ruth Wills.* London: Simpkin, Marshall, and Co. Leicester: Winks and Son.

Very smooth and pleasant verses by a maiden in lowly life. She tells her tale with artlessness and good sense, tempered by genuine modesty and Christian feeling. In the midst of a monotonous life, surrounded by uncongenial society, her heart has sought wholesome food and noble aspiration in books of genius and song. These are beautifully referred to in the lyric entitled 'My Treasures,' 'Shadows,' 'The Voyage of Life,' 'The Ark,' and other poems, reveal the depth of her religious feeling. Others, suggested by local associations, or breathing the intense love for country which most poetical minds feel when pent up week in and week out in the hot dusty town, are not destitute of quiet beauty and show some skill in versification. We give the one entitled 'Shadows' on the preceding page. It is not selected as the best, but is taken at random.

CHRISTIAN WISDOM. An exposition of the words of the apostle Paul. *By Caleb Webb.* London: Houlston and Wright.

A very thoughtful and suggestive book on words of the apostle in 1 Cor. i. 30, 31.

Correspondence.

SECOND GENERAL BAPTIST CHURCH FOR BIRMINGHAM.

To the Editor of the General Baptist Magazine.

DEAR SIR, — Without reverting to

former failures, or reflecting in any way upon the many attempts which have been made to establish a second General Baptist cause in Birmingham, it is quite certain that at the present time an opportunity presents itself for this

purpose, which, if properly and promptly taken up, would lead to a positive success. In the centre of the town, there stands a good freehold chapel, with school rooms attached, at present occupied by Unitarians, who are building a new place of worship nearer the west end of Birmingham. The building has a commanding outward appearance, the interior is commodious, and will accommodate eight or nine hundred persons. There is also spare land in front, which would allow of a very considerable enlargement of the place. The price for which it is offered is £4,000, but probably something less than that sum would be accepted. Is it not desirable then, that an especial effort should at once be made to secure to the town and the Connexion so desirable an object? A few years ago, the writer, accompanied by the Rev. H. Hunter and the late Rev. J. Goadby, visited different parts of Birmingham in search of a suitable locality where freehold land might be obtained for the erection of a chapel, but were unsuccessful in finding any place which would warrant a recommendation for acceptance. The chapel which is now for sale stands in a situation which Messrs. Hunter and Goadby fully approved, being as near as can be in the centre of the town. This, then, is one reason why the offer should be accepted. Although the present is an age in which religion has lost much of its influence by that love of splendour, external show, and the ostentation of riches, which has carried away captive many of those who profess to be the humble followers of Jesus, it is doubtless true, that some are induced to attend public worship where the building itself is in appearance the most attractive, therefore, it is proper as far as is consistent with the peculiar essence of Christianity, to pay some regard to the architectural designs of those buildings which are set apart for the worship of God, and as regards the chapel in question, it will bear comparison with most. Much might be said in favour of another General Baptist cause in Birmingham. The place is large, and its situation is central. In a pecuniary point of view, it would be beneficial to

the Connexional institutions. From the nature of the manufactures of the town the artisan obtains a fair remuneration for labour, and it is reasonable to conclude that in proportion to the temporal advantages which a people enjoy, so they will render that support to the cause of God which their position in society enables them to do. Shall this opportunity be lost, then? Are there no means which could be adopted to obtain money sufficient to make the required purchase? After all the talk, and all the professions of anxiety for so many years respecting Birmingham, shall there be no attempt now to give a practical exemplification of that concern on the part of those who have been so deeply solicitous for the establishment of a second cause? There are those who attend the chapel in Lombard-street, and who stand as members of the church there, to whom a second church might be beneficial, and by whom a second church might be benefitted, especially if that cold reluctance to labour in the cause were but removed, and they were constrained to a lively, cheerful, and spontaneous activity. What employment in the busy scene in which man engages from the cradle to the tomb, is more worthy of him than to spread the knowledge of the Lord in the world? It affords a field for intellectual energy and all the finest feelings of benevolence. It exercises and strengthens Christian sympathy. It calls forth those latent virtues which else had slept in the bosom, like the diamond in the mine. And is this employment, thus useful and honourable to the Christian, and conducive to the glory of God, to be confined to a few in a church? Is there to be a monopoly of Christian action and effort? Does not God design that all who profess His name should work in His cause? He has declared His will, and shall He not be obeyed? There is no reason why all should not be at work, although all are not quite agreed in every particular. Irregularities will sometimes arise in the process of carrying on God's cause, but they are of no importance when weighed with the happy result—the return of distorted systems to right, and to the will

of God. Occasional ferments, with all their inconveniences, are infinitely preferable to the putrescence of stagnation; if, then, by the commencement of a new cause any who are at present 'at ease in Zion' are brought to discharge their Christian duty in connection therewith it will be well, and may be considered as another reason why the object we have in view should be attained. Anxiety that the opportunity may not be lost, and that the building may be secured is the only apology for these lines.

Yours truly,
Birmingham. J. S. CHEATLE.

VILLAGE DISSENTERS AND STRICT COMMUNION.

*To the Editor of the General Baptist
Magazine.*

MY DEAR SIR,—The kind feeling you were so good as to manifest in our conversation this morning induces me to ask you to give the wider circulation to the facts that your Magazine affords. Involving as it does the vexed question of strict communion as practised by some of your churches, I will endeavour merely to detail circumstances and point out results to which (in my humble judgment) adherence to this rule has tended, trusting that in doing so I shall give offence to none who may differ from my conclusions. In two villages in L—— there had existed for several years an Independent church generally efficiently supplied by ministers in connexion with the Home Missionary Society, and at one time was a flourishing and useful body. Depression of trade, coupled with other circumstances, however, led the society to withhold their assistance, and it was after a brief struggle that the church gave up its identity, and its members had to seek a spiritual home elsewhere. Identical in views with the General Baptist Body, except in one point, their decision was not a matter of difficulty as to where a home was to be found. The zeal and liberality that had characterized their membership elsewhere was at once transferred to the churches at these two places, and from individual members they received a hearty

welcome. Very soon, however, they were to receive from the church the sad, though chilling information, that being unbaptized they could not receive the communion of the Lord's supper with those beside of whom they lived in Christian affection; and so the case stands to-day. An excellent Christian woman, living in a village close by, asks what she is to do? The Established Church there has for its teacher a worldly man of indifferent moral character. This cannot be her home. Wesleyanism is not a system that commends itself to her as being the way in which she has learnt Jesus. 'Give me the crumbs that fall from the table,' seems to be the request. 'We will not cast them to dogs,' the reply. 'Let dissent be weakened; let the spiritual life of these people die out, every month though gall and wormwood may enter their souls, we will abide by our formula, and gather our righteous garments about us and keep ourselves undefiled from contact with unbaptized heretics.'

You know, my dear Sir, that I am not a member of your communion, but I do venture to make my appeal against this unrighteous practice, and to ask your powerful assistance to wipe out this spot in your feast of charity. Allow me to crave pardon from your readers for thus intruding on their notice; to ask the deacons and members of all close communion churches to consider where their steps are tending, and the grievous injustice they do to themselves and others by the course they pursue.

I beg to remain,
Yours, my dear Sir, very truly,
HALF A BAPTIST.

May 23, 1861.

READING NOT PREACHING.

*To the Editor of the General Baptist
Magazine.*

DEAR SIR,—

'The reading Cleric's short essay,
However well 'tis written,
Will never fire a lump of clay,
Or heal a conscience smitten.'

A poor man was once asked by a popular reading minister, 'Why he

thought his minister's preaching was better than other ministers' preaching?"

'Why,' said he, 'my minister preaches extempore.'

'Extempore,' replied he, 'why any man can preach extempore.'

'No, parson,' said the poor man, 'you cannot preach extempore.'

And that minister who accustoms himself to read his sermons cannot successfully preach extempore, nor can his ministry be so effective. But it may be said in behalf of reading, that a better and more accurate exposition of divine truth may be expected when the sermon is altogether written in the study than when it is composed in the pulpit; that greater accuracy and elegance of style will assuredly be produced, and that it will save the minister from hesitancy and embarrassment so annoying to the congregation. True, but then there are hundreds of men in the senate, the bar, and the platform, who feel no difficulty in extemporaneously addressing their audiences.

The practice of reading sermons is at variance with the divine commission of our Lord—'Go ye into all the world and *preach* the gospel.' Now if the first ministers had understood the commission as many do in the present day, the phraseology of the Scriptures would have been very different. The commission itself must have been written 'Go ye into all the world and *read* the gospel,' &c. How unseemly would it have been, if, on the day of Pentecost, Peter had had to retire to write his sermon before addressing the awakened multitude. No, the cloven mysterious tongue of fire was the sign that He who had called him to the sacred work of preaching the cross had qualified him to discharge its duties. Here we see the power of the gospel ministry, a tongue of fire, not a sword of flame, a cloven tongue, to show that in preaching the minister of Christ must separate between the shadow and the substance. The influences of the Holy Spirit having been imparted to the disciples, up rose Peter, and with unflinching boldness begins that wonderful sermon, unstudied and unwritten, beneath which three thousand were

converted unto God. But then it may be said, that the eloquent Peter was endued with supernatural gifts; and that we must not in these days expect miraculous gifts to be bestowed upon ministers, for these ceased in the times of the apostles. True. But, if these are withheld, the ordinary gifts of the Spirit are given to qualify those who are called to preach the gospel; witness Bunyan, Whitfield, Wesley, and a host of others, who were made instrumental in the conversion of thousands, and who were not in the habit of reading their sermons, and who would not have substituted reading for preaching any more than our Baptist fathers would have substituted the font for the river.

It appears that reading sermons in this country was unknown till about the time of Charles II. That monarch, however, forbade it by a statute—it says '*the lazy way of reading sermons*,' &c. Lazy indeed. Happy would it be for the church and for the world if a statute could now be passed prohibiting ministers reading their sermons. We imagine many a beautiful and sonorous reader would have to retire from the sacred work of the ministry, and seek to earn his living by some secular employment or profession, for which he is better qualified. It is indeed distressing to all right-minded friends of the cause of Christ, that after three or four years academical education at a considerable expense, our young divines are seen to hobble up the pulpit stairs on crutches, adopting the cold, inefficient, school-boy practice of reading their weekly lesson called a sermon. But reading is not preaching, if words have a definite meaning, any more than that sprinkling is baptism, or pouring is dipping. We Baptists will not allow such perversion of terms in reference to that Christian ordinance, why then do we allow it in the divine ordinance of preaching? If our ministers cannot do without their manuscript sermons after having had hundreds of pounds expended on their education to make them preachers, they had better have remained cobblers, tailors, stocking-makers, or any common craft, by which they might obtain an honest living, than attempt that for which neither nature nor grace has prepared them.

A sermon written in the study, however elegant and highly finished as it regards composition, is not adapted to awaken the conscience or to arouse the passions; it lacks those energetic feelings, that pathetic language, which is suited to warn the careless, or to console the wretched. One of our most eloquent writers upon this subject says, 'It is certainly a great disadvantage that the practice of reading sermons has prevailed in England. This may indeed have introduced accuracy, but it has done great prejudice to eloquence, for a discourse read is far inferior to an oration spoken. It leads to a different sort of composition as well as of delivery, and can never have an equal effect on an audience. Hence from the art of persuasion, which preaching ought always to be, it has passed in England into mere reasoning and instruction, which not only has brought down the eloquence of the pulpit to a lower tone than it might justly assume, but has produced this further effect, that by accustoming the public ear to such cool and dispassionate discourses it has tended to fashion other kinds of public speaking on the same model.'

From the conduct of some ministers, especially those who read their sermons, one might imagine that the Holy Spirit's aid is only to be sought and found in the study, that His assistance is not to be expected in the pulpit, only to enable the reader to read his carefully prepared manuscript sermon, full of the flowers of rhetoric and brilliant illustrations. O if ever the assistance of the Spirit be needed anywhere surely it is in the pulpit. The prevailing desire of every good minister of Christ is not so much to deliver intellectual and glittering productions, as it is to save souls. 'If,' says a modern writer, 'fine and eloquent sermons are tolerable at all, it is in the press only, when they are to be read as discussions of a subject. In the pulpit splendid sermons are splendid sins. They dazzle, and amuse, and astonish, like brilliant fireworks, but they throw daylight on no subject. They draw attention to the preacher, instead of the

* *Blair's Lectures.*

subject. The splendid preacher, like the pyrotechnist, calculates on a dark night among his attendants, and amid the coruscations of the pulpit his skill and his art are admired and applauded, but Christ is not glorified. If angels weep and devils mock it is at the pulpit door of a splendid preacher.'

Never let the reader of carefully prepared, flowery, and brilliant sermons, and which have little or no other excellence, forget that the cross of the Redeemer requires no human adornment, nor does His gospel need the trappings of human garnish, as well might they attempt to scent the violet or paint the rainbow. Ever in humble dependance on divine assistance, let the ministers of Christ go from the close to the pulpit full of love to Christ and perishing souls, and preach (not read) 'the glorious gospel of the blessed God.' Assisted by the Spirit possessing the tongue of fire, there will be no necessity for him to adopt the unscriptural mode of reading instead of preaching — for *reading* is not *preaching*.

Yours truly,

DALETH.

APPEAL FOR CONINGSBY.

To the Editor of the General Baptist Magazine.

DEAR SIR,—For some time past the friends connected with the General Baptist church and congregation, Coningsby, have been collecting funds for the erection of a new chapel, and hope in the course of a few months to hold a bazaar, and *special services* for the same object. Already we have obtained £50, and £20 more are promised; but as our proposed undertaking will involve the outlay of £400, we have resolved not to commence building until we have raised £300 of that amount. We are, therefore, at the present time doing all in our power, by sewing meetings and private subscriptions, to accomplish our self-imposed task. But we find that because of our poverty we cannot do it by ourselves, and there-

fore should be extremely thankful if our distant friends would render needed help. If all who read this would send us six postage stamps, or some small article for our bazaar, the work would soon be accomplished.

We hope for a hearty response to this appeal. Yours in Christ,

W. SHARMAN, *Pastor.*

JOHN WELLS,
SAMUEL SELLARS, } *Deacons.*

Coningsby, near Boston.

Obituary.

REV. JOSEPH BURROWS.—*An Autobiography.*—It was my happiness to be born of pious parents, who were very industrious and creditable. They attended the Independent chapel, Sutton-in-Ashfield, (my native village,) the Rev. J. Brittle, being minister. The proprietor of a large factory frequented the same sanctuary. He employed a considerable number of children, and engaged my father to instruct them on the Sabbath, and conduct them to the house of God. Along with those children, and my own brother and sisters, I enjoyed the advantage of a scriptural education. From my earliest recollections I was the subject of serious impressions, and had a decided taste for reading. I was accustomed to retire with my Bible for reading, meditation, and prayer. Many precious opportunities of communion with God I was privileged to enjoy. My father's stock of books being small, I soon got through them, and longed for a fresh supply. At length it occurred to me that a stationer in the village, who kept a circulating library, might probably allow me to fetch the milk for his family daily, and pay me by the loan of books. I accordingly waited upon him, and made known my wishes; he appeared pleased with the proposal, and immediately acquiesced. I was therefore supplied with a regular succession of interesting works, and often spent a great portion of the night in perusing them. One night, I had been reading a long time in bed, and fell fast asleep, with the book in one hand, and the candlestick in the other; I thus remained till morning, when my mother came into my room to call me up, she was greatly alarmed on finding me in that position. The candle, however,

had fallen upon the floor, instead of on the bed; otherwise, I might have paid dearly for my imprudence! Mr. Brittle having changed his sentiments, opened a Socinian chapel, and many of his congregation followed him, my father among the rest. The Socinian doctrine exerted a baneful influence on my father's mind, though he never thoroughly embraced it. He afterwards clung to the cross of Christ, and died humbly trusting in the Saviour. Not so Mr. B.: he removed to Hull, and when about to expire, exclaimed, 'I have set aside the only foundation for a sinner's hope, and now have nothing to rest my soul upon.' My parents returned with their family to the Independents, Mr. Barratt being now their minister. He died, and was succeeded by Mr. Roome, from the college in Rotherham. This young minister frequently called of my parents, and took much notice of myself. I often walked with him to and from Hucknall, where he usually preached on Monday evening. Mr. R. was very useful to me, and I have often looked back with pleasure to our agreeable walks and conversations. He introduced me to the Sabbath school. I was a teacher about twelve years, and part of that time I was superintendent. Mr. R. was anxious for me to unite with the church, but there was an obstacle. I was impressed with the importance of believers' baptism, by immersion, and I named this to Mr. R., he replied, 'Well, if you cannot get over your scruples, I will immerse you myself.' I said that would probably occasion such a commotion in the church as I would rather not be the means of producing. He then lent me a book or two in de-

sence of infant sprinkling. I perused them eagerly, being really desirous of uniting with the society. For a time my scruples vanished, and I proposed myself for fellowship in 1806; being nineteen years old. After taking this step, extreme distress of mind came over me, and I had no rest in my spirit day or night. The powers of hell seemed to be let loose upon me, and the suggestions of Satan were truly awful! The brethren, however, unanimously agreed to receive me, and a calm succeeded the storm. At that time they were only two *male* members in the church, and they were both advanced in life. It was agreed that we should establish adult classes, and that I should be one of the teachers. Accordingly, I soon had about thirty under my care, who were from 16 to 70 years of age. The charge of this important class cut out a deal of work for me in studying the Scriptures, and thus paved the way for my entrance into the ministry. I was sometimes much depressed in spirit, deeming myself not duly qualified for the work in which I was engaged. I also absented myself from the prayer meetings occasionally, lest I should be called upon to engage in prayer. Once, I resolved to go in late, thinking that the other brethren would have prayed, and I should have escape. The two last lines of a hymn were being sung, and no sooner were they finished than the pastor called on *me* to pray! This request came like a thunder-clap. I *did* engage; but with what feelings I cannot describe; I trembled till I shook the pew, and a voice seemed to say, 'You have stayed away from the means of grace for fear of being asked to pray; can you expect that you will have anything given you to say now?' I resolved if I got through that time, I would never do so again. I then commenced a prayer meeting on Sabbath morning, and invited one or two of my class to meet me and endeavour to pray with me. We soon had additions to our number and ten were brought into the church who had begun to 'engage' at these meetings. A blessed revival followed, and the brethren shewed me much favour, though I viewed myself as an unprofitable

servant. About 1811, I was married to Ann White, daughter of a very sensible and pious member of the General Baptist church. This union was a happy one; after a lengthened period of suffering, my wife was called away, she died triumphing in God her Saviour! In 1814, the church took into consideration the propriety of establishing a Home Mission in Derbyshire, and I was earnestly urged to enter upon this work. I refused for a length of time from a sense of unfitness; but in 1815, I removed to the place, and opened a *Sabbath-school*, the pastor engaging to visit me fortnightly, and preach in the evening. The first Lord's-day I spent there, some colliers came into the school to see what was going on. I gave them a friendly invitation to my house in the evening. It was an old hall, and a blacksmith's shop, on the premises, had been converted into a school-room. To my great surprise, the people flocked into my habitation at night, till the spacious room was crowded. I was not prepared for this, having only intended to make friends of a few, as I was a total stranger in the place. The thought struck me, why these people are come expecting preaching, and as I had never attempted to preach, I was sadly troubled, and burst into tears. I resolved, however, to give out a hymn, read a chapter, give out another hymn, pray, and conclude. But in prayer, I felt considerable liberty, and in reading the first Psalm, I was graciously assisted to offer a number of remarks. At the close of the service the people asked, when they must come again. Little thinking what I was doing, I said, you may come to-morrow night! On reflection, however, I dreaded the time arriving, thinking I should have nothing to say when they came. But I was Divinely assisted again, and engaged for another meeting on Wednesday night. From that time, I had to preach thrice a week, beside labouring hard at my employment, and carrying my work in, and my provisions home on Saturday evening, a distance of three miles. Thus my body and mind were on the full stretch; and as the school-room was damp, I was soon overtaken by a nervous fever, from

the effects of which I have never entirely recovered. Beside preaching at Newton, I soon began to preach at Tibshelf also. On one occasion, I had gone thither in a very depressed state of feeling, having nothing apparently to say; but I was enabled to speak with freedom and good effect. A notorious public-house singer became seriously impressed; and my friends remarked, as we returned home, 'This is *wage* enough—is it not?' Speedily a change was effected in many of the colliers: instead of oaths and foolish songs, the songs of Zion were now heard in the pits; and instead of drinking, cock-fighting, &c., they became sober and serious, and regularly attended on the means of grace. Not less than ten of these abandoned characters were brought on their knees at my house, in the course of three months; and they began to pray for their families and fellow creatures all around. About this time, my mind was sadly perplexed with the doctrine of election. I asked my pastor whether it was my duty to hold out a free salvation to all sinners indiscriminately. He said it was, and I could not preach the gospel without. I then inquired if all the sinners were capable of believing the gospel? He said, that was a different thing, they could not believe unless they were drawn by the Spirit. I then spoke to him as follows; Suppose a poor cripple at the bottom of my garden, perishing for want of bread, and suppose I held up a loaf, exclaiming, if you will come to me, I will give you this loaf, when I knew at the same time, that he had not power to come; would not this be adding insult to poverty and wretchedness? He rejoined, we must consider God as a sovereign, dispensing his favours when he pleased, and upon whom he pleased. This was all he could say, and I was left without the solution of my difficulty. When I had been in Newton about three years, my business declined, and I was obliged to return to Sutton, and assist my father in the lace trade. A gentleman then offered me some lace frames, which were sadly out of condition, and had been standing still a long time. I was to get them into working order,

and he was to find employment for them. I performed my task, at very great expense of time and money. But as frames were rising in value, he availed himself of an opportunity of selling them, regardless of my interest. I was therefore plunged into deep distress, as I had no other work to which I could turn. The Lord knew how I was then situated, and very signally interposed on my behalf. One morning my dear wife looked very wishfully at me after breakfast and said, she did not know where our next meal was to come from, for we had only a small crust of bread left. I took up the Bible and read 'The Lord is my shepherd, I shall not want,' and I felt great relief and comfort in prayer. We had but just risen from our knees when there was a rap at our door. A person stepped in, with a hamper under her arm, containing bread, and flour, and cheese, &c. These things had been kindly sent as a present. While we were looking these articles over and talking about them, there was a second rap at the door. Another individual entered, with the compliments of a friend, and a parcel containing a piece of bacon. I was obliged to leave these things, and pour out my soul before God in grateful adoration. In the course of that day, a third person called to inform us that a gentleman had sent two bushels of wheat to be ground for us, and we might expect it at home the next day; it came accordingly, and just supplied my wants till I could provide a loaf myself. In addition to other trials, my dear wife had recently been confined, which brought me under engagements to her medical attendant. He sent my bill; I could not pay it, but laid it open before the Lord, and prayed earnestly for his aid. The next day, business called me to Nottingham, where I remained all night. Returning home early next morning, I called at the house of a friend, and was invited to breakfast. I gladly accepted the invitation, then prayed with the family and departed. When a mile or so from his house, I found to my great mortification, that I had left a small parcel, for which I must return. Retracing my steps very reluctantly,

when I got in sight of the house, I saw the good woman standing at the door, she smiled and said, 'I thought you would come back for your parcel.' I answered, it was very stupid of me leaving it. As I shook hands with her again, she slipped a little parcel into my hand, saying, 'I thought some poor servant of Christ would call, and I believe you are the man.' Thus my anxiety about the doctor's bill was happily ended!

(To be continued.)

ANN FIELDING was baptized and added to the church at Tetley-street, Bradford, May 15th, 1837. She died Nov. 21st, 1860. Thus she was a member of the church more than twenty-three years. While able, she was a regular attender upon the means of grace, and rejoiced to draw water from this well of salvation. But for several years she was laid aside by affliction. Her latter days were those of pain and sorrow. Her end was most lamentable. Being left alone a short time it is thought that upon retiring to rest her clothes caught fire, and being

frightened, she fell into a fit and expired. How essential that all should be ready. Let the prayer of all who may read this be,—'So teach us to number our days, that we may apply our hearts unto wisdom.' Her death was improved by her pastor December 30th, 1860, from Heb. iv. 9.

MARY ANN WADDINGTON was long a member at Tetley-street, but in consequence of affliction, for several years she has been unable to attend the means of grace. In her extreme suffering she manifested great patience and resignation. Her anxiety was that the Lord's will might be done, and that He might be magnified whether by her life or death. The language of her heart was, 'Though He slay me, yet will I trust in Him.' Her death was somewhat sudden and unexpected, but it was 'in the Lord.' It took place March 24th, 1861. She now 'rests from her labours, and her works do follow her.' May all the suffering followers of Jesus find comfort in Him here, and rest in Him hereafter. B. W. B.

Intelligence.

CONFERENCES.

THE YORKSHIRE CONFERENCE assembled at Enon Chapel, Burnley, May 20th, 1861, at half-past ten in the morning. According to previous arrangement the sermon was dispensed with on account of the opening services of Burnley-lane New Chapel.

Rev. W. Gray prayed, and Rev. J. Horsfall was called upon to preside.

From the reports of the churches it appeared that 48 had been baptized since last Conference and 15 candidates remain, and a large number of inquirers.

The first church at Bradford has raised £80 by a bazaar towards the extinction of their chapel debt.

The second church at Bradford has insured the life of its minister for £100. (A worthy example for other churches to imitate)

The following resolutions were passed:—

1. That we cordially welcome Mr. Fox, of Rochdale, to this Conference and district as a minister of our body.

2. That we give a similar cordial welcome to Mr. Finn, of Todmorden.

3. That this Conference, considering the past history, the present position, and the hopeful prospects of the General Baptist church, at Halifax, expresses an earnest hope that the College Committee will recommend Mr. Clarke to accept of their earnest and unanimous call to the pastorate.

4. In reply to a letter from the Derby and Castle Donington Home Mission Committee asking for the contribution of the Leeds church to be remitted to them, it was agreed, That we cannot appropriate the money contributed by the Leeds Byron-street

church to any other purpose than that for which it was given.

5. That the cordial thanks of this Conference be given to Rev. T. Horsfield for his services as secretary during the past year, and that while we regret his removal from the Yorkshire district our hearts' desire and prayer to God is that He will bless our brother in his new sphere of labour.

6. That the Rev. O. Hargreaves be requested to act as secretary for the coming year.

7. That we give cordial thanks to Rev. R. Ingham for his services as treasurer of the Home Mission, and request him to continue in office another year.

8. That cordial thanks be given to Rev. J. Taylor for his services as secretary of the Home Mission during the past year, and that he be requested to act for the ensuing year.

9. That we request the following ministerial brethren to draw up the Home Mission Report for presentation to the Association: Revs. R. Hardy, J. Beevers, B. Wood, and R. Ingham.

10. That we desire Rev. C. Springthorpe and Rev. W. Gray to correspond with the churches and the secretary of the Foreign Mission respecting missionary services.

11. Also, that Rev. R. Hardy and Rev. R. Ingham be appointed to correspond for the lower part of the district.

12. That the next Conference be held at Bacup, on Tuesday, the 17th of September.

13. That Mr. Fox, of Rochdale, be requested to preach on the occasion. Sermon in the morning.

The attendance at the Conference was unusually large. Dr. Burns, who was present, addressed the audience on the extension of religion in this district.

T. HORSFIELD, *Secretary.*

THE MIDLAND CONFERENCE was held on Whit-Tuesday, May 21st, 1861, at Quorndon. The day was unusually fine and the attendance was good. Rev. W. Jackson, now labouring at Billesdon, read the Scriptures and prayed, and Rev. C. Burrows, of

Measham, preached from John xiv. 19, the last clause of the verse.

The business meeting was held in the afternoon. Rev. J. Lewitt prayed, and Rev. J. Staddon, minister of the place, presided. From written or verbal reports it appeared that since the last Conference, only seven weeks before, 121 had been baptized, 149 were now candidates for baptism, and that 13 had been restored to fellowship. After singing the doxology, the following business was attended to:—

1. *The Rev. J. Parkinson, of Hinckley.* A conversation arose as to the omission of this brother's name from the list of ministers in the Minutes; and it was resolved, after some warm discussion: That the secretary write a kind and respectful note to Mr. Parkinson, asking for an explanation of this omission.

2. *Vine-street, Leicester.* A case was presented from this church detailing their struggles during the past six years, and announcing that they had at length been compelled, through the pressure of pecuniary difficulties, to sell their chapel and ground; that this was done with the advice and consent of the Leicester ministers; and that the Primitive Methodists were the purchasers. The Conference agreed to the following resolution on this case: That this Conference laments the failure of the effort to sustain the General Baptist Church at Vine-street, Leicester; receives the report now presented; approves of the sale of the chapel and property; and earnestly prays that the blessing of Almighty God may rest upon the Christian brethren into whose hands they have been transferred.

3. *Slavery: Rev. D. M. Graham and the Free-Will Baptists of America.* Certain statements implicating our brother Graham and the churches of the Free-Will Baptists in America on the slavery question, having been made in a public lecture in Leicester, given by a Mr. Balm, styling himself a 'Baptist clergyman from America,' the Conference, while it thought them too untrustworthy to merit reply, agreed: That Mr. Winks, of Leicester, send a copy of the *Leicester Mercury*, containing a report of the meeting, to

Rev. D. M. Graham, of New York.

4. *New Trust Deed for the Chapel at Kington.* After hearing an explanation of this subject from Mr. W. Booker, of Nottingham, the Conference agreed: That this Conference advises the church at Kington to obtain a new trust deed; that the former committee on the Kington case be requested to see that it is completed; and that, if the church be not able to pay the expenses connected with obtaining such new trust deed, the Conference guarantees the expense.

5. *Weekly Offering.* Several friends connected with churches where the weekly offering has been introduced having spoken warmly in its favour, it was agreed: That this Conference recommends the churches of this district to take into consideration the propriety of adopting the weekly offering.

6. *Reception of New Basford Church into the Midland Conference.* An application for admission into the Midland Conference was made by the church recently formed at New Basford, and the mother church at Broadstreet, Nottingham, not opposing, it was agreed: That the church at New Basford be cordially received into the Midland Conference, and that the Association be recommended to enter the name on the list of churches in the Minutes.

7. *Collection for Conference, Incidental Expenses, &c.,* amounted to £3 0s. 7d.

The next Conference to be held at Ashby-de-la-Zouch, on Tuesday, September 17th, Rev. J. Lewitt, of Nottingham, to preach.

Rev. J. F. Winks, of Leicester, preached in the evening.

J. J. GOADBY, *Secretary.*

THE LINCOLNSHIRE CONFERENCE was held at Spalding, on Thursday, June 13th, 1861.

Brother J. A. Jones commenced the morning service with reading and prayer, and brother Hester preached from 1 Cor. iii. 12-15. Brother J. B. Pike preached in the evening.

At the meeting for business in the afternoon, the reports from the churches were read, from which we learned that 78 had been baptized since the last

Conference, and that 12 remained candidates for baptism.

The Home Mission accounts were brought forward, and there was a balance in hand of £5 12s. 7½d.

The following grants were voted for the ensuing year, namely, to Holbeach, £10, to Whittlesea, £10.

An application for help having been read from the church at Lincoln, it was resolved.

That brethren Pike, Mathews, and Allsop be a committee to inquire as to the present state of the church at Lincoln, before it be adopted as a Home Mission station, their report to be presented to the next Conference.

A letter having been received from the deacons of the church at Yarmouth, stating that their minister, Mr. Lee, was about to remove from the town at the latter end of this month, and soliciting advice and financial aid, it was resolved.

That we think it desirable for the ministers in this district to supply the pulpit at Yarmouth, during the ensuing quarter, and that the secretary of this Conference be requested to assist the church there in obtaining such supplies, and report the result to the next Conference.

That the next Conference be held at Fleet, on Thursday, September 19th, and that brother Sharman, of Coningsby be requested to preach in the morning.

THOMAS BARRASS, *Secretary.*

BAPTISMS.

NETHERSEAL.—Five persons were baptized on May 5th.

HEPTONSTALL SLACK.—On Saturday, May 18th, thirteen believers were baptized and added to the church.

BIRCHCLIFFE.—On Lord's-day, May 19th, after a sermon by the pastor, on the 'one baptism' of Scripture, six believers were immersed in the name of the Sacred Three, and in the afternoon were received into the fellowship of the church.

ROCHDALE.—On the last Sabbath in May, four friends were baptized, and on the following Sabbath were welcomed to the table of the Lord.

MEASHAM.—Seven persons were baptized on June 2nd.

OLD BASFORD.—On Lord's-day, June 2nd, ten persons publicly acknowledged their attachment to the Saviour in the ordinance of Christian baptism; six of these were from the church at Arnold and join that communion, the other four remain with ourselves.

W.

CRICH.—On Lord's-day, June 2nd, 1861, twelve persons were baptized in the Baptist Chapel, being our second ingathering from the 'great awakening.' In the afternoon ten of these were received to the Lord's table. The other two retain their connection with neighbouring churches. We have several other candidates.

COALVILLE.—Lord's-day, June 2nd, 1861, was a day of special interest to the General Baptist Church in this village. On that day the services in the old chapel (which is now being taken down to make way for a new and greatly enlarged building) were brought to a close. In the morning, after a sermon by the pastor, from 1 Samuel vii. 12, fifteen friends were baptized. Thirteen of the candidates were married persons, including three men and their wives. In the evening, after an address from the words, 'Little children, it is the last time,' 1 John ii. 18, the newly baptized were received into fellowship, and the Lord's Supper was administered to the largest number of members ever assembled in the place. The chapel was densely crowded at both services, and the results were such as will cause the day to be numbered among those which are 'long remembered.'

PETERBOROUGH.—On Lord's-day, June 2nd, two candidates were baptized, and were received into the fellowship of the church.

HALIFAX.—Two persons were baptized on June 5th.

BARROWDEN.—On Wednesday evening, June 5th, our minister baptized four candidates after addressing them from 1 Tim. vi. 12.

T. B.

DOWNTON, Wiltshire.—On Lord's-day, June 9th, in a branch of the river Avon contiguous to our chapel, the ordinance of believers' baptism by immersion was administered to two of

our male hearers, one of whom is nearly seventy years of age, and has been the leader of our choir for more than twenty years. In the evening of the same day they were received into the fellowship of the church by partaking of the Lord's supper, and by the imposition of hands, in conformity to a condition expressed in the deed of endowment connected with our chapel, and which the donor inferred from Hebrews vi. 1, 2, to have been the practice of the primitive churches.

SHORE.—On the 15th of June the ordinance of baptism was administered to six persons by our friend, Mr. Maden, of Macclesfield.

TODMORDEN.—On Lord's-day, June 16th, the ordinance of baptism was administered to eight persons by our pastor, the Rev. J. Finn, after a sermon on the subject from the words, 'One baptism.' They were received into church fellowship on the afternoon of the same day.

W. M.

DONINGTON, NEAR LOUTH.—On Lord's-day, June 16th, two persons (one male and one female) were baptized by our minister, who preached from Mark viii. 38. The congregations were good and attentive.

ANNIVERSARIES.

COALVILLE.—The annual school sermons were preached on Lord's-day, April 21st, 1861, by Mr. Thomas Cooper, whose visit excited the greatest interest in the neighbourhood. The congregations were very large. At the evening service great numbers went away unable to get near the chapel. The collections were much larger than on any former occasion, amounting to more than £26.

ROCHDALE.—The second anniversary of our Sabbath school was celebrated on Sunday, May 12th. Our own minister, Mr. Fox, preached morning and evening; and the Rev. E. C. Lewis, of the Countess of Huntingdon's Connexion, in the afternoon. Although the day was somewhat unfavourable, we had good congregations, and the collections amounting to £15 0s. 1d.

WHITWICK.—The annual sermons on behalf of the General Baptist Sunday Schools were preached on Lord's-

day, May 10th, 1861, by the Rev. J. Cholerton, the minister of the place. Although the weather was very unfavourable the congregations were large, and the collections were quite equal to former years.

HEPTONSTALL SLACK.—On May 19th Mr. Clarke, of the College, Nottingham, preached our sobol sermons. Collections £37 15s.

HOSE.—On Whit-Sunday, Mr. Greenwood, of the College, preached two sermons on behalf of the Sunday school. Collections £6. On the following day the annual tea meeting was held, after which addresses were delivered by Messrs Silverwood (Primitive Methodist), Wileman (Wesleyan Reformer), and Kemp. Mr. Glen, the much esteemed superintendent of the school, presided, and opened with one of his characteristic speeches. The school numbers one hundred children, who were treated bountifully on the occasion, and notwithstanding the low charge for tea, the number attending was such that the committee, after paying all expenses, found a small balance to their credit. F. M.

HEPTONSTALL SLACK.—On June 1st, we commemorated the seventeenth anniversary of our Juvenile Missionary Society. The attendance of teachers, scholars, and friends was good. Two hours recreation amid the woodland beauties of the Hepton Vale prepared the young and vigorous for the well furnished table. The closing hours of sunlight found us in the chapel, speaking words of love and cheer, singing hymns and making melody in our hearts unto the Lord. One of the superintendents announced that £14 17s. had been raised during the year. Will the honoured secretary of our Foreign Mission pardon me if I suggest that he kindly inform your readers how many of these Juvenile Missionary Societies are in existence among our churches? Does not this subject merit discussion in your pages?

C. SPRINGTHORPE.

BIBCHCLIFFE.—*School Anniversary.*—On Sabbath-day, June 2nd, our annual sermons for the school were preached by our own minister, Mr. Gray. Our spacious chapel was crowded in every part, notwithstanding

the gloominess of the weather, and in the evening many could not obtain admittance. The usual begging at anniversaries is forbidden on these occasions, but the liberal sum of £42 3s. 6d. was contributed in support of our Sabbath school.

CONINGSBY.—On Lord's-day, June 10th, the Rev. H. Hunter, of Nottingham, preached on behalf of our Sabbath school, and on the Monday following the children received their annual treat of plum cake and tea. At the same time about a hundred and fifty adults took tea in the school-room, which was beautifully decorated with flowers and evergreens for the occasion. In the evening a public meeting was held, and addressed by the Revs. R. Ducker (Primitive Methodist), T. W. Mathews (Boston), H. Hunter, and the Rev. W. Sharman in the chair. The weather on both days was exceedingly unfavourable, but the attendance was very large. W.S.

SHORE.—On Lord's-day, June 16th, the Rev. James Maden, of Macclesfield, preached two sermons on behalf of our Sabbath school. The chapel was crowded in every part. The collections and donations already received amount to £41 2s. 4d. S. F.

OPENINGS.

BURNLEY-LANE, Lancashire.—On Lord's-day, May 19th, a new Baptist Chapel was opened in this place. The Rev. J. Burns, D.D., of London, preached to large congregations morning and evening, and the Rev. J. T. Shawcross, Independent minister from Salem Chapel, in the afternoon. On Whit-Monday, Mr. C. Clarke, from the College, Nottingham, preached afternoon and evening. On Lord's-day, May 26th, the opening services were continued, when the Rev. J. Tunnicliffe, of Leeds, preached morning and evening, and the Rev. J. Stroyan, from Bethesda Chapel, preached in the afternoon. On the following Tuesday evening, the services came to a close, when the Rev. H. S. Brown, of Liverpool, preached to a very large congregation. The services were well attended and the collections amounted to £140. The friends at this place have long felt

that a larger and more suitable chapel was required for the congregation and the increasing population in the locality. They have, therefore, put forth their energies to the utmost, in order to gain their object. The school has been taken down, the old chapel converted into schools, and the new chapel erected on the site where the school stood. The work is nearly completed, and meets with the approbation of all its supporters. It is in the plain Grecian style of architecture, built of stone. Hewing work in the front of the chapel well polished, and the wall stones neatly tooled. The dimensions inside are about twenty-two yards by fifteen. The gallery is circular, having three pews on each side, eight in the front, and three behind the pulpit, under which are three vestries. The pews in the bottom of the chapel rise one half inch to the foot from the table pew to the front of the building, but the aisles are still level. The communion floor is raised fourteen inches above the aisle, round which are fixed cast iron ornamental banisters, with strong mahogany coping. The whole has been erected according to the plans and specifications furnished by Rev. T. Horsfield, of Louth. The place is said to hold about eight hundred, and has cost about £1,500, besides all old material. About £1,000 will be the sum raised by collections and private and public subscriptions. The debt will now be (including £500 of old debt) about £1,000, on the whole property, namely—chapel, schools, and minister's house.

REMOVALS, &c.

Rev. T. Horsfield, of Vale Chapel, Todmorden, has recently accepted a call to North-gate, Louth.

Rev. T. R. Stevenson, of Burnley, has accepted an invitation from the Baptist Church, Harlow, Essex, and commenced his labours on the first Sabbath in June.

Rev. Giles Hester, of Long Sutton, has accepted the unanimous invitation of the Wood-gate Church, Loughborough, to become their pastor, and enters on his labours on the third Sabbath in July.

MISCELLANEOUS.

COALVILLE.—*New Chapel Bazaar.*—The bazaar to aid the funds for the erection of a new chapel was held May 6th and 7th, and was very successful, the amount realized being near £60, besides about £20 worth of articles which remain unsold. The church is greatly encouraged in its important undertaking by the kind help afforded not only by many friends in the immediate neighbourhood, but by many others at a distance. Our special thanks are due to friends at Leicester, Derby, Spalding, Birmingham, &c., for the liberal contributions which they forwarded, and which tended greatly to our success.

WHITWICK, LEICESTERSHIRE.—*Laying of the Foundation Stone of a New Chapel.*—In this little ancient market town, which is pleasantly situated amidst some of the most romantic scenery in the Midland counties, a General Baptist Church existed in the time of the Commonwealth. The cause now existing originated through the efforts of 'the Barton preachers,' regular preaching being established in 1794. In 1823, a small chapel was built. Since then the population has greatly increased, and as the chapel was far from comfortable, and being very difficult of access, the friends have been led to resolve to build a much larger and more respectable place. Ground having been purchased, the foundation stone of the new building was laid by the pastor of the church, the Rev. J. Cholerton, in the presence of a large concourse of spectators, on Whit-Monday, May 20th. After the ceremony a tea meeting was held in the old chapel, which was well attended. The Revs. J. Lewitt, of Nottingham; E. Bott, of Barton; and J. Salisbury, of Hugglescote, took part in the proceedings, which excited very great interest, and will, we trust, be productive of great good.

REV. T. HORSFIELD.—*Presentation.*—On June 1st a numerously attended public tea meeting was held in the school room of the Vale Chapel, Todmorden. After tea the friends adjourned to the chapel. Rev. T. Horsfield opened the proceedings of the

meeting with singing and prayer, and in a brief speech reviewed his ministry at the Vale, and alluded to the circumstances which had led to his resignation. Mrs. Jane Stansfield then, in the name of the church, presented Mrs. Horsfield with a beautiful electro plated silver tea service, in commemoration of the affectionate esteem in which she was held by the members of Vale Church. The testimonial bore the following inscription, 'Presented to Mrs. Horsfield as a token of esteem and love by the church, at Todmorden Vale, June 1st, 1861.' Mr. James Crabtree (deacon) afterwards addressed the meeting, after which, in the name of the church, he presented Mr. Horsfield with a copy of the last edition of the *Encyclopædia Britannica*, 22 vols., 4to cloth lettered, by Black of Edinburgh. It bore on the label of the work the following inscription, 'Presented to Rev. T. Horsfield, by the General Baptist Church at Todmorden Vale, as a token of love and esteem for his faithful and disinterested labours during a period of nearly six years. June 1st, 1861.' Rev. T. Horsfield having replied, the meeting was afterwards addressed by Mr. Jonathan Greenwood (deacon), and Revs. W. Salter, J. Finn, and E. Vickridge (Free Church Methodist), all of whom expressed their sympathy with Mr. Horsfield, and their approval of his ministerial activity whilst in the neighbourhood. Mr. John Marshall then presented Mr. Horsfield with a rosewood walking stick, mounted with silver. The kindness was acknowledged with thanks, and the hymn sung commencing 'Hail sweetest dearest tie that binds,' after which prayer was offered by Mr. Horsfield, and the interesting proceedings closed.

COALVILLE.—*Laying of the Memorial Stone of the New Chapel.*—A service for this purpose was held on Monday, June 3rd, 1861, when a large number of friends assembled together. The meeting in the afternoon having been opened with singing and prayer by the Rev. J. Stewart, of Leicester; the Rev. J. Cholerton, the pastor of the church, gave an outline of the history of the cause and the circumstances which had led to the erection

of a new chapel. He then introduced Mr. J. Bennett, of Leicester, an old friend of his, who had kindly engaged to lay the stone; who, having done so, gave an address well adapted to the occasion. The Rev. E. Stevenson, of Loughborough, followed; and, as the representative of the denomination, delivered an admirable address in which, while due importance was attached to our distinctive principles, the most kindly sentiments were expressed respecting those who differed from us. The Rev. R. W. McAll, of Leicester, as representing other Christian bodies, then expressed his great gratification at being present on the occasion, and spoke with much force and feeling on the oneness of the church of Christ. The doxology having been sung and the benediction pronounced, a large number of friends adjourned for tea to the school room, after which they assembled in the old chapel, where effective addresses were delivered by the Revs. E. Stevenson; R. W. McAll; J. Stewart; Salisbury, of Hugglescote; Burrows, of Measham; Holroyd, of Barton; Mr. Bennett, and the pastor, who presided. The meetings were very interesting and profitable. An offering was made upon the stone of contributions from friends to the undertaking, which, with the proceeds of the tea, amounted to £30. The new chapel will be an elegant and spacious structure capable of accommodating from five to six hundred people, and will cost, exclusive of old materials, upwards of £500. The friends connected with the place are nobly exerting themselves to raise the needful funds, and will be very grateful for any help which any friends in the denomination may be disposed to render.

THE EXHIBITION OF 1862.—About 800 men are at present employed upon the erection of this building. It will require 18,000,000 bricks, 22,000 tons of mortar, 500 tons of glass, 600 tons of paint, and 10,000 tons of iron. There will also be no fewer than 600 miles of planking from seven to nine inches wide, 108 miles of window sashing, and 600,000 square feet of felt. Half the space in the building is assigned to England and the Colonies.

LETTER FROM REV. D. M. GRAHAM TO THE FREE-WILL BAPTIST PAPER.—The following letter will show the state of feeling in New York. It was published in the 'Morning Star,' of June the 5th.—Ed.

MR. EDITOR.—It has been a week of stirring events and sad pageants. The war is beginning in earnest, and on a large scale. The day of mere talk and boasting on the part of the South has now gone by, and her great boastings must be changed into deeds or she must be for ever disgraced.

'Poor fallen Virginia,' as I heard a man in the prayer meeting the other day call the venerable mother of Presidents, is now just beginning to drink the bitter cup originally prepared for Maryland.—South Carolina and her confederates have succeeded for the time being in transferring the war from their own doors to the border States. It seems to be as well for the Union to have it so—to have the battle fields brought within a convenient distance and into a climate nothing so difficult for our men as the extreme south. Poor old Virginia must play the part of puss to the South in this business of trying the fires of patriotism.

General Butler has been requested to deliver up three slaves that fled to him. He that was willing to fight slaves in Maryland calls the same kind of goods and chattels in Virginia 'contraband of war,' and sets them to work in the trenches. This is a decided gain in the right direction, and may serve to reveal what must take place by the time the war reaches the more central parts of 'Africa.'

The funeral of Colonel Vosburgh, a popular officer of this city, who died in Washington, was attended here last week. The military display, though not very large, was very impressive on the sad occasion. After the hearse followed the horse of the deceased rider. Before the close of the week the city was thrown into mourning again by the death of the brave Ellsworth, Colonel of the Zouaves from the firemen of this city. Upon the taking of Alexandria last Friday morning, the dashing young Colonel went to the top of a hotel to haul down the secession flag that had been for many weeks flaunting into the

very face of the President, as it is said that functionary could see it from his bed room window. Jackson, a rebel, the keeper of the hotel, secreted himself in a position to murder the Colonel as he came down. The murder was perpetrated, and the murderer immediately slain by one of the Colonel's men. The brave young officer the night before had written his parents a letter breathing filial affection and Divine trust. This leader of firemen never tasted of liquor, nor did he indulge in smoking. The death of no one could have more touched the public heart, even had he been slain upon the field of battle; but to be *murdered* by a rebel dog opened the flood gates of sympathy, and yet the tender emotions have crystalized into revenge in the hearts of thousands.

But it is said the young man was more reckless than brave. True, if Ellsworth had known that he was among savages he might have used more caution; but he had been accustomed to bear such pretty things about our Southern brethren that he was not aware that he had entered 'the Barbarous States of America.' The death of Ellsworth has had two good effects in this city; it has made ready 50,000 brave men for the war the first moment there is an opened door for them; still better, it is beginning to convince thousands and tens of thousands that slavery is precisely the barbarism that the Anti-slavery men have always (in unwilling ears) proclaimed it to be. The funeral services connected with the carrying out of his remains through this place exceeded, probably, anything of the kind that ever took place in this city. He was buried at Mechanics'-ville, in the interior of this State, on Monday.

Since I am speaking of death I may mention that our church is in deep mourning over the loss from our midst of one of the most excellent of the earth—I refer to the coloured widow concerning whom I wrote for your columns the incident, 'Five Fingers and Ten Dollars.' So many have heard of her mature piety, you will allow me a word more. Two weeks ago last Friday morning I heard that she had fallen down a long flight of stairs in

one of the epileptic fits with which she had been for some time afflicted. Hastening to her apartments, I found the floor saturated with the blood that flowed freely from a wound several inches, stretching from near one eye upward across the forehead to a point nearly as high as the crown, and on the other side from where the wound began. It was cut to the skull, which was also fractured. For some time after the fall she was unconscious. Two physicians had called to see her before my arrival, but had not dressed the wounds, recommending her immediate removal to the Coloured Home, an institution chiefly endowed by the late Hon. Wm. Jay and his family. It was about two miles away. She had in the meantime become conscious, and was suffering greatly. With great patience she bore the long jolting ride; with clasped hands and face heavenwards, as she was bolstered up in one corner of the carriage, she occasionally said, 'My Master; O Master!' She had known what it was to have a very different master before she chose Christ. When she was laid upon the bed in the Home she said, as I took my leave, 'I am not to go hence alive. Tell the brethren and sisters at prayer meeting to-night to remember me in prayer—to come and see me now and then.' A fortnight passed, and the afflicted saint had fallen asleep. Not less than thirty or forty visits were paid to her during that fortnight. All who were happy enough to find her conscious could but magnify the grace of God as they listened to her testimony for her 'precious, precious Saviour.' Last Saturday the church assembled to pay the last sad attention to one so dear, and to carry all that was mortal to 'Evergreens,' a beautiful cemetery on Long Island. Not far from the head of her grave I saw a small oak shrub, without form or comeliness, apparently intertwined by the branches of the evergreen cedar.—A few weeks more and the dead oak too will be covered with verdure. It is not dead, but sleepeth.—The soul is alive with Jesus; the body in the spring time of the resurrection is to be alive and in the likeness of Christ's glorious body.

Weltering in her blood, she did not forget the evening of the prayer meeting; she arose that morning with the full expectation of attending prayer meeting. The prayer meeting was the place to go to learn without inquiry whether sister Quiller was well or not. Being dead she yet speaketh, and speaketh not in vain, if some 'shiftless' professor takes the hint to remember the prayer meeting, and to let attendance or absence there be the infallible index of your health of body. If sister Quiller was absent the benevolent ones said, 'she is sick; we must go in the morning to see what can be done for her.' Our commingled mourning the past week and this for those who had nobly gone forth to war to preserve all that is dear and sacred in government and civilization, and for one so devout and mighty in prayer, has brought to mind with a fresh interest the following lines of Tupper:

Thousands bewail a hero, and a nation mourneth
for its king,
But the whole universe lamenteth the loss of a
man of prayer.

The news this morning from the seat of war is of very great interest. On the left General Butler has made an advance movement up the James River still nearer to Richmond. His object seems to be to clear the river banks of rebel batteries. At the same time to separate the forces of the enemy at Norfolk from those at Richmond and other places in the interior, and then, perhaps, either to reduce Norfolk or otherwise engage the rebel troops there, so that they can afford no help in the defence of Richmond. At the same time the force in the centre seems to be pushing forward in like manner to intervene between Harper's Ferry and Richmond. To aid the latter movement a large force of Federal troops is advancing from the west by way of Wheeling, to act first upon Harper's Ferry, and ultimately to co-operate with the forces from Alexandria and those of Butler in the reduction of Richmond. Thus the concentrating forces seem to be tending in a direction not pleasant for the rebel Congress to contemplate, if it must hold a session in Richmond next July.

D. M. G.

CASH RECEIVED ON ACCOUNT OF THE
COLLEGE.

	£	s.	d.
Ashby and Packington	2	11	6
Barrowden and Morcott	3	8	0
Boston	6	11	4
Bourne	7	19	10
Beeston	5	3	10
Derby, Mary's-gate	5	2	6
Halifax	3	2	0
Hugglescote	2	5	0
India	7	0	0
London, New Church-street	17	14	0
" Praed - street	13	19	5
" Mr. Poole	2	2	0
Leake and Wymeswold	3	5	0
Leicester, Friar-lane	1	0	0
" Dover-street	7	6	9

	£	s.	d.
Louth. North-gate	7	7	6
Long Sutton	1	13	0
Melbourne and Ticknall ...	8	18	0
Macclesfield	1	6	0
Nottingham, Stoney - street	4	10	0
" Mansfield-road	11	12	0
Peterborough	3	2	0
Stalybridge	5	5	1
Tarporley	3	10	0
Wisbech	7	7	3
Rents of Houses.....	14	0	2

SINCE THE AUDIT.

Chatteris, Mr. Lears	0	5	0
Derby, Sacheverel-street ...	7	2	6
Nottingham, Mr. Butler ...	0	10	0
Ripley	5	0	0

Notes of the Month.

ECCLESIASTICAL.

THE old cry of 'Church in Danger,' has once more mustered a large House. The Church Rate Abolition Bill was lost at the third reading by the casting vote of the Speaker. Dissenters will lose nothing by this delay. It has now been shown that compromise is impossible. Another noble instance of voluntarism in the Establishment is recorded: A. Findlater, Esq., of Dublin, has offered to build a new church at his own expense, capable of holding a thousand people. It will cost £8,000. The Bishop of Salisbury has commenced legal proceedings against Dr. Rowland Williams, one of the seven celebrated essayists. Rev. C. Elliott, has been appointed Dean of Exeter. The Independents have recently sent out Dr. Lockhart as a medical missionary to China. Report says the Pope is suffering from erysipelas. He is watching anxiously the next move of the political chess-board in Italy.

The impression is fast gaining ground that the days of the Pope's temporal power are numbered. A curious hand-bill was circulated recently in France, similar to one already widely distributed in Rome, denouncing the Pope as antichrist, and asking for the free circulating of the holy gospels. The fact is significant. The Primitive Wesleyans are actively at work. Their last annual report shows that they have been building at the rate of a new chapel per week during the previous year. On Sunday, June 16, at one of their camp meetings, held at Hull, at which W. Hodge, Esq., the mayor, assisted, a person named Joseph Medd addressed the meeting for a long time and then sat down, but shortly afterwards fell backwards. Assistance was called for, but life was found to be extinct.

GENERAL.

COUNT CAVOUR is no more. He died on June 6. It is feared his medical attendants were unskilful. As the

man who planned the emancipation of Italy from the Austrian yoke, and lived to see it in part accomplished; guided in doing it, so noble and yet erratic a spirit as Garibaldi, outmanœuvred so wily a diplomatist as Louis Napoleon; and helped to brace up Victor Emmanuel to step forward in the noble work as 'King Honest Man,' his name will be historic. He could be ill spared just now. Ricasoli is his successor in the ministry. The Italians are anxiously waiting the re-establishment of diplomatic relations between the courts of Turin and Paris. The American strife has at length broken out. People in this country greatly err who suppose the issue is—slavery, or abolition. The cry of the north is—'Save the Union,' and any return from hostilities to negotiations would at once reveal the divided state of opinion on the 'domestic institution.' 700 slaves have escaped from Virginia. Our brother Graham says, in a recent letter, that General Butler has many runaway negroes working in the trenches. Spain is now added to the list of European powers who have de-

clared their intention to maintain a strict neutrality. Fears are entertained about the cotton crop—but perhaps without any just foundation. It is said that a larger breadth of corn has been sown 'down South' this year than last. The war in New Zealand is at length at an end. English troops are being sent to Canada. The volunteers in England seem to have lost little of their early enthusiasm. Trade is still flat, and many hundreds of people in the manufacturing districts are working short time. The corn crops look promising. Caterpillars have made great ravages in gardens. Gooseberry trees in many cases have been stripped of every leaf.

The Paper Duty is at length repealed. The Lords consented with a bad grace, and the Commons have regained their old privilege, yet liberal questions, whether social or ecclesiastical, meet with little favour in either House. We cannot help muttering to ourselves, as we read the dreary platitudes of Tory nominees and Whigs without a political vertebra, 'Get ye gone,—and give place to better men.'

Marriages and Deaths.

MARRIAGES.

June 13th, at the Baptist chapel, Melbourne, Derbyshire, by Rev. S. Coley, of London, and Rev. T. Gill, of Melbourne, R. N. Ingle, Esq., surgeon, Melbourne, to Selina Jane, eldest daughter of John Earp, Esq., of Melbourne.

June 18th, at Belvoir-street chapel, Leicester, by Rev. J. P. Mursell, the Rev. Arthur Mursell, of Manchester, to Lizzie, youngest daughter of John Thompson, Esq., of Lancaster-place, Leicester.

June 5th, at Crowle Baptist chapel, Mr. John Amery, to Elizabeth Walker.

DEATHS.

Recently at Measham, Mr. Thomas Rice, aged 74. He had been a member of the church nearly fifty years, and was a staunch friend. He died in peace.

April 12th, at Brazil, Francis John de Quincey, M.D., eldest surviving son of the late Thomas de Quincey.

Missionary Observer.

EXTRACTS FROM THE FORTY-FOURTH ANNUAL REPORT.

It is an era in the history of a neighbourhood when the first convert from heathenism breaks away from the superstitions of his forefathers, and braving losses, sacrifices, and sufferings scarcely to be surpassed by martyrdom itself boldly avows himself a christian. The removal of such a man from the world after having for many years faithfully served the church of Christ, and by his holy life secured the respect even of his heathen kinsmen and acquaintance is an event worthy of some permanent record. Information has been received during the year of the death of two of your native brethren who were honoured to be "the first fruits unto Christ" from their respective localities, Hurree Pardi and Sebo Sahu. Through many long and dreary ages had idolatry cast its baleful shadow over their land. They grew up to manhood as idolaters. Hurree was the first from Athgur, and Sebo the first from Olassa, to receive and embrace the gospel. Their sufferings and sacrifices at the outset of their christian course were surely an evidence of their sincerity. Their subsequent course through many years confirmed the reality of the work of grace on their hearts, and now there is every reason to believe that they have entered on that rest which remains for the people of God. Let the revilers of Missions to the heathen, who say that the timid and debased hindoos will not make christians study the histories of these two men. What did Hurree Pardi gain so far as this world is concerned when he found Christ? His gain was to be rejected from his house and farm, to have his wife for a season forcibly detained from him, to endure "trials of cruel mockings", and at length to be driven to find a home in a cow-shed! Let any who think lightly of such sacrifices, tell what they have suffered for the sake of Christ

and a good conscience. And as for Sebo, could martyrdom have been a severer test than the one which he experienced when he openly confessed Christ? Let the supporters of the Mission magnify in these men the grace of God. It is a distinguished honour to be permitted to gather in the first fruits unto the Lord from different parts of Orissa, but how much greater would be the honour and the joy to announce that the last idolater from that dark province had forsaken his false gods and become a disciple of the Saviour. Such a time must come. Let faith anticipate its coming, while toil that never tires, and prayer that importunes to the last, are used as the means for hastening its approach.

BERHAMPORE.

The number of members in the church at Berhampore is rather less than last year, but both your missionaries express the conviction that the cause is in a better state than for some time past, and they have a goodly number of candidates for admission to the church both there and at the new location, a few miles distant.

The cold season is emphatically the missionary's seed time. Then the obstacles to the preaching of the gospel in distant towns and villages interposed by the hot and rainy seasons are removed, the way is opened to districts that can only be reached by long marches and by lengthened absence from home. Your brethren availed themselves of the earliest opportunity in the season to "go forth bearing precious seed." They commenced their itineracies in October, and some of the native ministers were out at the latter end of April. The necessity for such labours is forcibly exhibited in the subjoined remarks from Mr. Bailey.

"In presenting another annual report of our labours. I am afraid our friends at home will say that we are always harping on the old string, the paucity of labourers, and the vastness of the field. Almost every year we make fresh aggressions upon the kingdom of darkness, but with all our extensive itineracies in this district, we have not yet reached the extreme limits of the Oriya country; in fact there are countless masses of people that have never seen a single tract, or ever heard the sound of a Saviour's name, and unless our strength is reinforced these deluded idolaters must inevitably live and die in despair."

On our arrival at Rumagarda a large number of the inhabitants turned out to welcome us and were most anxious to listen to our message. We were not long in making the discovery that one and another had been reading our books. A reference was made by the missionary in his address to the second coming of Christ, and one of the principal men in the village, turning to a companion said, "yes! we know that Christ will come again to judge the world, for we have read this in the New Testament." After one of our addresses in the bazaar, we told the people that if they would prepare a suitable place, we would come about eight p.m. and sing some of our most popular christian poems. When the time drew near three men were sent to our encampment to remind us of our promise, and to conduct us to the spot selected. A large fire was kindled, lights were placed in the centre of the room, and two elk skins were laid down as seats for the sahibs and native preachers. One of the head men called out most lustily to the people to come and meet us, and in a few minutes we were surrounded with a most interesting audience. Between each hymn, brief addresses were delivered by the missionaries and native preachers, and the interest was well sustained for at least two hours.

The following is a literal translation of the second and third verses of one of the hymns, a great favourite; although it is touchingly plaintive in English, it has lost to a great extent its native pathos, and soul-searching

power. The tune fully takes hold of the spirit of the hymn.

My soul is ever restless—not one moment calm,
Fitting as the lightning in a storm,
Appease it Lord—Divest of its fear, [prayer.
There's no one else but Thee to hear my mournful

Make all thoughts-distressing from my breast depart.
Fulfil O Lord the longings of my heart,
I have not one—excepting Thee,
But with Thee ever near me—ah! can I friend-
less be?

At the close a number of questions were proposed by the heathen in reference to the person and work of Christ, the plan of salvation, and a future state. After repeated expressions of satisfaction and delight, a grey-headed old man, with a bright open countenance, said, "there is one question I should like to be answered;—tell us how we are to worship the unseen God?" Damudar with admirable tact and clearness answered the inquiry. Turning to the man he said, brother, God can be worshipped in every clime and country, in every time and place. God is here. And with a propriety we can never forget, he said, "let us worship Him now," and without a moment's pause or hesitation, our native brother fell upon his knees, and offered one of the most simple, yet sublime and touching prayers, we had ever heard. O how he pleaded with God for the salvation of his countrymen! A very marked effect had been produced by our songs and addresses, but it is utterly impossible to describe the effect of this prayer, the heathen were completely awe stricken, all were silent as death, such a scene I had never witnessed, and in rising from our knees all were ready to exclaim, "surely God is in this place." The room we occupied had been built for heathen revelry, but that night it was converted into a house of prayer; instead of debauched songs, the praises of him who gave his life for the world were sung, and where satan once reigned supreme we found a very Bethel to our souls.

PADRE PELLA.

Padre Pella is a christian village connected with your station at Ber-

hampore, about six miles distant. A native minister resides at the village, also an intelligent christian school-master. The harvest last year was a failure, causing considerable anxiety and privation to some members of the native community. It is hoped, however, that with a little timely help from the missionaries no serious inconvenience will be felt by any one. An additional piece of jungle land has been secured, which will be cleared and cultivated in due time.

RUSSELL CONDAH.

In the Society's Report for 1846 occurs the following paragraph in reference to a mission among the Khonds: "The Indian Government are using their benevolent efforts, and employing their agents, to put down the horrible sacrifices to which for ages these people have been addicted. Success, it is to be hoped, will to some extent crown these efforts; yet the most effectual cure will be the diffusion of gospel light. Of the Khonds, Mr. Buckley remarks: 'they belong to us, and on us will devolve the blessed work of making known to them the glad tidings of great joy.' The subject of a mission to them has engaged the attention of your brethren, though nothing very effective has yet been practicable." The country was at that time in a very disturbed state, and the Report for the next year contains the copy of a resolution passed by the Orissa Conference to the effect that the way did not then seem open to establish missionary operations among the Khonds, but adding "We would, however, by no means dismiss the subject from our minds, but await the openings of Providence for a more favourable opportunity to carry out our wishes and desires for attempting their conversion to Christ." At their last Annual Conference held at Berhampore in November, your brethren unanimously decided to appoint a native preacher and colporteur to Russell Condah. This resolution was passed with a special view to opening the door for the gospel among the Khonds. Two native brethren have been appointed to that town, and a house has been secured without the

trouble of building. It is sufficiently large for two families, has a large piece of freehold land attached, and the whole has been purchased for the trifling sum of fifty rupees. Your friends in India consider the openings at Russell Condah to be quite providential. Mrs. Goadby, referring to a letter received from her husband while on a visit there observes, "The way seems preparing for a mission at Russell Condah wonderfully. I would quote from this morning's letter but am completely exhausted. The hand of God is in it all. Help, help for the love of Jesus." Perhaps the most pleasing feature of the case is the interest displayed by some of the children in the girls' asylum at Berhampore, in this effort to extend the knowledge of the gospel. For many months they have held a weekly meeting among themselves to pray for the conversion of the heathen. When they heard of what was doing at Russell Condah, several of them, especially the Meriahs exclaimed, "Now indeed we have a proof that God hears and answers our prayers. We prayed for the extension of his kingdom, and he has answered us by sending the glorious gospel to our own dear people! Now we will continue to pray the same as ever, but will add another day, especially for our own people, that they may speedily be brought to a knowledge of the truth." Others said, "Now I know I shall meet my parents, or brothers, or sisters, again, for as soon as they hear of the loving Saviour, they will believe in him." Who can be indifferent when "babes and sucklings" thus plead with God for the conversion of their heathen relatives? Shall not the prayers that prevail with God also prevail with christians in this favoured land, to send the further help that is needed?

It is of the first importance that one or two European missionaries should be stationed at Russell Condah. This however is impracticable unless at least one additional missionary be sent out from this country.

PIPLEE.

Piplee is a village situated on the great Juggernath road, about half way

between Cuttack and Pooree. Through the kindness and liberality of the "Society for promoting Female Education in the East" Miss Guignard has been sent from England to labour in confection with your friends at this station as a female teacher.

The number of members in the church at Piplee remains the same as last year, the additions and removals balancing each other, but the spiritual state of this little community is considered to be encouraging. Two individuals, a husband and wife, have been restored to christian fellowship, the latter had been excluded from the church ten years before, and for a long time no hope could be entertained of her repentance.

POOREE.

Notwithstanding the opposition frequently encountered at this fountain head of every abomination that can insult God or degrade man, the labours of your brethren, even here, have not been without encouragement. Mr. Taylor writes—"Our labours at Pooree were prosecuted as usual throughout the months of May and June. Daily the Baradanda (large road) was visited, and the crowds that throng this celebrated shrine were addressed on the 'things which make for their peace.'"

One night we had a remarkably good audience, and the truths made known appeared to have some effect upon the minds of those present. On this occasion the subject of *caste* was introduced by a man of the Sudra caste, and stoutly defended by a brahmin present. Thoma, who was then speaking, took up the question, and before he had disposed of it made his opponents thoroughly ashamed. The discussion was somewhat as follows:

Thoma inquired—Is not the foundation of this caste your shastres?

Brahmin.—Yes.

Thoma—Do not the shastres say that the four divisions of mankind all proceeded from Brubma?

Brahmin.—Yes.

Thoma.—Then, after all, we all had one origin; and therefore caste is a great error; for if we are all the

children of one father, then are we all brethren!

Brahmin.—Oh but one caste issued from the mouth, another from the arms, a third from the bowels, and the fourth from the feet of Brubma; how then can there be an equality?

Thoma—Nay, friends! you know the Panasa (jack fruit) is not all borne on the upper branch. But do you therefore call that borne on the lower branches by some other name and count it inferior? Nay, verily. I know, continued Thoma, that in some respects there is a difference between the eldest son in a family and the youngest; the former has rights, being his father's heir, which the latter cannot claim; but are they not therefore *brethren*? Further, the big brother does not despise the little brother: you know he loves him tenderly, carries him in his arms, and in every way acts towards him the part of a father, does he not?

Brahmin.—Yes to be sure.

Thoma.—But does the brahmin whom you call the big brother do this to the sudra? rather, does he not hate him? does he not avoid all contact with him? yea, does he not trample him under his feet? The *good* man is surely the *great* man: but wherein consists the goodness of the brahmin? Does he not lie; coming to your door after having eaten a good breakfast and saying, "I have eaten nothing for three days—give me a little?" Is he not revengeful—cursing you if you give him not what he asks? Is he not a deceiver, blessing and filling you with plenty while he himself is starving from want? Is he not covetous and cruel, selling his own daughter, a girl of ten or twelve years old, to an old man of sixty, to be his wife, at whose death she will be condemned to perpetual widowhood, or rather, as you know, to a life of prostitution?

When our brother had reached this point the poor brahmin was so thoroughly ashamed that he slunk away, and we saw him no more: but the "common people," who themselves sanctioned what the preacher said, and could testify from sad experience to the truth of these statements heard all gludly.

BHUDDRUCK.

The annual review of the stations connected with your Society now conduct us to Cuttack and its sub-stations, Bhuddruck, Khundittur, and Chaga. In accordance with previous custom the latter are noticed first, and Bhuddruck before the others, as the most northerly of the three, being sixty miles from Cuttack on the road to Calcutta, while Khundittur is thirty-five miles, and Chaga only six miles distant from that place. Mr. Buckley reports: "Sebo Patra has laboured here through the year and has had much to contend with from the opposition of the people, but he is more than a match for any of his wily opponents, and is thoroughly at home in exposing the shallowness and sophistry of their arguments. Sebo is, in this respect, fully equal to any of our native preachers, and superior to most. His knowledge of the shastres is so accurate and extensive, and the shastres are so contradictory, that he can always effectually silence his opponent with a well-selected quotation from his own books. Woe betide the hindoo advocate that enters the arena with Sebo, for an arrow out of his own quiver will lay him low; and the well-aimed blow that is pretty sure to knock all the breath out of him will be given with great calmness and self-possession. Still he has had much to bear from the bitter hostility of many; and we regret to state, that the gentleman to whom we referred in our last report has been removed from Bhuddruck to a distant station in Bengal. Our native brother and the small christian community here (some of whom have recently removed) found this gentleman 'a friend, an adviser, and a protector;' and his removal places Sebo in so disadvantageous a position that, in compliance with his request, we have felt it right to send Sanantana to be a colporteur and general helper to our native brother during the year. Sanantana was one of the first three baptized at Khundittur, and for many years was employed as schoolmaster.

KHUNDITTUR.

Your native brother Paul has laboured zealously at this station

during the year. His humility, integrity, and kindness have secured for him the esteem of the heathen in the neighbourhood, as well as of the native christian community. The commendation pronounced by our Lord on Nathanael may be fitly applied to your hindoo brother, "Behold an Israelite indeed, in whom there is no guile." His wife too (who is the eldest daughter of the late Hurree Pardi) has been a blessing to the christian women. The word of the Lord has through another year been widely proclaimed in this district.

CHAGA AND DHURMAPORE.

Mr. Buckley writes: "We have had the pleasure of adding four by baptism, one of whom was the eldest son of our late deacon, and two others had previously been in the Female Asylum, Cuttack. Two families comprising six souls have been added to the nominal christian community. Narayan Saho has been elected deacon in the place of Hurree Pardi, and the selection, which was of course made by our native friends, appears to us to be the best that could have been made.

CUTTACK.

The following is the report received of the state of the church at Cuttack, your first and principal station:

The events of the past year have been chequered, and the review awakens in our minds mingled emotions of pleasure and pain. With humble thankfulness we have to report that thirteen happy converts have been, by baptism, added to the church of Christ; and this, though not equal to the increase of the previous year, which was unusually large, nor such as we fondly hope future years will witness, we cannot but feel calls for devout thanksgiving to the God of all grace. Thirteen sinners in a judgment of charity, converted from the error of their ways, and guided into the way of life, is an event which, in the light of eternity, appears of surpassing interest and importance. Most of those added are young persons from our asylums, or the children of native christians.

The statements they gave of their christian experience were very satisfactory; and it is pleasing to state that in effecting the great change, the Lord was pleased to employ the preaching of the native ministers, as well of the missionaries. One young person when asked what led her to offer herself for baptism replied, "There was in a certain place a garden, connected with this garden was a gardener, who took plants from the wild jungle, and placed them in his garden, where they grew and flourished. This garden is the church. Christ watches over the church as the gardener does over his garden. I am the wild jungle plant and wish to be planted in the garden of the Lord." Another in answer to the same question said, "I wish to go with the flock. The sheep is much more likely to be secure from the attacks of the tiger when in the fold. It is our earnest prayer that the Good Shepherd, who gathers the lambs in his arms, and carries them in his bosom, may deliver these, his young disciples, from the many dangers to which they are exposed in this heathen land, and preserve them unto his heavenly kingdom.

We have peculiar satisfaction in reporting an unusual number of restorations; and some of the cases have been extremely encouraging. One of those restored was excluded ten years ago for telling a lie as to his age, in order to get admission into the Government school. As his anxiety to learn English was a snare to his soul, it is very interesting to state, that it pleased God, by means of an English sermon, to impress him with the danger of his course, and lead him to repent and do the first works. The depth of penitential sorrow expressed by one and another, has left no doubt on our minds of the sincerity of their contrition; and has also encouraged us to hope that to the end of life they will be more watchful and consistent. With the case of Mahadabe Das we have been especially encouraged. He was one of our older converts, having been baptized twenty-eight years ago. At the time of his marriage he was a widower, but very soon after married, and this was the first native christian

marriage in Orissa. The record of it in the report for 1833, was novel and deeply interesting to many, and scarcely less so the description of the marriage feast shortly afterwards published, but Mahadabe's course as a christian was not consistent; and for nearly twenty years he has been in a state of exclusion. He did not relapse into idolatry, nor wholly forsake his christian friends. Occasionally he came to hear the word preached, but there was no evidence of contrition, and we had given up all hope of his restoration to church fellowship; but there is nothing too hard for the Lord. A few months since he came to us with weeping and supplication, confessing his sin, and earnestly imploring that he might before he died be restored to the communion of the church. We were surprised and delighted, and could not doubt that the abounding mercy of the Lord had healed his backslidings. While thankfully acknowledging the grace which has brought back to "the Shepherd and Bishop of souls," one who has so long been a wanderer, we are constrained to pray that by the same grace he may be kept steadfast and faithful to the end of his course. In his case we see a fulfilment of the Scripture, "It shall come to pass that at evening time it shall be light."

ENGLISH SERVICE.

The attendance, though fluctuating, has often been highly encouraging, and we have been interested during the past year as in former ones, by hearing of instances in which those who are now far distant from us, have by these means been quickened and strengthened on their pilgrimage to eternity. A deeper spirit of religious inquiry and concern has been manifested by several of our East Indian worshippers. And we have often felt while seeking to benefit and save others, that our own souls have been much edified and refreshed, so that with humble thankfulness we could say, "I sat down under His shadow with great delight, and His fruit was sweet to my taste." When we have all been absent from the station on our missionary duties, a warm-hearted christian brother, in the regi-

ment —, Major —, has spoken to the instruction and edification of the congregation, so that the service has never been given up.

SUBSCRIPTIONS.

The subscriptions obtained for schools and other important objects, show that the mission still enjoys the hearty sympathy and liberal co-operation of English friends who are on the spot, and are acquainted with its operations. We much regret the removal from the province of our excellent Commissioner, G. F. Cockburn, Esq., an able and faithful servant of Government as well as an entirely devoted disciple of Christ. We are thankful to learn that he has in good measure recovered from the alarming illness which rendered his removal absolutely necessary, and prayerfully cling to the hope that he may return to us by the will of God, to be for a little longer a blessing to Orissa. Would to God that all in elevated positions in India were like this gentleman, living embodiments of our holy faith—earnest workers for its propagation, and then ever ready humbly to confess that they are unprofitable servants, and that their only hope of salvation is in the grace of our Lord Jesus. We were ready to fear at the time of his departure that the loss of his liberal contributions would be painfully felt, but the Lord was better to us than our fears, and graciously incited others to help us in the good work.

COLD SEASON TOURS.

Your brethren Buckley and Hill left Cuttack in December on a tour as far as Bhuddruck. They were absent more than a month, preaching the gospel wherever they went.

Mr. Miller commenced in January a long tour to Sonopore, 150 miles west of Cuttack, and proclaimed the gospel through an extensive region never before visited by your missionaries. The details of his progress from place to place are full of interest.

When at Bawnsanee the whole village apparently, men, women, and children, to the number of several

hundreds, turned out to see and hear us. Every sentence uttered met with the response, "true, true, good, good," and, at the close, several with much feeling exclaimed, "Henceforth we will obey the Lord." In the evening a native preacher and I joined a party of traders, who were conveying cocoa nuts and salt on bullocks to Raepore. They were, as is their custom after the labours of the day, seated around a large fire of wood listening to the reading of the "Bhagabot" by one of the company. The result of our interview was, that they laid aside their shaetre, and substituted a copy of our poetical tracts. About half an hour after we left them, they came and presented us with a plate of sweetmeats and thanked us for our visit. On our journey we met with many similar parties of traders, to whom we gave tracts and made known the way of salvation.

They travel in companies of fourteen or sixteen, and have with them a hundred and sometimes two hundred bullocks.

Sonopore, 150 miles from Cuttack. This is the principal town of the Sonopore district, which joins Band, and like it, is subject to a tributary rajah. It has a larger population than Boud Gurda, probably not less than 20,000. On my arrival I found the rajah encamped on the bank of the river, near his residence. He had been out on a tour, and arrived on the evening of the sixth day, but as it is considered by the hindoos unlucky to return home on the sixth, he was waiting the afternoon of the seventh day.

Having sent word that I wished to see him, I entered a small shabby tent, in the centre of which, seated on a mat, with the upper part of his body bare, and in the act of being shaved, I saw his majesty, a young man of twenty-four or twenty-five years, with an intelligent and pleasing countenance, and of light complexion.

As soon as he saw me he called out in English "Where are you going? Where are you from? What news from Cuttack? Where is the Commissioner? &c." After a short conversation he directed one of his attendants to point out a place to pitch our tent

and to furnish us with supplies. In the evening I and the preachers went to his residence, where we found him surrounded by a large number of brahmins and attendants. I availed myself of the opportunity to make known the great truths of Christianity, and urged him and all present to exercise "repentance towards God and faith in the Lord Jesus Christ," without which no one can obtain salvation. I was followed by Damudar, who was frequently interrupted by rude and insolent remarks made by the rajah and his priests, and which were continued more or less while we stayed. He also intimated that we had better leave his territory immediately to avoid evils which might otherwise befall us.

We were not at all prepared for a reception like this, and returned to our tents somewhat discouraged. On the following morning we went into the town and addressed large and attentive congregations. After breakfast I received a note from the rajah, part of which I transcribe, it was as follows:

Rev. Sir,—I beg to inform you that those books which were awarded last night would be useful to send to each village and Purgunnah under my jurisdiction, therefore please send me one hundred books with songs (hymns). Will you not come this day to make a personal acquaintance with me? Hoping you are quite well, as I am,

Yours sincerely,
Signature *unintelligible*.

On the receipt of this, I sent the tracts, and in the evening went to see him, and O what a change had come over him! His priests and attendants were all as polite, complaisant, and attentive as possible. The rajah begged I would speak to his people about our religion; which I did. He said they had examined the tracts, and he thought his subjects would be much benefitted by reading them, and he would send some to all his villages. In short we parted on apparently the most friendly terms, he having done

everything he could to atone for his conduct on my former visit.

The dreaded cholera has entered the Girls' Asylum more than once during the year, causing fearful anxiety to those who have had the care of the institution.

Mrs. Buckley states, "There are sixty-four girls in the school, and I am thankful to say, at the present time we have no serious case of sickness."

The report contains further references to the Asylums, also to the English School, Mission College, Native Preachers, New Edition of Oriya New Testament, Mission Printing Office, Northern Orissa Mission, Home Proceedings and Grants—and thus concludes.

Your Committee are content to leave the facts already stated in this report to make their own appeal. When God has honoured you to gather in the first-fruits unto Christ from different parts of the Province, and the fields are already white unto harvest, shall there be no anxiety to gather in that rich and glorious harvest? When "sweepers" express their astonishment that God has provided a Saviour for them, and rajahs ask for the books and tracts that will do their subjects good; when the heathen around their evening fire will lay aside the shastre for the tract; when even rescued meriah children plead with God to send the gospel to their cruel countrymen, and exult when they hear that their prayers are likely to be answered; when God is opening doors of usefulness and presenting new and inviting fields of labour in every direction, shall the Society stand still, or shall it advance? "The harvest truly is great but the labourers are few; pray ye, therefore, the Lord of the harvest that he would send forth labourers into His harvest;" and with the prayer let there be the cheerful liberality that shall alike testify the sincerity of the offerer, and provide the means with which to send forth the men whom God calls to the work.

THE
GENERAL BAPTIST
MAGAZINE.

AUGUST, 1861.

THE ANNUAL ASSOCIATION.

THE Annual Association of Eighteen Hundred and Sixty-one was anticipated with more than ordinary interest. The place of meeting was central, and would ensure a large attendance of ministers and representatives. The increase of some churches during the Connexional year was known to be beyond any previous example. Already more than one question of gravest moment, announced to be brought on at an early stage in the sittings, had been keenly scrutinized by some ministers and members of our churches, had been deeply pondered by others, and had aroused the attention of all. Already some information of a startling kind touching certain Connexional Institutions had reached the general ear, and had quickened the general pulse. And the conviction had somehow deepened in the hearts of all that the General Baptist Denomination was approaching a memorable epoch.

Nor did the reality fall short of the general expectation. It has rarely happened that so large a proportion of the Connexion has met together at one time and in one place. It has rarely happened that, in the presence of such exciting topics of debate, the brethren

assembled have so moderated their discourse, or have shown in their decision such complete oneness of mind and spirit. It has rarely happened, if the announcement of the Minute Secretary be anything like an approximation to the truth, that the general increase during any former year has been so large. It has as seldom happened that any one institution, and least of all the College, has awakened a liberality so enthusiastic and munificent. It has never happened in our judgment, that any annual gathering has revealed a purpose in the body at large so undivided, has breathed a spirit so catholic, or has exhibited a life so earnest and strong. We may be mistaken, but it did appear to us that the Ninety-second Annual Association would mark off and inaugurate an era of progress in the history of our denomination.

We cannot hope to reproduce the spirit of the Association itself in our bare enumeration of each day's proceedings; but most fervently do we hope that every minister and representative who was present, will carry with him through the coming year the precious savour of that hallowed time as a fragrant and diffusive incense.

On Monday evening, June 24th, 1861, a devotional meeting was held in Dover-street chapel, Leicester. On Tuesday morning at ten o'clock the Association appointed its officers. Rev. Farmer Chamberlain, of Fleet, Lincolnshire, was chosen vice-chairman, and Rev. Edward Bott, of Barton Fabis, Leicestershire, Minute Secretary. Rev. Isaac Stubbins, our highly esteemed and eminently successful missionary from Orissa, took the chair, and gave his address. After adverting to some of the rules of the Association, he referred to the remarkable coincidence that two persons from India, himself and G. F. Cockburn, Esq., Her Majesty's Commissioner of Cuttack, should be selected to preside, the one over the sittings of the Association, and the other over the Annual Foreign Missionary Meeting; and that he himself, while mindful of the duties of his office, could not sink the missionary in the chairman. He then laid before the brethren in an admirable and forcible way, the claims of a mission to the Khonds, a people inhabiting the hill country of the province of Orissa; showed that this was not an attempt to found a new and independent mission, unsupported by our present missionaries, but an attempt to enlarge under their auspices and counsel an old one; that no society possessed such facilities for its establishment as our own; that our missionaries for many years past had urged its feasibility, and that one now out in the field had volunteered to go among the Khonds; that co-operation might be expected from Christian Europeans in India; that the Khonds themselves were anxious for the missionaries to settle among them; and that, except through the Orissa Mission, there seemed little likelihood of these sunken people ever receiving the gospel. A very deep impression was made by this appeal, and led to the after decision of the Committee to send out at once Rev. Thomas Bailey, an accepted candidate for missionary labour, to accompany Rev. J. O. Goadby to the first new station at Russel Khondab.

The chief topic of business on Tuesday was the one so long and so eagerly anticipated—the union of the

two sections of the Baptist Body. Business of lesser interest seemed sadly in the way. A general buzz of excitement followed the introduction of the more important question. Those who thought the distinctive features of our denomination were imperilled, or who anticipated little else than absorption, pure and simple, into the larger body, were not slow to communicate their fears. Ministers and representatives from all parts of the Connexion took part in the debate, among whom were Revs. Dr. Burns, W. Underwood, R. Hardy, J. B. Pike, J. C. Jones, T. Goadby, T. Watts, W. Jones, G. Hester, F. Stevenson, Esq., and others. It has seldom been our lot to hear in any Association debate, more terse and vigorous addresses, or replies more pointed and trenchant. At first there seemed no possibility of anything like a unanimous vote; but as reply followed reply, and explanation was added to explanation, opposition gradually fell away, a oneness of feeling pervaded the assembled brethren, and when the vote was taken for the subjoined resolution, a whole forest of hands was held up in its favour: 'That a closer union of the evangelical Baptists of this country is most desirable; and that this Association will rejoice in the constant exhibition of the union that already exists, and also in extending this union as far as it is practicable, for the honour of our one Lord, and the greater efficiency of combined operation.' Less than this would not have reflected the sentiment of the assembled brethren, and more than this was not at present possible.

In the evening of Tuesday, the Annual Home Missionary Meeting was held in Dover-street chapel, T. D. Paul, Esq., in the chair. Addresses were given by Revs. H. Wilkinson, of Norwich; B. Wood, of Bradford; J. Holroyd, of Barton; and T. Goadby, B. A., of Coventry. The last speaker gave a long and interesting account of his recent visit to Canada and the United States.

On Wednesday the public services were held, and the annual committees of the Orissa Mission and the Nottingham College assembled. The morning service was held in the spacious chapel

in Archdeacon-lane, and was very numerously attended. Rev. Caleb Springthorpe, of Heptonstall Slack, read the Scriptures and prayed, and the Rev. J. J. Goadby, of Lenton, Nottingham, preached from 1 Peter i. 24, 25. As this sermon will shortly be in the hands of our readers we need not stay to give any abstract. The afternoon service was held in Dover-street chapel. Rev. T. Wilson, of March, Cambridgeshire, read and prayed, and Rev. T. W. Mathews, of Boston, Lincolnshire, preached from Ephesians iii. 8. The crowded audience listened with rapt attention to our esteemed brother as he showed that He who was unsearchable could not be less than God, and that if God would manifest forth any portion of this unsearchableness to the human family he must needs become man. The Annual Missionary Meeting was held in the evening, in the Temperance Hall, C. F. Cockburn, Esq., in the chair. Addresses were given by Revs. H. Ashbery, of Sheffield, J. Clifford, of London, Giles Hester, of Long Sutton, J. P. Mursell, of Leicester, and our three missionaries. The collection amounted to upwards of £24. A fuller report of this meeting will be found in the Missionary Observer.

The Nottingham College Committee was sitting during the time of the morning service. From the report it appeared that the financial condition was unusually good, there being over £80 in hand. Four young men were received on probation. Attention was drawn to the desirableness of securing an enlargement of the present house accommodation, and, if practicable, of purchasing these or other premises for the College. Since the College business has grown so large and is still growing, would it not be better to devote a whole forenoon to its consideration? Would it not ensure more time for deliberation, and prevent the unspeakable annoyance to the preacher and hearer of repeated interruptions during the morning service?

The Foreign Missionary Committee met in Friar-lane chapel in the afternoon of Wednesday. It was gratifying to find that the balance against the Society was less than £10. The subject

of the Khond mission was taken up, and the resolution already mentioned unanimously adopted. The hearts of our brethren and sisters in India will be gladdened by this result; and certain we are 'that the blessing of those who were ready to perish' will descend upon the missionaries in their new location.

The whole of Thursday was devoted to business. The report of the College was read immediately after breakfast. It was during this morning sitting that the greatest excitement prevailed. More students had been received than the College premises would accommodate. The premises were not in every way so convenient as could be wished; and the question was mooted—Shall we arise and build? After a lucid exposition of the whole case by the secretary, various resolutions were passed in favour of providing increased accommodation and purchasing the premises. Nor were the means wanting. A noble stream of generosity burst forth; now in the gallery among the ladies—now below among the ministers—now among the laymen. Before the close of the list of promises, including what had already been given at Wisbech, the munificent sum of £1,650 had been guaranteed. About £2,300 are needed; and an appeal will be made to the churches for the remainder.

The Association letter on the non-attendance of influential members at our prayer-meetings,—Rev. T. Watts, of Wisbech, the writer—was read at twelve o'clock. A deeply-interesting and searching letter, and one that the Association earnestly desired should be read by every minister to his own people. We look forward to its appearance in the Minutes with eager expectation.

On the much-debated question of the support of our denominational institutions a lively discussion ensued. After the report of the Committee appointed by the last Association had been read, the resolutions were taken seriatim. Only two were adopted, and these with some slight modifications. It never occurred, however, to any of the brethren to mention that the rejected resolutions are virtually acted upon in the management of every insti-

tution. The resolutions agreed to were: (1) That there be added to the statistics in the Minutes a tabular statement of the sum contributed by each church to the support of each institution. (2) That the resolution of the Wisbech Association of 1860, namely,—‘that this Association regards it as the duty of all the churches in the body to support the three recognized institutions of the Connexion, viz., the Home Mission, the Foreign Mission, and the College.’—be printed in connexion with the statistics year by year.

The Editor of the Magazine having made some statement as to his past engagements and tenure of office—it was agreed without a dissentient voice—‘That the Magazine be committed to the hands of the present Editor, on

the terms already agreed to, for the next five years.’

The arrangements for the next Association are as follows: the place of meeting, Halifax, Yorkshire; the preachers, Revs. W. Jones, of Derby, and Rev. F. Chamberlain, of Fleet; the chairman, Rev. J. C. Pike; the subject of the letter: ‘What practical measures can be proposed for effecting a closer union between the two evangelical sections of the Baptist Body,’ and the writer Frederick Stevenson, Esq., of Nottingham. The sittings of Thursday were protracted till ten o’clock in the evening. After votes of thanks to the friends at Leicester for their hospitality and kindness, the chairman closed the meeting with prayer.

GOD'S FATHERHOOD AND GOD'S HOME.

‘Our Father who art in Heaven,’ Matt. vi.

THE term father is suggestive of endearment, tenderness, and obligation. It is never used with emphasis without reminding us of that which is noble in relationship, touching in solicitude, and tender in love. It reminds us of the loveliest and holiest bonds of union and fellowship, of the sweetest and dearest ties that knit together human-kind; which form families and erect them into little harmonious principalities. Its magic echo, ringing along the vaults of our memories, wakens up from the slumbers of years the happiest recollections, causing our hearts to throb with the most delicious emotions. No honour to that heart that feels not and loves not when the name *father* peals its music into its ears; and shame to that man who occupies that human relationship but whose brutal habits render him unworthy of the honoured name; it is by him a vile usurpation—it is by him dishonoured and disgraced.

But in the opening passage of His sublime model prayer who was the Truth, we have brought before us another Father, not of earthly mould, but higher and loftier, and infinitely remote as a Father in perfection and excellence from the worthiest fathers

that ever trod this earth; and that Father is God.

But how is God ‘our Father?’ some may wonderingly ask. We answer, ‘By grace.’ It is a relationship that God has been pleased of His own accord to propose to man. It is the nearest advance of condescension to the creature that God can make. It is the fullest proof of the fullness of His love. It is the tenderest and grandest manifestation of that deep boundless grace that moves His heart. It is a movement towards man spontaneous, wonderful, undeserved, and altogether *supernatural*. It is what angelic imagination in its greatest flights never dreamed, and what the loftiest created intelligence could never have speculated. ‘Be astonished, O ye heavens, at this; but rejoice thou earth, yea sing for joy, for God thy Maker has become the Father of the children of men.’ Such is the glorious revelation of His first begotten Son Jesus Christ our Lord.

We further add that the term ‘father’ does not refer to lineal descent but to something higher and nobler. We are all His offspring by creation, but only those who have been renewed by heavenly grace come into the full

enjoyment of the realities, joys, and exaltation of God's Fatherhood as marvellously revealed and developed in the economy of Divine love by Jesus Christ.

It is a conditional relationship, as you will readily perceive by reading 2 Cor. vi. 17-18, 'Wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.' Here we have God declaring Himself to be willing to receive those who surrender companionships, friendships, and connections that are ungodly, or any pleasure, practice, or business that is unsanctified or unclean, to sustain to them the happy relation of Father, and to confer upon them the filial relations of childhood. But before a sinner can share in the rich blessings of God's Fatherhood, he must show to the 'Trier of the reins' full renunciation in heart of sin, and the flesh, and the world.

It is also a relationship of assimilation. It is a relationship of nature, but not of human nature, as John i. 13 emphatically declares, 'Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.' It does not spring out of any natural condition of humanity whatever, but out of assimilation into the divine nature received at our conversion, as says Peter, 'Partakers of the divine nature, having escaped the corruption that is in the world through lust.' This new condition of our spiritual being, the new direction of its affections, thoughts, and habits: the new moral energy that inspires its aptitudes, instincts, and powers, and uplifts it heavenward and Godward is effected by the potent and vitalizing operation of the Holy Ghost. It is no less true than marvellous that the elements which the Holy Spirit in His operations introduces into the heart of a believing soul, possess a power that steals into every recess, and pervades whatever it touches and converts it into the divine. As like begets like, as every cause produces an effect stamped with its own exact proportions, as fire

converts into fire whatever it consumes, so the Holy Ghost by the operative energy of His own nature produces, or rather photographs, the likeness of God in nature and character upon Jesus-trusting souls. The normal sinfulness and bias to evil is broken up, and the soul in its habits of thought and aspiration, of experience and conduct is renewed and readjusted, and sustained in that renewal and readjustment by the grace of our Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost. We grant most readily that we cannot explain the precise manner in which the Spirit acts—'The ways of the Spirit are too high for us, we cannot attain unto them.' When we can find the philosopher who can expound to us all the deep subtle processes of nature that exist around us in multitudinous variety, even then we shall be utterly unable to comprehend the philosophy of the Holy Spirit's movements in the conversion-birth of a sinner. And no marvel. The flower that blooms at our feet, graced with the loveliest tints and spiced with the sweetest odour, in the manner of its growth and fragrant breathing is a problem to the wisest. The lark that fills heaven with its praise is moved to song by instinct, but that instinct in its workings is an unriddled marvel to the greatest men. The light cheers us with its heat and brightness, yet the nature of its elements steadily refuses disclosure to the most scientific investigators. The telegraphic connexion that subsists between the outer world of matter and the inner world of mind by the medium of the brain is known but not understood. It is a palpable unyielding mystery to the most astute metaphysicians. If then the world around us and in us, puzzles us with mysteries at every step and wherever we gaze, shall we, ought we to be surprised because we cannot ascertain and understand the ways of the Spirit in the birth of a child of God, and hesitate in our faith? The wonder is not so much because we cannot comprehend the Divine philosophy of this marvellous transformation of a child of the devil into the child of God; the wonder is, that God will become 'Our

Father' at all. It is a condescension passing the power of language to set forth. It is a love beyond the ability of calculation to measure or poetry to sing; and of all stupendous marvels this is infinitely the greatest. It is the peculiar glory of the gospel to reveal this wondrous mystery. We do not find God revealing Himself in the character of a father to the saints of Old Testament times. We do not read that they knew Him by such an endearing name; nor do we find them addressing their prayers or ascribing their praises to Him as their father, but as their Lord and God. It was only by such grand and solemn names that they knew Him. Even in the 'Book of Psalms' we find no song and no supplication acknowledging such a tender relationship in God to man. They sing of His Majesty and righteous government, or invoke His wrath or mercy. It was not their privilege to know this under their preparatory economy, venerable and glorious as it seems to us. It was reserved for the Saviour who came in fulness of time to reveal and develop into distinctive clearness and loveliness the Fatherhood of God and the filial relationship and likeness of believers in Jesus unto their heavenly Head.

This relationship is one of exalted privilege. In this grand gospel revelation and development of childhood to God, what a superior blessedness and what a transcendent honour is conferred upon Christians. They rise far above the godly in enjoyment and dignity who lived in the starlight of patriarchal ages, or in the moonlight of Judaism. They live in the sun's splendour of God's loving fatherhood. What a sublime argument for boasting of and publishing the advantages of Christianity. Do we not often hear our fellow-mortals boasting of their descent, of their relationship to the noble, the great, and the heroic? Do we not often hear them playing with eloquent pride upon the genealogy of their ancestry—ancestry hoary with age, and whose lineal records travel back into the dimness of past centuries? Do we not often hear of wealth, fame, ducal titles and coronets, peerage and royalty, giving elevation and glory to

human relationships and circumstances? But what is their value and éclat when remembered in comparison with filial relationship to God? A cipher is their just mark of value. Think of the incomprehensible greatness of God, of the dazzling Majesty of His Being; unbeginning eternity, His lifetime; Omnipotence the range of His power, His knowledge extending in its majestic sweep to eternity and infinity, His presence occupying the immeasurable vastnesses of immensity. Think of the boundless profusion of His beneficence, of the peerless, spotless glory of His holiness and love; and then tell us what ancestry ever united in itself a duration and a greatness so rich in marvel and so dazzling in magnificence, or what relationships can boast associations as wealthy in brilliance and nobility, as perpetual in continuance as sonship to God? But again; in all childhood there is heirship, and so there is possessed by every child of God this natural right. This is sweetly set forth by the spirit-guided pen of St. Paul in his letter to the Romans viii. 17, 'If children then heirs, heirs of God and joint heirs with Christ.' Jesus is 'Our Father's' eldest son and our elder brother. What unutterable condescension! Oh how He loved and died to make brethren of us; and mark, He loves us still. He is willing and anxious for us to share the heirship to His Father's inheritance. He died to buy it for us, and earnestly prayed to His Father before His death for this oneness, this joint heirship and joint participation. What is the precise nature and extent of that heavenly inheritance we cannot tell; but this we know, it will be worthy 'Our Father' and his eldest Son, and give infinite satisfaction to His redeemed children. If his possessions around us afford any illustration of what it will be, we may rest assured that it will be beautiful and resplendent. How happy then we should be in the dignity and hopes of our celestial childhood. With what joyous pride we should refer to the love and blessedness of God's Fatherhood. How we should love, praise, and revere His name. Listen; hear you not that mortal there singing what his father's might has done, and

boasting of the vastness and extent of his father's lands? and have you no song in which you can blazon forth the praises of your Heavenly Father's name? Can you not sing of what 'Our Father's' might has done, and of 'Our Father's' inheritance? Oh yes. Yon stupendous sky of blue which hangs at midnight over the earth, chasing away the gloom by the radiance of its countless lights, 'Our Father' made. Yonder sun, monarch of day, derives its resplendent effulgence from Him. His hand robed the moon in her queenly vestments, and marked out a starlit pathway for her nightly promenade. It was He who hung the firmament with its gorgeous drapery of clouds and girded the earth with a crystalline atmosphere, in which at His pleasure the lightnings flash and the thunder roars. It was He who scooped out the valley of the ocean, and bound its majestic waves by the fiat, 'Thus far, and no farther.' He piled up the mountains, whose snow-clad summits kiss the heavens. His arm reared the towering forests of Lebanon, and His hand pencilled the rose. He gave to the songsters of the wood their thrilling melodies, to the butterfly its wings of gold, and to the lion his colossal strength. Yea, whatever is beautiful, whatever is grand, and whatever is good and useful 'Our Father' made, and His dominions extend far beyond the range where planets roll or comets sweep, and His empire is the illimitable domain of immensity.

Heaven is God's dwelling place; not the blue starlighted sky our eyes gaze upon, but some superb world located far beyond, transcending in the bliss of its enjoyments, in the beauty of its inhabitants, and in the gloriousness of its architecture, all the fabled elysiums of paganism and mythology, with none of their carnal enjoyments and enchantments nor voluptuous corruptions. It is an Eden of innocence and peace. It is the metropolis of God's universal empire. Hence, its right royal order and holiness. It is the palace of the Great King, where is seen in fullest glory the magnificence of His loyalty and greatness, and where waits in humble homage His

innumerable suite of angelic servants, each one more glorious than earth's greatest monarch. It is there where 'Our Father' reigns and lives in state with His dearest, eldest Son, our elder brother at His right hand. It is His home. It is ours also.

It will be our privilege to call God 'Our Father' at home. We are not there yet, but we are going, and shall see Him as He is; and there love and worship Him as 'Our Father.' We are now at school, in this far off province; but like children who are enchanted by the prospect of release from the irksome restraint of school, because they love home, love its freedom, love its pleasures, love its father and love its brotherhood, so we are enchanted amid the darkness and sorrows of life by the prospect of everlasting release therefrom in the home of our Heavenly Father; and like the fond merry children of earth we love our home, love its father, love its brotherhood, love its pleasures, and love its freedom.

But again, children away from the father and the home they love, hold correspondence. They send home their honest expressions of love, it may be of home sick love sometimes; they send them notwithstanding. They send also their little prayers for what they want, in the fullest undoubting expectation of receiving pleasing replies. This is, Christian reader, an illustration of how we should act towards our Heavenly Father. Our sonship to Him gives us this blessed privilege with its full benefits. Being away from home we should correspond with 'Our Father.' We should send in the fragrant breath of adoration our honest utterances of love and thankfulness. We should send our prayers, believing that He is so good and wise a Father that He will withhold nothing that we need or will promote our happiness and good. Let us ever repose in the bosom of His parental love, being confident that whatever be our earthly fate, however rugged and chequered our career, God's home shall be, will be our heaven-home if we endure faithfully unto the end. Let us daily exercise the privilege of our filial relationship in closest communion with Our Father,

seeking His counsel and blessing to realize the fulness of the grace and dignity of our position, that we may live worthily and usefully as the

children of God. May our life's aspiration be

Home, home, sweet sweet home,
Receive me, Dear Father,
In glory at home. J. F.

SAMSON, THE VIRGINIAN SLAVE.

CHAPTER I.—HIS EARLY LIFE AND TRAINING.

IN one of the northern counties of Virginia, there lived two years ago, and perhaps still lives, a man whom we will call Mr. Matson. This man was known in all that region as a gambler, and a villain generally.

He had risen from the position of overseer on a plantation, to the honour of owning some property, a fact on which he rested his right to be considered a gentleman. He kept some fast horses for racing, a famous hound for hunting negroes, and a slave named Samson, whom he had trained as a pugilist. He had purchased him when about twenty years old, on account of his extraordinary size, and strength, and had kept him to bet on, as he did his horses.

Now this Samson was a peculiar specimen of the peculiar kind of property common in that region. His grandfather was an African chief, who was brought into America before the revolution. He was a man of gigantic size and strength, possessing withal more will of his own than generally falls to the lot of his race. He never took kindly to his white conquerors; but keeping in his heart the memory of his former liberty and power, he received their kindness or their cruelty alike, with sullen indifference or contempt. He was called 'a vicious nigger,' and sold about from one to another, who severally exhausted their ideas of discipline on him, with no other effect than to make him more sullen and revengeful. It was a wonder what hailed the fellow, that they could not break him in. Could they not see that the same love of liberty, the sense of wrong, and the resistance to opposition, in which the white man glories, were working in his savage heart, defying all their power?

The old Congo chief was strikingly reproduced in our hero Samson. He

possessed the same magnificent development of bone and muscle; which, on the banks of the Niger, would have made him a leader of his people, and a famous hunter of the lion and rhinoceros. He had grown up in the midst of professed Christians, he had seen the spires of churches pointing towards heaven, he had heard the Sabbath bells calling the people to prayer, yet he was as ignorant of Christianity as his heathen ancestors. The Pagan rites and superstitious ideas which they had brought with them from Africa had been nearly forgotten by their descendants, and he was not an idolater, but an atheist—one for whose soul no man had cared.

As we said, Mr. Matson had trained Samson as a pugilist, and usually took him to horse races, and other places where men of the baser sort do congregate, to make him fight whenever he could find an opponent. Of course he bet on him, and as Samson was supposed to be influenced by rewards and punishments, he had as much whiskey as he could drink when he was victorious, but if he failed, he got fifty lashes on his bare back.

Now it always happened on such occasions that Samson thought himself misused, and harboured in his heart indignant and revengeful thoughts. We cannot say that he had any very clear ideas of his own rights as a man, but he could see that he was worse treated than the horses and dogs, whose peer, at least, he was. He fell into the habit of examining his strong arms, and his fists, which were like a blacksmith's hammer, and asking himself why he, with the strength of half a dozen ordinary men, was a mere tool, for ever using these muscles for the pleasure and profit of another, never for his own.

Samson had never heard of the De-

claration of Independence, or that any one had said, 'All men are created equal, that they are endowed by their Creator with certain inalienable rights, that among these are life, liberty, and the pursuit of happiness.' On the contrary, some pains had been taken to impress him with the conviction that he and all his race were incapable of self-government, and unworthy of self-possession—that they had no wants beyond those of the beasts, and no rights which a white man cannot alienate. Nevertheless he knew the lie which was being taught him, and would not accept the condition in which he found himself as either comfortable or just. The consequences were, a smouldering discontent which, year by year, grew more intense from the very necessity of concealment, and an equally increasing hatred of his master, and of all white people, whom he, with too much reason, came to regard as his natural enemies.

Samson possessed the cunning and duplicity generally attributed to his race, traits of character which, if they are peculiarly common to the African mind, certainly owe much of their growth to the circumstances under which they are developed. He was careful to conceal his aspirations and his feelings; and if he had been asked if he wanted freedom, he would have answered,

'What dis nigger want freedom for? Love massa and de' ole place too well for dat ar nonsense.'

Yet there were times when the fire within him sent sparks and flashes to the surface. Mr. Matson had noticed for months that he mingled less and less in the sports of his fellow servants, that while they sung and danced he stood gloomily apart, like one who has a thought that troubles him. Though he grew more powerful and expert as a pugilist, so that now he rarely found an equal in the ring, yet he manifested no pleasure or interest in the victories he won. Mr. M. was accustomed to deal his slaves a word and a blow, the blow generally coming first, but he had seen a flash in Samson's eye which had startled him and made him cautious how he struck. If he had seen the same symptoms in another slave, he

would have applied the lash till the most desirable docility had been secured; but a fear of Samson had gradually stolen over him, till it had taken full possession of his heart, and he no longer dared to anger him.

Samson had noticed this, and eagerly and silently master and slave watched each other. Both knew that a change must come, and each tried to deceive the other. Mr. Matson had made up his mind to sell Samson to a trader, and have him carried out of the State, and only waited the opportunity. Samson had made up his mind to strike for freedom, and also waited the opportunity. Meanwhile there was unusual kindness on one side, and humility and devotion on the other; by which, however, neither were deceived.

CHAPTER II.—THE SALE.

It was a warm morning in the early part of March, 1859—I am writing a true story, and may as well be exact as to the time—when Mr. Matson sent for Samson to come to his room. The slave soon made his appearance, and the master, with more than usual condescension, said,

'Good morning, Samson. Have you looked after Ponto this morning, and seen that the stables are all right?'

Samson doffed his ragged hat, and, bowing, replied, 'Yes massa, de dogs and horses 'pears all right.'

'Well then, you may take this paper and go to the Eldridge House. Inquire there for Mr. Jeffrys, and give it to him. Mind Samson, you are to give it to him yourself.'

Samson took the paper with another bow, saying 'Yes massa'—but before he turned to leave the room, the eyes of the two men met, and in that glance, each read the heart of the other as an open book. The lip may utter falsehood, and wreath itself in smiles, when the heart is full of hatred and revenge, or breaking with secret grief, but the eye is more truthful, and cannot easily be trained, to lend itself to deceit. Samson felt as that paper touched his hand, that there was mischief in it. He looked on the written characters, whose meaning was a sealed

mystery to him, and turned from that to his master's face, whose language the subtlest scholar could not read more correctly. He saw his eye fixed on him with a look, half of triumph, half of fear, and he answered it with a flash of hatred and defiance.

Samson started immediately for the house to which he had been directed. He felt sure that he was sold; sold, too, to a trader who would take him to the rice swamps, or the cotton fields; but he would know certainly. As he went along he examined his strong limbs with something of the same feeling with which a man who suspects danger examines the priming of his pistol, or the point of his dagger. He was calculating what dependence he might place on them. The examination seemed satisfactory, for he smiled grimly as he shook his clenched fist.

When he reached the Eldridge House, he inquired for Mr. Jeffrys, and was told to go into the bar room. He entered, and having delivered the paper, turned to depart.

'Sit down, Samson, sit down. I want to look at this a minute,' said Jeffrys, motioning him to a chair.

Samson cast a glance around the room. There were six men present whose eyes all seemed directed to him. He placed a chair against the open door, and sat down.

Jeffrys read the paper, and placing it in his pocket-book, called out, 'Landlord, bring on the brandy.'

The brandy was brought, and pouring some in a tumbler, he said, 'Samson, my brave boy, step up and take a glass.' Samson declined. He knew the effect of brandy, and meant to keep possession of his faculties.

'Hang it,' said Jeffrys, 'Don't want brandy! Of course you do. This is none of your nasty whiskey, but the best cognac;' and he approached him with the tumbler.

'Thank ye, massa,' said Samson, 'Massa Matson says brandy isn't good for dis child. Can drink it no way, massa.'

'Nonsense,' said Jeffrys. 'Matson isn't your master any longer. I've bought you; so drink this to the health of your new mistress, my brave boy.'

Samson saw through this thin veil

of pretended kindness. He knew they were afraid of him, and were trying to get him under the influence of drugs, that they might fasten the manacles on his limbs, which he saw half concealed in one corner of the room. Now or never he must strike for freedom. Resolutely declining the brandy, he rose and made a move towards the door. The six men rushed at him. They saw that their stratagem had failed, and resolved to secure him by force. Mr. Jeffrys seized a chair and struck him over the head. He was now fairly roused, and dealt such blows among them, that in less time than it takes me to tell it, he laid them all helpless, if not insensible, on the floor.

'Why did they not shoot you?' asked a friend to whom he told this story in the State of New York, and to whom he showed the wound, yet unhealed, which he then received on his head. His reply was, 'I's worth twelve hundred dollars; 'spect they didn't like to throw away such a heap o' money as dat ar.'

He rushed from the house, the blood streaming over his face from the wound in his head. We should suppose he would have fled immediately to a place of concealment; but he did not. There was a feeling in his heart, which for the moment swayed him more than the love of life or liberty. He would gratify his hatred; he would have revenge for the wrongs he had suffered, even though it should cost him his only chance for either: and for that purpose he turned back to his old home.

He entered the kitchen, and found Mrs. Matson there. She saw at a glance that something was wrong, and shuddered at the glare of hatred in his eyes. 'What is the matter, Samson?' she said with apparent concern; 'who has hurt you?'

He made her no answer, but she saw that there was a storm of passion in his bosom, and trembled before her bondman. She knew, however, that he had no reason to injure her, for she had always been his friend, and more than once, with womanly kindness, had dressed the wounds which he had received in those brutal contests into which his master forced him. Still

hoping to soothe him, she offered him cakes which she had been making; and he, having silently suffered her to fill his pockets, left the house.

Her kindness had softened his heart, and for a moment, he resolved to flee immediately and abandon all thoughts of revenge for the past; but as he went through the carriage-house, he saw a whip, whose knotted cord was red with the blood of a slave who had been punished a few days before. The sight maddened him. Why should the blood of the negro alone flow? Why should not the white man learn that the worm which he crushes beneath his foot may sometime sting his heel?

Mr. Matson usually kept his pistols in his trotting gig. Samson had seen them there this morning, and now resolved to take possession of them. Why, he asked himself, should he not secure the benefits which that little weapon confers on white men? He looked for them, but they were gone; and he knew that his master, suspecting danger, had armed himself.

This was an unexpected obstacle to his purpose, but taking an axe which lay in his way, he walked straight to the stable. His master was stooping to examine the foot of a horse, with his back to the door. With the axe in his hand, he stole with noiseless step towards him. When he was within a few feet, the horse saw him and neighed, and Mr. Matson, rising up, turned towards him.

'What would you have done, Samson?' he was asked, when naively relating these circumstances.

'I was going to hit him wid de axe, on de head. Dat ar'd settled him.'

'But Samson, would you have killed him?'

'Spect I would,' he answered as coolly as if he had spoken of the killing of a bird. There was no appearance of compunction for the murderous purpose, nor proof that he attached any idea of guilt to it. He would have killed his master, and there would have been no remorse—only a pleasant sense of satisfied justice, and the wiping out of a long account.

We do not wonder at the terror which reigns in Southern society, nor

that, as the late President said, matrons are disquieted in their homes. Though Samson is not the ordinary type of the enslaved African, yet doubtless in every community, there are some who resemble him—men to whom neither justice nor mercy has ever been shown, whose deadliest passions are daily aroused, by such wrongs and outrages as brutes would resent, and who, when their hour shall come for vengeance, will not know the meaning of the words, humanity or mercy. 'You have cried to me for blood,' said the gladiator who led a servile war in Rome. 'You have taught me that human life is cheap, and that murder may be the amusement of a people, and now you shall have blood. You have taught me to use the sword for your amusement, I will use it now for my own.'

Alas! for the slave cursed portion of America, when the poor blind Samson, who now grinds so patiently in the prison house, shall awake to a consciousness of his power, and begin, in his sightless fury, to feel for the pillars of the social structure.

Samson, seeing himself foiled in his purpose, walked sullenly into the stable, and stood before his master, who saw at a glance, that his fears in regard to the difficulty of giving Mr. Jeffrys possession of his chattel, were realized. For a while the two men stood face to face silently regarding each other, the one with a nervous movement swinging the axe in his hand, the other instinctively grasping his pistol.

Matson saw that something must be done, and did not exactly know what. He would have shot him, but as Samson supposed, he did not like to throw away so much money, so he determined to try the effect of soft words, and another stratagem.

'What's the matter, Samson?' he said in the kindest manner. 'Who's been abusing, my boy? If any body struck you, I hope you gave him his own. I'll bear you out in that any time.'

'Reckon I did dat ar,' said Samson grimly.

'Well Samson, wipe the blood from your face and go in here and break some flax. The women want some.'

Samson walked into the room, were

the flax was kept. It was built strong as a prison, and was frequently used as a place of confinement for the slaves. He drew the break near the open door and commenced his work. Mr. Matson having watched him a few minutes, mounted a horse and rode rapidly away. Samson knew he had gone for help, and would soon return, and attempt to make him a prisoner in that room. Calling a negro boy who chanced to be loitering near, he told him he wanted to go away a few minutes, and hired him with the cakes in his pocket, to stand at the break and keep it going while he should be gone.

'No matter 'bout de flax, but you mind Sam, and keep it going straight 'long,' he said, showing Sam what he must do.

The boy promised, and Samson went out, shutting the door, and throwing himself on the ground, he crept to a small thicket near. He had scarcely reached this hiding place, when his master rode back accompanied by two men. They rode up to the building, and hearing the break still going did not doubt but Samson was there. Matson dismounted, and hastily bolted the door, and closed the heavy shutters to the only window. Mounting again, the three rode rapidly away. They thought they had secured their victim, and prudently resolved to get more help before they ventured to confront him.

Samson saw and understood all this. He knew that now or never was his time for escape. He looked at his legs, as he said in relating his story, and told them that his hands had served him well thus far, and now they must show him what legs were made for.

Creeping from his hiding place, he struck for a narrow belt of wood, which skirted a neighbouring creek. Plunging into the water, which was shallow, he walked about two miles, and without being observed, gained the shelter of a negro's cabin. Uncle Ben as he was called, had spent the best years of his life in redeeming himself and his wife from slavery. He was a blacksmith, and had paid from his hard earnings two thousand dollars for their freedom, thanking heaven that they were thus

permitted to escape from bondage. Age and sickness had enfeebled his frame, and he could no longer work at his trade, but still he supported himself by doing whatever odd jobs fell in his way. If a horse race or any gathering of the kind came off within reasonable distance, he was usually on the ground ready for whatever might turn up. Sometimes he waited on men, who, though too poor to own a slave, liked the appearance of having a servant at such places. Sometimes he sold apples and cakes. But he was always liable, being 'nobody's nigger,' to insult and abuse, and Samson had more than once interposed his strong arm for the old man's protection; and now in this time of sorest need, he sought his cabin as a place of concealment, sure that he might confide in his friendship and fidelity.

He knew that immediate search would be made for him, but the water through which he had walked would not betray his footsteps to men or dogs. Uncle Ben showed him his securest hiding place, and there he lay quiet. He believed they could not find him, but the possibility that they might kept his heart beating hard and his hands clenched convulsively on the handle of the axe he had brought from his old home.

Slowly and wearily the hours of daylight passed away to the anxious and impatient fugitive. Night came at last and the hour which bushes all peaceful hearts in oblivious sleep; then he crept forth, and with Uncle Ben went out under the cloudless and starry canopy of heaven. Uncle Ben was the possessor of important knowledge—knowledge for which many a slave sighs in vain. He knew the North Star.

When a young man, that star had been pointed out to him, and many a night his eye had turned longingly to it, as he thought of the blessed land where the black man was not a slave. But for the kindness of his master, who permitted him to secure legal freedom by his own industry, he would have accepted its friendly guidance, and fled at all risks from the house of bondage.

They went out together, and the old man pointed out to his companion, that

friendly star, whose faithful light was to be his only guide in the weary journey before him.

'I's 'fraid, Samson,' he said, as they were about to part, 'dat you'll neber get off to dat land o' liberty. 'Pears ef 'twasn't fur to de land which lies right under dat star, but tis a heap o' ways, and I se 'fraid you'll neber see de bressed shore.'

'Most likely I'll fail,' replied Samson coolly, 'but dar's one thing certain, dey can't bring me back 'live.'

'Wont you let 'em take you, Samson, ef it comes to dat ar?'

'Dey may have my bones, ef dey can get 'em; may be though dey'd cost 'em more'n dey's worth—but neber dis chile alive.'

'Well, well, Samson,' said Uncle Ben, wiping the tears from his face, 'Liberty's worth trying for any way;

and ef you live or die—God bress you.'

Uncle Ben turned back to his cabin, and Samson started on his journey Northward. He was afraid to keep the road, even at that time of night, and therefore plunged into the forest. He tried to keep his eye on the star which had been pointed out to him, but he soon became bewildered. To him, as to all persons who are not accustomed to observe the stars, they seemed an innumerable host, scattered confusedly over the sky. Uncle Ben had made him observe the pointers, and their position in regard to the pole star; but as they changed their places in the heavens he lost sight of them, and became utterly confused. Still with impatient steps he pressed on, sometimes following one star, sometimes another, and when the morning dawned he found himself within a mile of the place where he started.

Poetry.

'FAITH WORKETH BY LOVE.'

O MOURN not that the days are gone,
The old and wondrous days,
When Faith's unearthly glory shone
Along our earthly ways;
When the Apostle's gentlest touch
Wrought like a sacred spell,
And health came down on every couch
On which his shadow fell.

The glory is not wholly fled
That shone so bright before,
Nor is the ancient virtue dead
Though thus it works no more.
Still godlike Power and Goodness dwells,
And blessings round it move,
And faith still works its miracles,
Though now it works by Love,

It may not on the crowded ways
Lift up its voice as then,
But still with sacred might it sways
The stormy minds of men.
Grace still is given to make the faint
Grow stronger through distress,
And e'en the shadow of the saint
Retains its power to bless.

—*Vision of Prophecy.*

Wayside Gleanings.

THE PRIVILEGE OF PRAYER.

IN the vestibule of St. Peter's at Rome is a doorway, which is walled up and marked with a cross. It is opened but four times in a century. On Christmas Eve, once in twenty-five years, the Pope approaches it in princely state, with the retinue of cardinals in attendance, and begins the demolition of the door by striking it three times with a silver hammer. When the passage is opened, the multitude pass into the nave of the cathedral, and up to the altar, by an avenue which the majority of them never entered thus before, and never will enter thus again.

Imagine that the way to the throne of grace were like the *Porta Santa*, inaccessible, save once in a quarter of a century, on the 25th December, and then only with august solemnities, conducted by great dignitaries in a holy city. Conceive that it were now ten years since you, or I, or any other sinner, had been *permitted* to pray; and that fifteen long years must drag themselves away before we could venture again to approach God; and that, at the most, we could not hope to pray more than two or three times in a lifetime! With what solicitude we should wait for the coming of that holy day! We should lay our plans of life, select our homes, build our houses, choose our professions, form our friendships, with reference to a *pilgrimage* in that twenty-fifth year. We should reckon time by the openings of that sacred door as epochs. No other one thought would engross so much of our lives, or kindle our sensibilities so intensely, as the thought of prayer. It would be of more significance to us than the thought of death is now. It would multiply our trepidations at the thought of dying. Fear would grow to terror at the idea of dying before that year of Jubilee. No other question would give us such tremors of anxiety as these would excite: 'How many years now to the time of prayer?

How many months? How many weeks? How many days? Shall we live to see it? Who can tell?'

Yet, on that great day, amidst an innumerable throng, in a courtly presence, within sight and hearing of stately rites, *what could prayer be worth to us?* Who would value it in the comparison with those still moments—that 'secret silence of the mind' in which we now can 'find God,' *every day and every where?* That day would be more like the day of judgment to us than like the sweet minutes of converse with 'our Father,' which we may now have every hour. We should appreciate this privilege of *hourly* prayer if it were once taken from us. Should we not?

O DEATH, WHERE IS THY STING?

DEATH has a sting. It is a very dreadful evil. It is dismal to endure, and scarcely less dismal to anticipate. To lie down in pain, perhaps in racking agony; to count the slow-creeping minutes, and wish for evening dusk or morning dawn, which does arrive, but brings no balm of sleep, no sense of betterness; to grow confused, but still conscious of misery; to have wishes that cannot be understood, and words that will not utter; to see dear ones fading into the distance, and to be able to exchange no more love's wonted tokens, not even a twinkle of the eye nor a murmur of the voice; to feel the breath stifling and the heart-strings breaking, and to be left alone in the midst of this cold and dreary mystery;—what can be more awful, unless it be his case who is the helpless looker-on; who watches pangs which he cannot assuage, and imploring looks which he cannot interpret; who plies cordials at which the King of Terrors mocks, and who importunes science for miracles which it cannot work; who in frantic desperation would detain the spirit which has already burst its

earthly fetters, and, more frantic still, refuses to believe that the gulf is already crossed, and that the form which he enclasps is no longer a father or a mother, but only senseless clay; who must see these dear familiar features grow so ghastly, and then learn to love them in this now and mournful phasis, only to endure another woe when the coffin-lid is closed, and the funeral pomp sets forth, and from the macerating leaves and plashy turf of the church-yard the survivor comes back to the forsaken dwelling, and upbraids himself that he should sit under the bright lamp, and before the blazing fire, while, beneath the bleak November night, that dear form is left to silence and solitude. Death has a sting. There is often a pang in its very prospect. You are well and happy; but the thought crosses you, 'I must soon work my last day's work, or play out my last holiday. Soon must I take my last look of summer, and spend my last evening with my friends. Soon must I be done with these pleasant books, and put the marker in where it will never again be moved. Soon must I vanish from these dear haunts, and this most beautiful world; and soon must I go down to the house of silence, and say to the worm, "Thou art my sister." And yet, soon as that may be, still sooner may precious ones be taken, and force me to say, "I would not live always." Whether in the actual endurance or in the awful anticipation, death is very dreadful, and it used to have a sting which not only slew the victim, but extinguished the survivor's hope.

Thanks be to God for Jesus Christ. Thanks that there is one tomb which has already lost its tenant, and thanks for the news of how that happened. Thanks that the old penalty is now exhausted in the sinner's Substitute, and that whatever great stone be placed on our sepulchre, there need be no grave-stone of guilt on the immortal soul. Thanks, O Father, for thy gift unspeakable; thanks, O Saviour, for thy love unfathomable. Thanks for tasting death for every man. Thanks for thy glorious resurrection and beneficent reign. Thanks for thy gracious promise to destroy the last enemy; and thanks,

O Holy Spirit, the Comforter, for those to whom thou hast given such union to Jesus that they feel as if they could never die—nay, that to depart and be with Christ is far better. 'O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God who giveth us the victory, through our Lord Jesus Christ.'

Considering that we 'believe in the resurrection of the dead, and the life everlasting,' there is reason to apprehend that our whole feeling in this country regarding our departed friends is too funereal; and on behalf of England we have sometimes envied the brighter hope—the look of Easter morning, which seems to linger still in Luther's land. With its emblems, suggestive of resurrection and heaven, its church-yard is not a Pagan burial-ground, but the place where believers sleep,—a true cemetery, to which friendship can find it pleasant to repair and meditate. At the obsequies of Christian brethren it is not a funeral knell which strikes slowly and sternly; but from the village steeple there sheds a soft and almost cheerful requiem; and though there may be many wet eyes in the procession, there are not many of the artificial insignia of woe, as the whole parish conveys the departed to his 'bed of peaceful rest.' Once in the Black Forest we accompanied to the 'place of peace' an old man's funeral, and there still dwells in our ear the quaint and kindly melody which the parishioners sang along the road; and we have sometimes wished that we could hear the like in our own land, with its sombre and silent obsequies.

Neighbour, accept our parting song;
The road is short, the rest is long:
The Lord brought here, the Lord takes hence,—
This is no house of permanence.

On bread of mirth and bread of tears
The pilgrim fed these chequered years;
Now, landlord world, shut to the door,
Thy guest is gone for evermore.

—Gone to a realm of sweet repose,
His comrades bless him as he goes:
Of toil and moil the day was full,
A good sleep now,—the night is cool.

Ye village bells, ring, softly ring,
And in the blessed Sabbath bring,
Which from this weary work-day tryst
Awaits God's folk through Jesus Christ.

And open wide, thou Gate of Peace,
And let this other journey cease,
Nor grudge a narrow couch, dear neighbours,
For slumbers won by life-long labours.

Beneath these sods how close ye lie!
But many a mansion's in yon sky:
Even now, beneath the sapphire throne,
Is his prepared through God's dear Son.

'I quickly come,' that Saviour cries;
Yea, quickly come, this church-yard sighs:
Come, Jesus, come, we wait for thee,—
Thine now and ever let us be.

Dr. Hamilton.

ALL GERMAN THEOLOGY NOT NEGATIVE.

'WHAT we call "moral amelioration," if not springing out of the living ground of a heart reconciled to God, is mere self-deceit, and only external avoidance of evident transgression; but the *purification* which Christ brought in would, in the sense of our

author and his readers, only be understood of that *gracious atonement for all guilt of sin of all mankind*, which Christ our Lord and Saviour has completed for us, by His sinless sufferings and death; and out of which flows forth to us, as from a fountain, all power to love in return, all love to Him our heavenly pattern, and all hatred of sin, which caused His death. To speak these words of Scripture with the mouth is easy; but he only can say Yea and Amen to them with the heart who, in simple truthfulness of the knowledge of himself, has looked down even to the darkest depths of his ruined state, natural to him, and intensified by innumerable sins of act; and, despairing of all hope in himself, reaches forth his hand after the good tidings of heavenly deliverance.'—*Ebrard on the Hebrews*.

On this note Alford says, 'It is truly refreshing in the midst of so much unbelief and misapprehension of the sense of Scripture, in the German commentators, to meet with such a clear and full testimony to the truth and efficacy of the Lord's great sacrifice.—*Alford's Test*, Vol. IV. p. 11.

Correspondence.

ON CELEBRATING THE LORD'S SUPPER AT THE ANNUAL ASSOCIATION.

To the Editor of the General Baptist
Magazine.

DEAR SIR,—My years are, I hope, neither too many nor too few to enable me to form, according to my opportunities, a pretty fair estimate of things. I do not think on the one hand, that in *all* things we are wiser than our fathers;—nor on the other, that the former days were in all respects better than the present. On the whole, I am under a comfortable conviction that we have not in vain received the education our fore-elders gave us, but we have made improvements larger and smaller from

a thousand tributary streamlets. This is true, I hope, not only in the philosophical and scientific, but also in the political and religious world. In our little General Baptist world, too, Mr. Editor, as displayed in our recent Hall of Representatives, I think there was an improved tone of Christian feeling, which gives hope of still greater advances. This hope will doubtless assume the shape of prayer throughout the body. In this prayerful hope, I venture respectfully to suggest the *propriety*, if not the *duty*, at our annual assembly of celebrating the dying love of our Divine Redeemer, that badge of our discipleship, that bond of our spiritual union. I think it would tend, more than any other means, to inspire all our enterprises, and all our discussions with the mind that was

also in Christ Jesus. And to hundreds, and in the course of a few years to thousands of us, it would be an opportunity, the only possible opportunity, of uniting in this ordinance instituted by our Saviour as one instrument of perpetuating and increasing the oneness of the body of Christ.

I do hope that this subject will be handled in your pages by abler pens, and introduced at the next Association by a fitter advocacy than mine. I am aware that the subject has been mooted and proposed before; but as it seems, not often enough. I hope there does not exist (God forbid there should exist) any other reason for omitting this celebration from 'our Feast of Tabernacles,' as it has happily been termed,—than merely want of time. But I think time *ought* to be found for it. I believe if we resolved to have it, that the spirit it would naturally or graciously engender, would help us to save time, not now always most beneficially spent. I would suggest Thursday evening as the time; and that the arrears of business, if any, should, as formerly, be despatched early on Friday morning. The institution of a Pic-Nic might still be upheld; and if not, could be better foreborne than the great object of what the Apostle calls the 'comfort of love, and the fellowship of the spirit,' among the members of the body of Christ.

In hope of this and of all good, I am,
 dear Mr. Editor, fraternally yours,
 M. B.

ON THE MANAGEMENT OF THE BUSINESS OF THE ASSOCIATION.

*To the Editor of the General Baptist
 Magazine.*

DEAR SIR,—I think it is plainly the duty of some one to ask through the medium of our Magazine, a few questions in reference to the management of the business of our Annual Association, and at the same time I feel that the duty ought not to devolve upon me. Lest no other person should undertake the responsibility, I am constrained

to make a few remarks on that subject, and in so doing, I hope I shall not be considered as casting any reflection on the conduct or efficiency of our excellent chairman, nor acting in any way disrespectfully towards any member of the Association.

During the sittings of the Association I confess that on the whole I could not but admire the very friendly and united feeling which prevailed, and the cool and deliberate manner in which the various topics were discussed. I think every one must have admired the spirit of enthusiasm which was manifested when the subject of College premises came on. The liberality displayed was far beyond what my feeble powers are capable of describing, and was worthy of the highest eulogium; and had that same feeling continued to the conclusion of the Association business, no one could have had any reasonable ground of complaint. I am sorry that was not the case, for very many of us were completely driven away with feelings that were anything but pleasant, and were compelled to form opinions that were neither profitable nor agreeable. Now as the past cannot be remedied, is it not our duty to take care that such proceedings shall be avoided in the future? Is it not important that the chairman should have the assistance of some person of great firmness and determination, so that the ninth rule may be strictly enforced, at least so far as it refers to persons speaking but once to the same question, and that no exception may be made to it? Is it not patent to all, that whilst some persons were prevented speaking a second time, others were permitted to waste a considerable portion of the valuable time of the Association by their much speaking to little purpose? But what was most to be complained of, was, the introduction of business into the Association which had no legitimate connexion with its affairs, and which has no right to be allowed from time to time to disturb the harmony of our annual gathering. I of course allude to the discussion of the teetotal question. Everyone knows that its introduction was quite contrary to the general feeling of the Associa-

tion, and that it was thrust upon us whether we would have it or not. I would ask, is it respectful to the Association for any ministers, or representatives, to propose the adjournment of the Association in order to make way for any lectures whatever, not excepting lectures on the teetotal question? Is such conduct a pattern of the refinement and courtesy which we should do well to imitate? Is it a manifestation of that good breeding which loses sight of itself in the desire that the feelings of others should not be injured? Or would it be more suitably characterized by the opposite of these, which proceed from the entire want of a knowledge of oneself? If the various representatives of the Denomination feel their incapacity to manage their business efficiently, by all means let them appoint some one to do it for them, and invest him with supremacy, and I doubt not the man will easily be found who will be glad to hold the office. But if on the other hand, they feel that they are yet capable of managing their own affairs, then let them take care that the privilege of doing so is not wrested from them. I think they will do well not to allow any business to be forced upon them, the tendency of which would be to destroy their harmony, and endanger their peace. I say nothing of the merits of the teetotal question. Right or wrong, with that I have nothing to do. All I say is, It is not the *legitimate business of the Association*. I for one should never object to the discussion of the subject at proper times and places; and if it be done in a proper spirit it may prove very beneficial. But if this subject be allowed to disturb the harmony of the churches and Associations, depend upon it there is more to be feared from it than from all the drunkards in the world, inasmuch as this is *within* the fold sowing discord and separating very friends, whilst that, however degrading and debasing, is *without*. It seems clearly to be our duty not to allow it to be discussed at our annual Association, since it invariably produces feelings that are painful; and though the responsibility must rest upon the parties who introduce it, the discussion of this subject

at such a time is by no means desirable. It would be as easy to clamour it out of the meeting as to clamour it in. I cannot but feel however, that it will be a great pity if our sense of propriety alone is not sufficient to prevent a recurrence of such unworthy proceedings. Is not the appointment, before the conclusion of the Association business, of a teetotal lecture by members of the Association not only disrespectful to the brethren but undesirable on other grounds? Is it right that the business of the churches of Christ should give place to anything else? Should not the gospel be the tie that should bind together the hearts of Christian men rather than teetotalism? And when the latter *alone* is the bond of unity, is it not delusive and dangerous?

I have only to say, my motive in offering these few remarks is, that the peace and harmony of our Associations may be increased and not diminished; and that the time and expense of persons from a distance may not be wasted on subjects which can only interest a few.

I remain, my dear Sir,

Yours faithfully,

Loughborough.

H. J.

G. B. AND P. B.: OR WHY DO WE CALL OURSELVES GENERAL BAPTISTS?

To the Editor of the *General Baptist Magazine*.

DEAR MR. EDITOR,—What unexpected things came out to view at our recent very interesting Association! The subscription for the College was wonderful, unprecedented, and in the highest degree animating and hopeful. The other point of most peculiar interest was the discussion of the question of the desirableness of a closer Union with the other or Particular Baptists. It appeared that some of us do not wish to retain the distinctive title, *General*, because it is not understood by those outside, or rather because it is said to be *misunderstood*;—so that some think it means ‘free communion Baptists’;—

others, that it means disregard of any strict doctrinal principles, and even moral practices. If this be so, it is somewhat a disgrace to us: people ought by this time to have learnt from us that we are called General Baptists because we believe in General Redemption, effected for mankind at large by the blood-shedding of our Lord Jesus Christ; and because we are thus distinguished from those who hold that the Son of God poured out His life only for a particular or elect portion of mankind.

But the most astounding fact was thus elicited, that some of us did not ourselves believe in this General Redemption. Happily it appeared that these brethren did not doubt but that the atonement of Christ was made for all the world but they thought that atonement was *one* thing, and redemption another; that the *atonement* was general, but the *redemption* is particular; that the atonement was a general provision made for all, but that redemption is the actual *enjoyment* of benefits, in fact enjoyed by but few. To such brethren, whether in the ministry or not, the following remarks offered with all respect and deference, may, it is hoped, be in some degree helpful, and show why every genuine General Baptist, in common with the Church of England, says, 'I believe—In God the Son who *hath* redeemed me and all mankind.'

Our old divines distinguished between redemption by *price*, and redemption by *power*. This is a true and important distinction. It is enforced on us by the Greek words in the New Testament, viz.:—*lutroō*, *lutrosis*, *lutron*, *antlutron*, *apolutrosis*, *apoluo*, *agorazo*, and *exagorazo*. These words seemed to be used *interchangeably*, whether applied to the same or to different objects; the common meaning of them all being redemption, ransom, or deliverance; but the redemption itself meaning sometimes one thing, sometimes another. Sometimes these words designate what Christ has by His blood-shedding already effected for us, that is, making an atonement and propitiation for the guilt of our sins; sometimes they designate the deliverance experienced more or less by every

believer even in this life from the power of indwelling sin: and sometimes they designate that ultimate emancipation from all sinfulness, from all temptation, and from all the lamentable effects of sin,—for which every believer fervently prays.

Now, redemption may in some of these senses be General, in others Particular. We believe it is so.

1. We believe there is a general redemption effected by the death of the Lord Jesus for every child of Adam, without exception, and that *this* redemption is the foundation of the *other* redemptions, as well as of every evangelical invitation and every scriptural hope. Such passages as the following prove it.

1 Tim. ii. 6. 'Christ gave Himself a ransom (*αντιλυτρον*) for all.'

Gal. iii. 13. 'Christ hath redeemed us from the curse of the law, being made a curse for us, (*εξηγορασεν*).'

Ephes. i. 7, and Cor. i. 14. 'In whom we have redemption (*απολυτρωσιν*) through His blood even the forgiveness of sins.' In these passages the redemption is said to be equivalent to forgiveness, as is remarkably evident in Luke vi. 37, where *απολυετε* is justly translated; 'Forgive and ye shall be forgiven.' As it is also in Heb. ix. 15, where the Apostle says, 'By means of death for the redemption (i. e. the forgiveness of transgressions).'

This redemption in the blood-shedding of Jesus, the atonement, we believe to be general, for all mankind. For 'all we like sheep had gone astray, and the Lord laid on him the iniquity of us *all*.' Isaiah liii. 6. He was 'the propitiation for the sins of the *whole* world.' 1 John ii. 2.

This redemption by the blood-shedding of Jesus is so distinguished a benefit, so peculiar to the Christian revelation, so essential to the gospel as a message of mercy to all mankind, that it is no wonder it should be regarded as *the* redemption; and because it is that which Christ effected and finished when he 'died for all,' it is no wonder that believers in Divine revelation should believe in *general* redemption.

11. Still it must be gladly acknowledged that the same word redemption is

employed to signify those *personal individual deliverances*, which are experienced by those who heartily believe in the first fundamental redemption, effected (as we have seen) for them by the death of Christ. Both these blessednesses seem set forth by Paul, Rom. v. 10. 'For if when we were enemies *we were reconciled* to God by the death of his Son, much more being reconciled we shall be *saved by His life*.'

This other individual redemption is of course subsequent to the first, is contingent, and is limited to those who believe.

Such is the 'redemption from all iniquity' spoken of in Titus ii. 14. Such was Jacob's redemption from all evil; Israel's redemption from Egypt; the saint's redemption from deceit and violence. Psalm lxxii. 14. Such is the redemption the watchful shall see 'drawing nigh,' when the Lord Jesus is about to return; Luke xxi. 28. Such is the 'redemption of the body' Christians anticipate as a conspicuous part of their 'adoption.' Rom. viii. 23. Then will take place the entire 'redemption of the purchased possession.' Ephes. i. 14. Then and not till then, will be completed Christ's wreath of glory, which consists of His titles as our 'wisdom and righteousness, sanctification and redemption.' 1 Cor. i. 30.

III. Now let no one start at the assertion, that the same word is used to describe things considerably different, and different words to describe things essentially the same. Let him recollect that many other of the most important terms in the Bible are employed with similar latitude. For instance, how vastly different is that *salvation* which Israel enjoyed from Egypt, (Jude v.) from that enjoyed by Christians now, Titus iii. 5. 2 Tim. i. 9; and from that eternal salvation they shall enjoy hereafter. Matt. xxiv. 13. Heb. v. 9 and ix. 28.

How different must be our understanding of *Justification*, when we hear God saying 'I will not justify the wicked,' and when we read that Abraham was approved for 'believing that God justified the ungodly.' Exodus xxiii. 7. Rom. iv. 5. How different is God's justifying of believers from the publicans justifying of God. Acts

xiii. 39. How different is it to be justified by faith without works; and to be justified, as the doers of the law shall be justified in that day. Rom. ii. 13, 16, and iii. 28. By thy words thou shalt be justified. Matt. xii. 37! and were not Abraham and Rahab justified by works? James ii. 21, 25. All these words contain consistent and indispensable truth; but the term 'justify' does not in all these cases mean the same thing.

Sanctification presents the same diversity. God is said to be sanctified;—His name, His day, His tabernacle and its vessels, His priests, His people, Israel wholly and Jerusalem. Isaiah v. 16, and viii. 13. 1 Peter iii. 16. Matt. vi. 9. Gen. ii. 3. Exod. xxix. 43. Levit. viii. 10. Exod. viii. 30. Numb. viii. 17. Exod. xix. 10, 14. Deut. vii. 6, and xiv. 2, 21. Matt. xxvii. 53. Christ is said to be sanctified. John x. 26, and xvii. 19. Even unbelievers, husbands and wives, are sanctified to one another. 1 Cor. vii. 14. But all this is very diverse from that sanctification by the truth and by the Holy Ghost, without which we sin-defiled ones cannot see the Lord.

Reconciliation; how diverse that which takes place in mere *things*, from that which is done for *living men*, and from that which is subsequently *felt* in their heart. Levit. xvi. 20. Ezekiel xlv. 20. Rom. v. 10. Rom. xi. 15. 2 Cor. v. 18, 20.

How different are *Abraham's children* in John viii. 37, from Abraham's children in v. 39! and how different *God's children* in Job. i. 6, and ii. 1. Ps. lxxxii. 6. Acts xvii. 29. Isaiah i. 2. Deut. xiv. 1., from those we read of 1 John iii. 10. Rom. viii. 16. Gal. iii. 26. The same sort of distinction must be acknowledged between the 19th and the 21st verses of Isaiah lvii., and between Exodus xxxiv. 7, and xxiii. 21.

We conclude, therefore, though redemption in all its meanings and completeness is limited to the believers of the gospel, that that gospel itself which they believe, is the doctrine of general redemption in the blood of the Lamb.

I remain, dear Mr. Editor, your and your readers faithful humble servant,

M. B.

ON READING SERMONS.

To the Editor of the General Baptist Magazine.

DEAR SIR,—The letter of Daleth on 'Reading not Preaching' contains so much error and betrays so much ignorance, that if it may be taken as a test of the writer's general capacity, he may be considered to be no preacher himself. Modesty, therefore, should have kept him from obtruding on your readers his crude conceptions concerning an exercise in which he has no practical skill.

'Let those teach others who themselves excel,
And censure freely who have spoken well.'

The tendency of Daleth's letter is to confirm prejudices already too prevalent, and to foster antipathies which are neither rational nor holy. It is this consideration, and this alone, which induces me to notice his dogmatical and offensive effusion. 'The practice of reading sermons is at variance with Christ's commission.' I say it is not. For the term 'preach,' expressing the duty of the apostles, is taken from the name of the herald or crier. That ancient public officer was furnished with a document containing the very words of the message he was sent to proclaim; and he was not at liberty to make any extempore announcement. A modern crier, of the common sort, whose message though short is usually written, is bound by his instructions, and is accustomed either to read from his paper, or to deliver his message from memory. If, therefore, reading be not preaching let Daleth, when he next hears the bell man, go to him and assert that he is *no crier*, since he simply repeats, perhaps from a paper, what was written beforehand!

Again, if preaching be in its proper nature the delivery of unpremeditated matter, what will Daleth make of such Scriptural phrases as 'Preach the Word.' 'Preach to it the preaching that I bid thee,' viz., 'Yet forty days and Nineveh shall be overthrown.' 'He preached Christ in the synagogue, that He is the Son of God.' Especially I ask what

Daleth makes of Acts xv. 21, 'For Moses of old time hath in every city them that *preach Him, being read* in the synagogue every Sabbath day.'

After confidently quoting the commission, 'Go and preach,' Daleth sagaciously reasons, (?) 'Now if the first ministers had understood the commission, as many do in the present day, the phraseology of the Scriptures would have been very different.' Who but a D. ever concluded that the understanding of a thing after it had been expressed could alter the expression of it! This, however, is Daleth's conclusion, and it is tantamount to the affirmation, that if a man understood the clock to have struck one when it actually struck two, the hour struck would have been different from the actual number.

Passing over his equally preposterous observations on the cloven tongues and Peter's preaching, I beg to contradict his statement respecting Bunyan, Whitfield, and Wesley. The first and last of these were not extempore preachers. They premeditated and wrote most of what they uttered in public; and, either by the help of manuscript or memory, they delivered it as it had been prepared. And with respect to Whitfield, is Daleth ignorant of the fact that he left as many sermons written out at full length as are sufficient to fill several octavo volumes? Cornelius Winter who accompanied him in one of his voyages to America says, 'He spent his time in *largely composing sermons, writing letters,*' &c. 'The dramatic oratory of Whitfield could not have sustained its power over the same auditors: he had a fresh congregation every Sunday.' It may be granted that these famous preachers did not *read* their productions — but that they studied and wrote their sermons, and made themselves master of them beforehand, there can be no doubt.

Among modern preachers, the most instructive, impressive, and useful, are those who take their manuscripts into the pulpit, and who read therefrom. I know there are illustrious exceptions to this order of preachers; but they are exceptions. And even these, who pass for natural orators, have modes of

preparation for their public engagements which practice has made as necessary to them, and which are as little to be commended, as the more common methods are to ordinary ministers. By all means let preaching be free, flowing, easy, and effective—but the most likely means of making it so is to premeditate the matter of it—to ask and obtain the influence of the Holy Spirit in order to and in connection with such premeditation—to make the mind familiar beforehand with the train of thought to be pursued and the forms of speech to be employed—and then after no personal effort has been spared in preparing for the work, to trust in divine assistance for the actual performance of it.

Oratory like music is a science; and preaching like singing is an art. In the latter art, if the execution be skillful and the influence good, we do not object that the singer kept his eye fixed on the musical page, tracing note after note, and bar after bar, from the beginning to the end of the composition. What we require in the musical performer is that he should play or sing well. And nothing more should be demanded in the sacred orator. If, therefore, the preacher who has first spent hours and even days in the composition of what he needs in the pulpit goes to his duty there with the fruit of his thought and prayer, and delivers it with the intelligence and the emotion which best correspond with its nature and purpose, whether he look at it with his natural or his mental eye,—he is a real preacher. And to caricature such a man as one who ‘hobbles up the pulpit stairs on crutches;’ and to insult him by remitting him to ‘any common craft in order to obtain an honest living;’ is an offence which was not to be expected in a contributor to any Christian periodical, and which it is hoped will never be repeated in this Magazine.

Yours truly,
W. V.

READING NOT PREACHING.

To the Editor of the General Baptist Magazine.

DEAR SIR,—Looking over the letter

‘Reading not Preaching,’ in last month’s Magazine, there was brought vividly to my recollection the decided opinion of a dear pious minister, who was a short time ago removed from earth to heaven. A few years before his death he went to hear Dr. Harris, at the opening of Mr. Mursell’s new chapel, Leicester; on his return from the public services of the day he paid me a visit. Our conversation turned upon the doctor’s sermon, &c., &c. He said, in reference to the sermon, that if the doctor instead of reading it, had delivered it extempore, his decided opinion was, that the whole congregation (large as it was) would have been dissolved in tears.

Yours truly,
J. E. M.

GENERAL APPEAL FOR THE HOME MISSIONARY SOCIETY.

To the Editor of the General Baptist Magazine.

DEAR SIR,—Permit us, through the pages of our Magazine, to ask the attention of the Denomination to our Home Missions. It seems that, at the present time, we have not as a body *a single cause* entirely originated and now sustained by our Connexion. Leeds has become self-supporting, and Sheffield is just passing out of hand. It is true grants are made from district societies to help weak churches; but the total amount of these is small and far from what the General Baptist Connexion can raise, and we trust, far from what it *will* raise. The General Committee has been blamed, almost ever since its appointment, for doing nothing. Now, however, it is desirous to set to work forthwith; and if the churches of the Denomination will but furnish the means, something worthy of the Connexion will be immediately attempted. The following appeal has been sent to most of the churches that have not hitherto contributed to our Home Missions:—*To the General Baptist church at —*

DEAR BRETHREN,—At the Association, recently held at Leicester, it was felt that, as very little had yet been done by the General Home Missionary Society, it was exceedingly desirable that steps should immediately be taken to enlist on its behalf a much larger amount of practical sympathy. From several existing churches applications for help have been received, but we have been reluctantly compelled to set aside those applications because our funds have been so limited.

For some time we have greatly desired to originate a new church in one of the large towns of our land, in which, as a denomination, we are at present but little known; but want of funds has hitherto prevented us from making the attempt, although many inviting spheres of labour have presented themselves to our notice. From many districts the Macedonian cry is still heard, 'Come over and help us.' Shall this cry be disregarded? We are informed that 'of the forty counties of England, there are only twenty-one in which we have any footing at all, leaving nineteen others totally destitute of our presence and influence. Of those twenty-one, there are four, in each of which we have only one society. There are three more, in each of which we have only two societies. There are two more, in each of which we have only three societies; and three more, in each of which we have only five societies. There are only four counties, in each of which we number 2,000 members; and only nine in each of which our number of members exceeds 500.'

We have in our denomination about 150 churches, and only thirty-six of these contribute to the funds of the Home Mission. The entire amount raised annually is but little more than £200. Brethren, will you unite with us in an effort to increase the resources, and to extend the usefulness of our Home Mission?

Will you kindly make a collection for this purpose? Or appoint some friend to solicit subscriptions from members of your church and congregation? If you think it desirable, we might be able to arrange for a deputa-

tion to visit you, and confer with you on this matter.

We are, dear brethren,
On behalf of the General Home Mission Committee,

Yours faithfully,
JOSEPH HOLROYD, }
THOMAS BARRASS, } *Secretaries.*

July 9th, 1861.

P.S.—A reply will be thankfully received by REV. J. HOLROYD, Barlestone, near Leicester; or, by REV. T. BARRASS, Peterborough.

Monies may be sent to W. STEVENSON, Esq., Greenhill, Derby.

May we here request, that all those ministers, who have received the appeal, will bring it before their churches as early as possible, and that the churches will seriously consider the matter, and let us, as a denomination, arise and make more aggressive effort on the ungodliness of our fellow-countrymen. Vast numbers of them, are yet unreached by the gospel message of salvation. Shall we not seek to share the joy and honour of their evangelization?

As there is to be a meeting of the general committee in September, it is desirable, that the churches should respond before the end of August, to enable the committee to decide on what steps should be taken to extend our borders. In the hope that the responses will be encouraging.

We are, dear Sir,
Yours sincerely,
JOS. HOLROYD. }
THOS. BARRASS. } *Secretaries to the General Home Missionary Society.*

July 17th, 1861.

THE WEEKLY OFFERING.

To the Editor of the General Baptist Magazine.

DEAR SIR,—For the encouragement of those churches which are contemplating the adoption of the weekly offering system, I wish to inform them that it has been adopted by the following churches with invariable success, in some cases to a marvellous extent—viz., Sacheverel-street and Mary's-gate,

Derby; Broad-street, Nottingham; Basford; Melbourne; Byron-street, Leeds; Measham, and many others. The plan is adapted to promote the prosperity of every church, be its circumstances what they may, and cannot fail if the following directions be observed:—

1. Employ the registered envelope.
2. Do away with all *helps* to it, such as seat rents, quarterly collections, and subscriptions.
3. Give the friends to understand

that any surplus obtained over and above the expenses of sustaining the cause will be devoted to reduction of debt, or any other object that may be decided upon by the church.

4. The circular and plan adopted by the Broad-street Church, as published in the June Magazine, is eminently calculated to ensure success, and remove all objections.

Yours affectionately,

J. E.

Obituary.

REV. S. WIGG, OF LEICESTER.

On the 18th of July, after a short but severe and renewed attack of *angina pectoris*, Rev. S. Wigg departed this life, deeply regretted and beloved by a large circle of ministers and friends. He had been for upwards of forty years pastor of the General Baptist church in Friar-lane, Leicester, and died in the 65th year of his age. His malady had incapacitated him for public duty for some time past. A comparatively young family mourns his loss.

REV. J. BURROWS.*—About this time I became thoroughly convinced of the scripturalness of believers' baptism, and resolved to act upon my convictions. I therefore united with the General Baptists, in the year 1818, Mr. Allen being then their pastor. Not many months after this Mr. Allen died, and I received a unanimous invitation to be his successor. I accepted the invitation; the cause prospered; the chapel was enlarged; and I begged the money to meet the outlay without troubling the members of the church. In 1824, I was ordained: Messrs. Austin, J. G. Pike, R. Smith, J. Jones, and Hardstaff, taking portions of the service. I had to work at my

trade and preach four times in the week! Much good was done apparently and God was glorified. In July, 1828, I lost my beloved wife: she had suffered a long affliction, and died triumphing in Jesus. This visitation, in connection with troubles in the church, occasioned me much sorrow; but I was graciously enabled to continue at my work. Having received an invitation from the friends at Butterwick and Crowle, I endeavoured, with prayerful anxiety, to ascertain the path of duty. I laid the matter before my people, and entreated the Lord to guide both them and myself. They sent the deacons to fetch me to the church meeting, and besought me *with tears* not to think of removing from them. I was deeply affected, and resolved to remain. About this time I was requested by one who had been an infidel and blasphemer, to visit him as he lay upon his deathbed. Finding him full of anxiety and alarm, I enquired how it came to pass that one who disbelieved in a future state should be so unhappy in the prospect of death. He confessed that he had been '*a daring wretch*;' that he had made Paine's '*Age of Reason*' his text book; that his morals had been corrupted by it; the peace of his family broken; his wife and children ruined; and the thought of death now filled his soul with dread. He requested that the book might be burned, lest it should fall into the hands of others,

* Continued from page 262.

and destroy them, as it had done him. I continued to visit him in connection with other friends, during his affliction, and he seemed to lay hold on the hope set before him, and to die resting on the 'Rock of Ages.' In 1832, a few Baptist friends who had removed from Nottingham to Alfreton, Derbyshire, applied to us to furnish them with ministerial aid. I accordingly went over, and preached in the open air, in the Market-place, to a large congregation. I then continued to preach—one part of the Sabbath at Alfreton, and the other at Sutton, though the places were six miles from each other. In a short time, I began to preach at Ripley also, where two Baptist friends resided. A room was engaged in which we conducted worship, and brother W. Pickering, of Nottingham, preached at the opening. I now re-entered the matrimonial state; and, as my beloved wife had a little property, my circumstances were somewhat improved. The twist lace business being in a very flourishing condition, I was induced to purchase a machine, which cost a large sum of money, but which, it was supposed, would secure me a comfortable maintenance. Soon after I had got it to work, some desperadoes broke into my shop, damaged my machine very much, stole the piece of lace I was making, and carried away other things also. In a few hours, two men were apprehended; and, as my property was found in their possession, I was bound to prosecute. They were tried at the Nottingham assizes, and one of them had sentence of death passed upon him. I made earnest intercession for him, and followed the judge to Derby, where I succeeded in getting the sentence mitigated. I then visited the prisoner at Nottingham, who was deeply moved, and made a full confession of his crime. (My pocket was picked of something very valuable to me while I was waiting in the hall, before I went in to the Grand Jury.)

The brethren at Alfreton and Ripley were very desirous of being regularly favoured with preaching; they therefore requested me to remove from Sutton, believing it would be better for the cause, and no disadvantage to myself. After much thought and

prayer, I took up my abode at Alfreton, leaving several acceptable local preachers to carry on the work at Sutton. I took my machine with me, and expected to be moderately provided for by my labour. I commenced preaching at Hammersmith also; and often, after conducting service there and walking home again, I have had to take my turn *all night* in my machine. But as the good cause prospered, I felt amply repaid. In course of time, the lace trade became grievously depressed: I was also sadly injured by some designing men. Eventually the work fell off so completely that many were ruined; and my machine, which had cost me £600, was sold for £20! I was thus plunged into the deepest distress, and knew not what to do, or where to look for relief! Two friends at Alfreton made intercession for me with their employers, and procured me several frames, with the promise of employment for them. With what little money I had left I got these frames to work; but a piece of land being now offered to the friends, they resolved to purchase it, and build a chapel upon it, sending me out on a begging excursion. After six weeks' travelling I returned home, and reported the good success I had met with. On taking my work to the warehouse, however, I was at once made sensible that I had given offence, and was told that 'one trade was enough for a man to look after;' and, as I was obliged to go out on a *second* begging excursion, I lost my employment, and was again reduced to the greatest distress. While the chapel was in course of erection, I received an invitation from Clayton, Yorkshire, but I felt bound to negative the affectionate overture, and remain with my people in Derbyshire. At the suggestion of several, I now opened a day school, which I continued so long as I remained at Alfreton. It was a fluctuating concern, and brought in but little. Still it was of some service, as the brethren could not do much towards my support. In due time the chapel was opened, and was well attended; a prosperous Sabbath school was established: and many were added to the church. Alas! that contention and

striving for pre-eminence should subsequently have blighted the blooming prospect! About this time I met with a shocking domestic trial; an affectionate daughter, about fourteen years old, had laudanum administered to her instead of tincture of rhubarb! This *fatal* mistake was deeply deplored by the person who committed it, as well as by ourselves. But, alas! our lovely child was no more! At Ripley there was a pleasing degree of unity and love. I never met with anything to cause me the least pain of mind; consequently the cause progressed in a very gratifying manner. We had several difficulties, in reference to our preaching places; but, at length, Divine Providence opened our way. A piece of land was offered to us, in a most eligible situation: we purchased it, and began to build. I was again sent forth on a begging excursion, and succeeded to the satisfaction of the friends. Beside the Midland and other counties, I visited the great metropolis also. Thus, with the blessing of God, our object was accomplished; the house of the Lord was built; and, in July, 1846, it was opened for the public celebration of His worship! In the following year, I had an impression on my mind that, as I had been there so long, and as the cause was now placed on a firm basis, if I were to remove to some other part of the Lord's vineyard, it might tend to the advancement of

the Saviour's church, and to the salvation of immortal souls. * * *

Here the manuscript of brother Burrows ends. He intended writing it again, and bringing it down nearer to the close of his life; but affliction overtook him. I may briefly finish it by saying, he removed to Wolverhampton and West Bromwich, where he met with grievous disappointments and trials. Then the good providence of God conducted him to Magdalen and Stowbridge, Norfolk, where he spent the last six years of his ministry in comfort and usefulness. By an attack of paralysis he was obliged to relinquish his preaching engagements altogether. He came, therefore, to Wirksworth; and after a long and heavy affliction, departed this life, and was buried at Ripley. I visited him many times, and I shall not easily forget how devoutly and triumphantly he repeated those beautiful lines—

'Jesus, Thy robe of righteousness
My beauty is, my glorious dress;
Midst flaming worlds, in this arrayed,
With joy shall I lift up my head.'

His widow, who was most assiduous in her attentions to him, now resides in Wirksworth. He left two daughters also, both of whom are married.

'Blessed are the dead who die in the Lord; they rest from their labours, and their works do follow them.'

T. Y. W.

Intelligence.

BAPTISMS.

MELBOURNE.—Our pastor baptized three young men on Lord's-day, May 6th, 1861; and eight persons on Lord's-day, June 16th, who have all been received into the church.

MARCH, *Cambridgeshire*.—On Lord's-day, June 2nd, six candidates were baptized; and on the 23rd, two others, before large and attentive congregations.

HUGGLESCOTE.—Fifteen persons were baptized by our pastor on Lord's-day,

June 2nd. On the following Wednesday evening we had a 'thanksgiving prayer meeting,' to thank God for past mercies, and seek for a more abundant outpouring of His Spirit.

CONINGSBY.—On Lord's-day, June 16th, two persons were added to us by baptism.

HEPTONSTALL SLACK.—On June 22nd, eleven persons, having received the word gladly, were baptized and added to the church.

TARPORLEY.—On Lord's-day, July 7th, Mr. Aston baptized three believers

after a sermon from Exodus xii. 26, by the pastor.

PETERBOROUGH. — On Lord's-day, July 7th, five persons were baptized in the General Baptist Chapel, and three of them were received into the church; the other two were connected—one with the Independents, and one with the Methodists.

LOUGHBOROUGH, *Baxter-gate*. — On Lord's-day, July 7th, eight persons were baptized, the third and youngest of the Pastor's sons were of the number. The day was one of unusual interest and impressiveness, and the service of the Lord's supper was tender and solemn in an extraordinary degree.

LEEDS, *Call-lane*. — Recently three friends have been baptized.

ANNIVERSARIES.

HUGLESCOTE.—On Lord's-day, May 19th, two sermons were preached on behalf of the Baptist Sabbath and Day Schools, by Rev. J. Lewitt, of Nottingham. The congregations were large, and the collections £34.

BROUGHTON.—On Sunday, June 2nd, 1861, the Rev. F. Winks preached us two excellent sermons, one in the afternoon from Isaiah xl. 11, and in the evening from Isaiah xxxii. 2. Congregations good though not large; collections £2 18s. 10½d. On the following day we had our annual tea meeting, when about one hundred sat down. After tea the meeting was addressed by Messrs. F. Mantle, J. Wilson, T. Worthington, and J. F. Winks. The latter gentleman, on rising to address the meeting, said, 'I feel that I cannot talk much; my tongue is tied, and the only way to loosen it will be to make up the deficiency of the collection. I wonder what you all came to chapel for last night? you did not come to give to support the school: that is quite plain. I am a man of business, and must have the money got.' Two friends promised 2s. 6d. each, and onward the promises went till £1 12s. 1½d. was raised. 'Now,' said Mr. W., 'let us sing—

"Praise God from whom all blessings flow."

(which was sung in real old hundred

style.) 'And now my tongue is loosed: I will talk to you an hour if you like.' During the next few days 14s. 6d. was given; proceeds of tea meeting, 18s. 11d., making a total of £6 2s. 5d. (more than £2 over last year.

MARCH, *Cambridgeshire*. — Sermons in connection with the fifty-third anniversary of our Sunday school were preached by our pastor, on Sunday, June 30th; and on the following Tuesday, the annual festival was celebrated under the spacious tent of Potts Brown, Esq. The day being fine, a large assemblage of the children and the friends of the school came together. From the collections and proceeds of the tea a liberal sum was realized. The Revs. Sellors, of Richmond College; T. Watts, S. Fairley, S. Allsop, E. Forman, and T. T. Wilson, gave addresses. In his report the superintendent announced the pleasing circumstance, that of the additions to the church during the year a considerable number had been from the school. We are grateful to our Lord for these early trophies of divine grace.

LEEDS, *Call-lane*. — Efforts are making for re-fronting this place, which is the oldest Nonconformist chapel in the town of Leeds, having been built in the year 1691. On Lord's-day, July 14th, two excellent sermons were preached, morning and evening, by the Rev. Jabez Stutterd, superintendent of the Leeds Baptist Mission to the Unconverted. On Monday, the 15th, a tea meeting was held, after which there was a public meeting, the Rev. J. Tuncliffe in the chair, when addresses were delivered by the Rev. J. Stutterd and Messrs. Love (Wesleyan), Taylor, Wright, Watson, and Smith, secretary of the building fund. Somewhere about £200 have been realized. If any friends in the Connexion feel desirous of helping us a little, any donations sent to the Rev. J. Tuncliffe will be thankfully received and duly acknowledged.

RE-OPENING.

PORTSEA. — *Re-opening Services*. — The General Baptist chapel in Clarence-street, Portsea, having undergone certain needful repairs and alterations,

involving an outlay of £95, and £150 of the chapel debt being called in, the church resolved that no part of the money should be borrowed. A subscription was at once started. Re-opening services were held on Lord's-day, July 7th, and sermons were preached by the minister, Rev. E. H. Burton, and Rev. J. S. Matson, of Havant. On Thursday, July 11th, Dr. Burns, of London, preached. The proceeds of these services, added to the profits of the tea meeting held in the preceding week, amounted to about £34 10s., which together with the subscriptions of the members and friends of the church, gave a total of more than £140.

MISCELLANEOUS.

MACCLESFIELD—On Sunday, May 5th, 1861, a sermon was preached on behalf of our Foreign Mission by our esteemed pastor, Rev. J. Maden, and on Tuesday evening, May 7th, we held our Public Missionary Meeting. D. Holland, Esq., in the chair. When addresses were delivered by the Revs. I. Stubbins, G. B. Kidd, S. W. McAll, M. A., E. D. Green, J. Gutteridge, E. Jones, and J. Maden. Collections and subscriptions amounted to £14 10s.

FLEET.—*Special Jubilee Sabbath-school Festival.*—The Jubilee of the General Baptist School at Fleet was celebrated on Wednesday, July 10th. A prayer meeting was held at nine in the morning. At half-past ten, the Rev. R. Kenney, of Burton-on-Trent, preached the jubilee sermon. It was well adapted to the occasion. A procession was then formed of the Fleet and Gedney Broad-gate schools, and marched through the village to the large marquee, where a substantial dinner was gratuitously provided. The scholars number about 200. About 140 friends dined with them. Immediately after, a short pithy address was given by the Rev. T. Barrass, of Peterborough, from 'Gather up the fragments that nothing be lost.' At three, a sermon was preached by Rev. H. Ashbery, of Sheffield, to a large audience. An excellent tea was provided, to which more than 300 friends sat down. In the evening, a public meet-

ing was held; addresses were delivered by Revs. R. Kenney, H. Ashbery, T. Barrass, G. Hester, J. Cotton, E. Stenson, Rev. F. Chamberlain, presiding. A historical and statistical report of the school of considerable interest was read, from which it appears that more than 2,000 children have been taught in the school, a great number of whom had become members of Christian churches. Many have been and some are still engaged in proclaiming salvation to dying men in this and foreign countries. It is hoped that these services, which produced so much interest in the neighbourhood, will be attended with lasting benefits to this and future generations.

E. R. KEMP, *Secretary.*

REV. D. M. GRAHAM, AND MR. BALME.—A private letter has been received from our esteemed brother Graham. His answer to the charges made by Mr. Balme, are just what every one who knows Mr. Graham anticipated they would be—perfectly satisfactory. We are not at liberty at present to publish the particulars of the reply.

TORTURES OF A WICKED CONSCIENCE.—A convict in Van Diemen's Land, after quarrelling with one of the overseers, brutally murdered him. He immediately escaped, with a few clothes and a gun, to the wild solitude of the bush. The murderer lived for some time like a savage, occasionally making his appearance, armed to the teeth, at various huts, where he peremptorily demanded food. The convict's mind ultimately succumbed to the severe mental agony and physical distress to which it was exposed, and he became a dangerous lunatic. He was eventually perceived to be under the dominion of a terrible hallucination. He imagined that he was constantly being pursued by the ghastly phantom of his murdered victim. He was observed to rush frantically from tree to tree, bush to bush, house to house, from one part of the district to another, endeavouring to fly (like an animal hunted to death by ferocious bloodhounds) from the clutches of some persons constantly in his wake, and steadily tracking his path. The maniac eventually surrendered himself into the hands of the police, alleging that annihilation was

preferable to the agony of mind which he suffered. In fact, (although insane) he prayed earnestly for death at the hands of the public executioner, in order to extricate himself from the spectral image that was never absent from his mind!—*Obscure Diseases of the Brain and Mind.* By Dr. Forbes Winslow.

PAINFUL CASE OF INSANITY.—A gentleman, on the point of marriage, left his intended bride for a short time. He usually travelled in the stage coach to the place of her abode. The last journey he took from her was the last of his life. Anxiously expecting his return, she went to meet the vehicle. An old friend announced to her the death of her lover. She uttered an involuntary scream and piteous exclamation, 'He is dead!' From that fatal moment, for fifty years, has this unfortunate female daily, in all seasons, traversed the distance of many miles to the spot where she expected her future husband to alight from the coach, uttering in a plaintive tone, 'He is not come yet—I will return tomorrow.'—*Ibid.*

MUNIFICENT DONATIONS.—A Wesleyan has recently made a donation of £1000 in grateful acknowledgment of the promptitude and generosity with which the British and Foreign Bible Society has, from time to time, assisted the Wesleyan Missionary Society in promoting translations, and in supplying copies of the Scriptures to Wesleyan Mission stations throughout the world. Another donation of £1000 has been made by a Wesleyan, for the purpose of enabling the British and Foreign Bible Society to extend its operations in the promising fields of Italy and Russia, or to increase its efforts in China and Polynesia.

THE ETIQUETTE OF THE SERAGLIO.—On the Sultan's return to the seraglio, after the recent ceremony of girding on the sword, there was collected nearly a thousand Turkish, Armenian, and other native ladies, and by the courtesy of one of these I am enabled to describe what took place within these male-forbidden precincts. Such a company, as may be supposed, required disciplinary attention; and

effectively to supply this a couple of lady police aided the attendant *posse* of eunuchs in maintaining order throughout the *salons*. Ices, sherbets, and other refreshments were provided in abundance, and after these had been freely discussed, the most distinguished of the company were admitted to an audience of the Valide Sultana, and honoured with permission to kiss her slipper. Shortly after this ceremony had been gone through, his majesty arrived, and was received on the landing of the ships by his mother, who accompanied him into the throne room, where he kissed her hand, and had his forehead saluted in return. The four daughters of the late sultan were then introduced from adjoining rooms, and were received by his majesty standing. They kissed his boot, as did also his sister—the wife of the Capitan Pasha—who was next introduced. His own one wife then entered the room, and was met by the sultan some steps from the throne; an affectionate pantomime ensued, after which the sultana retired into her chamber. Several of the general crowd of ladies were next permitted to salute the imperial boot, which over, his majesty withdrew, conducting his mother by the hand.

THE SULTAN'S HAREM.—It is probably not known that the Imperial harem is completely renewed at each change of reign. In sending away the odalisques of Abdul Medjid, Abdul Aziz has strictly adhered to ancient usage. The organization of the Imperial court at Stamboul implies the multiplicity of women, and they must not belong to any family of the empire, because the Sultan, as 'the shadow of God on earth,' must not have any relatives. That is a fundamental law of the State. His women must be brought from a distance, and be purchased, that is to say, be slaves, in order that between them and the Padi-shah there may be no family ties. That is so true that the Sultan is often called by Turks 'the son of the slave.' The pest of polygamy will, in truth, exist as long as Turkey herself, or what is still more, as long as the Turk.

Notes of the Month.

ECCLESIASTICAL

POOR 'Parson Jack' is no more! Who was he? Ask any one at Exeter, where he was well-known by this familiar nickname, and they would answer Rev. John Arundel Radford, of Lapford, North Devon; an eccentric, fighting, drunken, dissolute clergyman, who, despite his unfitness, still held his living. The most liberal explanation of his conduct is—that he was insane. We do not mention his decease to exult over it, but to point out how lax is the discipline of that church which tolerates such unworthy ministers. The vicar of Whalley has again got into hot water with his parishioners. A dozen of them have had their goods seized and sold for unpaid Easter dues. Another clerical bigot has refused the rites of burial to an unbaptized child, one Dr. Knowles, of Ryde, in the Isle of Wight; and another clerical pluralist has been deservedly exposed. His various livings amount to over £1,600 a year. Buryan, whose deanery he holds, has never seen his face since 'he read himself in,' now more than forty years ago; and two of the churches whence he draws a large revenue—Sennen and St. Leven—are said to be in a most dilapidated and filthy condition—reeking in summer with damp and swarming with cockroaches! And this is the 'poor man's church!' The bishop of St. David's has obtained a verdict against the naturalized Russian, Baron de St. Rutzen, of Slebeck Park, Pembrokeshire, who had unroofed a dangerous parish church on his estate at Minivere. The baron is to pay costs, and restore the church in six months at his own expense, with all

appropriate ornaments and fittings. The Lower House of Convocation of the province of York has taken alarm at the Liberation Society, and has petitioned Her Majesty to look well after the secularizers of 'holy property,' or as they phrase it, 'to take the premises into Her Majesty's most gracious consideration.' Dr. Hook, the new dean of Chichester, *has* 'made work.' The sub-dean has sued him for intrusion in his parish. It is pleasant and refreshing to turn aside from all this and see the bishops of London and Carlisle busy in promoting preaching in theatres, and the first 'doing the work of an evangelist.' He spoke the other day in Covent Garden Market to a crowd of 2,000 persons. The bishop of Durham, father-in-law to Mr. Cheese, whose recent appointment created so much stir, is said to be dangerously ill. The Independent Chapel Building Fund has prospered this year. Over £5,000 have been raised, and £1,000 now remain in the treasurer's hands. Two missionaries to India—Messrs. Lowe and Thompson have been publicly ordained in the Queen-street Hall, Edinburgh. A Raffles scholarship has been instituted in connection with the Lancashire Independent College. A beautiful monument, in memory of Dr. Watts, was recently 'unveiled' at Southampton. The ceremony took place on the 187th anniversary of his birth. He was a native of the town. The Canadian Congregationalists are about to send a deputation to this country. The 'nigger pew' question is thus likely to be re-opened. The Methodist Conference is to meet at Newcastle. The

Irish Conference is over. It met at Cork. 3,000 have been added to 'society,' and the present total of members is over 130,000. The Canadian Conference shows an increase of 500. The French Conference was very thinly attended: only three ministers were present. Twenty-nine is the total increase during the year, and the number of members throughout France is little more than 1,500. Caughey, the American revivalist, is in England. So also is our old friend Oncken, of Hamburg. American aid to the German Baptist Mission has all but ceased, and he is here asking assistance. O for a good long purse to help him! New Baptist chapels have been opened at Birmingham, Skepton, and Wokingham. American journals report the supposed loss of a ship carrying Baptist missionaries to China. We hope their surmises may prove unfounded.

GENERAL.

THE past month has been crowded with disastrous events. A destructive fire on the Surrey side, near London Bridge, unequalled in the metropolis since the Great Fire in 1660, has laid a vast line of warehouses in ruins. Two millions is the estimated loss. The lamentable thing is—that Mr. Braidwood, the heroic and Christian gentleman who superintended the London Fire Brigade, has been killed—and several bystanders, more perhaps than will ever be known. Disconsolate women beg piteously at the police offices for news of their missing husbands. The fire originated in the spontaneous ignition of some jute. A brilliant comet has visited our heavens. Astronomers say its tail was sixteen millions of miles long, and that the eighth day after its first appearance the earth was immersed in it! Deaths by lightning have been fear-

fully common. Tragedies of an unusual and revolting kind have been enacted:—one by Baron de Vidil, who attempted in broad day-light, and in the neighbourhood of Twickenham to fell his son from his horse with a life-preserver. The son refuses to give evidence. The other, called the Northumberland-street tragedy, by a Major Murray and Mr. Roberts. Mr. Roberts is dead. The case is not yet cleared up. In the political world the plot thickens. Lord Campbell, the Lord Chancellor, is dead. He was the son of a clergyman, and had himself studied for the church. He and Chalmers and others formed a mutual improvement class. Campbell, when his turn came to open with a short extempore prayer—broke down. He then relinquished the church for the bar. Sir Richard Bethell succeeds him to the woolsack. Lord John Russell is at last to be made a peer. He will be missed in the Lower, but is needed, so report says, in the Upper House. Granville is weary of his post of defence. As Parliament approaches the end of the session members talk less and do more. Pity it is they do not begin in this fashion. Cobden, Chavelier, and Bright have been feted at the Mansion House. The hero of the League speaks hopefully of the new treaty with France. Louis Napoleon has formally recognized the kingdom of Italy, and has ratified a treaty with England to abolish after, the next year, the negro immigration. Paris is alarmed at the crash among the great speculators. Mires' trial showed how great sins are guilt. The King of Prussia has been shot at. The young man is in custody. He is reported to be a politico-maniac. Fortunately the King was but slightly wounded—a mere scratch. Italy shows herself still firm and self-reliant. Her new minis-

ter. Ricasoli, announces, notwithstanding prevalent rumours about the cession of Sardinia to France, that Italy will not part with another inch of her soil. We sincerely hope not. If France gets Sardinia, her power in the Mediterranean will be greatly increased, and the old threat come true. But the Emperor will hesitate. Lord John Russell says that if Sardinia be ceded to France, our alliance with her ceases, and war is certain. The poor old Pope has recovered and his playing the host to the ex-King of Naples and *suite*. Brigandism is rife in the Papal territory. More than 500 banditti are massed at one point. Spain is threatened with another revolution. The conspiracy is far more general than was at first supposed. Austria has yet to make her peace with Hungary. Russia is suffering from great commercial depression. Turkey has lost Abdul Medjid, and Abdul Aziz Khan reigns in his stead. He is a thorough reformer, intends to retrieve the shattered finances of the Ottoman empire, and has appointed two Chris-

tians to posts of great trust. He has but one wife, does not kill his sons, does not smoke—think of that for a Turk!—is a teetotaler, which all good Mahomedans ought to be, so says the Koran—is an expert rider, and a crack shot. America is more warlike than ever. The President's message is come. He asks in it for 400,000,000 dollars and 400,000 men. Taxes are to be imposed to raise part of the money and America may yet have a great national debt. The wholeline of the Federal army has advanced on the South. Trade is stagnant, and some of the commercial classes are beginning to complain. No negotiations, however, are now possible, unless the South lays down her arms, or the North gains a decisive victory. One would think that the South must fall, if only from sheer paucity of fighting men. It is certain, whatever strength in numbers the North may possess that the South has all the best generals. Colonel Taylor has arrived at New York, with a flag of truce. It is reported that the despatch was frivolous, and the visit a ruse to gain information.

Marriages and Deaths.

MARRIAGES.

June 25th, at the General Baptist chapel, Wood-gate, Loughborough, Mr. Thomas Vickers, to Miss M. A. Bassford, both of Hatfield.

July 3rd, at Regent's-park chapel, James Andrews, M.D., to Ada Collingwood, youngest daughter of E. B. Underhill, Esq., Secretary of the Baptist Missionary Society.

July 16th, at the General Baptist chapel, at Bourne, Mr. W. Sharp Bains, coach-manufacturer, Derby, to Mary, daughter of Mr. T. Pick, miller, Bourne.

DEATHS.

May 5th, at Clenchwarton, of Phthisis, Elizabeth Sharrard, aged 28. She was

ten years a member of the General Baptist Church, Fleet. As an active intelligent Sunday school teacher, her loss is deeply felt by the teachers and scholars.

July 3rd, at Workingham, J. H. Sale, third son of Rev. J. Sale, of Calcutta.

July 7th, suddenly, of English cholera, Mr. Alfred Butler, of Nottingham, aged 60. He was a deacon of the Stoney-street church, and had been many years a member. He was the father of our missionary sister Miss Butler.

Recently at Florence, Mrs. Elizabeth Barrett Browning. Her name will live when many now oftenest on the lip will be heard no more.

Missionary Observer.

THE ANNUAL MEETING.

THE Annual Meeting of the General Baptist Foreign Mission was held in the Temperance Hall, Leicester, June 26th, 1861, G. F. COCKBURN, Esq., Her Majesty's Commissioner of Cuttack, Orissa, East Indies, presiding. The large hall was crowded.

The proceedings commenced by singing part of the hymn,—

"Jesus shall reign where'er the sun
Doth his successive journeys run."

After prayer by the Rev. E. Stevenson, of Loughborough,

The CHAIRMAN rose and said:—We are assembled here to-night to receive the report from the committee of the General Baptist Missionary Society of the proceedings of the past year. I am anxious to take up as little of your time as possible, for I feel that the report, with the addresses of the gentlemen around me, will be far more profitable than anything I can say. Still, you have a right to expect something more than a mere perfunctory discharge of the duties of my office—an office I feel it a great honour to fill; but, doubtless, owing in some measure to the official position I have held in the province of Orissa, and the deep interest I take in your mission. I must claim your kind indulgence for any shortcomings of mine, inasmuch as Indian officials are wholly unaccustomed to speaking before a vast assembly like this. I do indeed rejoice when denominational differences are merged in one common movement for the salvation of souls. It is as servants of one God and followers of His dear Son, that we associate to help on this work. I heartily concur with the late excellent Bishop of Calcutta in saying, "We no longer maintain the fatal mistake that christians cannot unite and co-operate till they agree in everything." And, in mentioning his name, an interview I had with him before leaving Cal-

cutta for Orissa, is recalled to my mind. In bidding him farewell I asked his advice as to the course I should pursue in regard to the missionaries at Cuttack. Had his reply been different to what I expected I should not have followed it; but he had no hesitation in the matter, and advised me to help them as much as lay in my power. I only regret that this help has been so imperfectly rendered. In my connection with Orissa I acknowledge the mercy and providence of God. It was fully understood that I was to take a post in an entirely different part of the country, and I had completed my arrangements for departure, when, in concurrence with the alterations made by the Government, I went to Cuttack in 1856, and remained in the province till August last, when my health compelled me to leave. I have had unusual advantages for making myself well acquainted with the results of the missionary work in Orissa, and my testimony is entirely favourable. The field is large and very important, second to none in this respect. Much has been done in the past—much is doing now; and I think the prospects for the future are bright and encouraging. I have not known any part of Bengal where more christian zeal and earnestness have been manifested than by your missionaries, and cannot forbear to give my testimony to them. It is, however, of small importance that they have gained my respect and affection; but the Lord of the harvest has been pleased to bless their labours. Independently of many who have already entered heaven, the number of converts cannot be less than 800. True, this number is few compared with the vast masses of the population who are still idolaters; but if we consider that both the men and the means available have been very limited, and that the difficulties to

be overcome are very great—to all human appearance insuperable—the only wonder is, not that so few, but that so many have been brought under the influence of christian truth. We are constrained to say it is the Lord's doing, and it is marvellous in our eyes. I think there is abundant evidence that the blessing of God has been vouchsafed in a much greater degree than the feeble efforts put forth have seemed to deserve. I believe that in Orissa a brighter era is about to dawn. The facilities for disseminating the truths of the gospel are greater than ever, and the opposition to them is considerably less active; while in some parts, the fabric of hindooism is tottering to its base. Nevertheless, some of the heathen cling to their idolatry with fearful tenacity; and the efforts of your society and of its sister institution from the Free Will Baptists of America, must not be for a moment relaxed,—nay, rather, they ought to be increased tenfold, looking to God, the Father of us all, and praying Him to pour out upon the people a much larger portion of His Holy Spirit than hitherto. I have said that the agency and means employed have been very limited. This will be readily conceded when I tell you that the number of missionaries employed has seldom been more than six or eight. Any one acquainted with the Orissa Mission in particular, will know how inadequate this number is to the work to be performed. I am happy to say that England is much more alive now to her responsibility with respect to her Eastern subjects (which have been committed to her charge, not for aggrandisement simply, but in mercy to the people of India,) than she has ever been before. I think it is the duty of this society to advance. A stationary mission is a misnomer. Orissa has been occupied for a long time, and other stations ought to be occupied. There are regions where the people live and die without ever hearing the gospel sound. They know nothing of Jesus. Surely this should not be so. I

allude particularly to the Khond hills. They are a very extensive and mountainous district, and at some seasons extremely unhealthy, so much so that no European can reside there the whole year. I have traversed these hills, and would not recommend any one to stay amongst them more than three months at a time. Russell Condah is a place in the neighbourhood to which the Khond tribes come down constantly from the hills, and I am of opinion that a mission might be opened there with every prospect of success. Very little, however, is at present known of the Khonds, and that little is nothing to their credit. At certain season of the year their intoxication surpasses description. As we at this seasons of the year are apt to indulge in strawberries, so they indulge in a drink made from a certain tree, and all the inhabitants, male and female, are for many days in a horrible state of intoxication. They have also the Meriah sacrifices, in which human victims are offered. Much has been done by Government to put a stop to them, but if they were once to relax their endeavours there is every season to fear that these cruel and murderous rites would prevail as extensively as ever. I think, therefore, a mission should be established as soon as possible, for the benefit of the Khond tribes. There is also Sumbhulpore, 160 miles in the interior of the country, a region quite neglected. I am aware that in former days missionaries tried to establish themselves here but failed; but I am convinced that no insurmountable obstacles are in the way. It is occupied by Government officers, and I should expect a greater or less amount of support from them as the case may be. I fear I have trespassed too long on your time—but one other thing I have to mention. I wish to convey to your committee, on my own behalf, and on the behalf of the European residents in Orissa, our heartfelt thanks for the presence of your missionaries amongst us. They preach the gospel in all its purity from Sabbath to Sabbath. Their

services are always ready in times of sickness and affliction, and I have received from them in my own hour of trial an amount of christian sympathy and kindness which I can never forget. I have always taken a deep interest in the prosperity of this mission—and I have been repaid tenfold. I rejoice to meet Messrs. Stubbins and Brooks here; it is a pleasure I little expected a year ago. They have laboured successfully, and I trust may long be spared to carry on the work. I have only to add, after a long experience in India, my conviction that he is the truest friend to India who helps on the missionary cause there. Statesmen may go out to rule and improve it; the country may be spanned by railways and girded by telegraphs; education may advance, and charitable institutions abound; but he is the true friend who helps on the missionary work. Your society has done this, and may with truth be called "The Friend of India." Knowing as I have done the past history and present position of the mission, I would speak to you with all earnestness and affection. You who have hitherto supported it I hope will largely increase your subscriptions; and if there are any here who have not done so I hope they will do it *now*. The missionaries, the converts, and the children in the schools, all need your prayers and your sympathies. Do not withhold them. Show by your liberality that you are sincere in your desire for the salvation of the heathen, and they will bless you, and God will bless you in time and through eternity.

The Rev. J. C. PIKE then read an abstract of the report, and the treasurer, ROBERT PEGG, Esq., read the financial statement for the year.

The Rev. H. ASHBERY, of Sheffield, then rose to move the first resolution, which was as follows:—

"That the report, an abstract of which has now been read, be received and printed; and that having regard to the geographical position of the field occupied by the society, to the interest taken for years in the rescued Meriah victims placed under its care, and to

the favourable openings now presented for the establishment of a mission among the Khonds, this meeting considers that Divine Providence is calling upon this society to extend its operations to that cruel and long-neglected people."

He said the part of the resolution of which he was to speak was the report, and that others who were well acquainted with the claims of the scene of labour in Orissa, would take up the question respecting the new field for operations now opened up. He had no doubt but that all had heard with gratification the report, and there could not be two opinions as to printing it. It was one which should create in us a new interest in the society, and greater thankfulness to God for His blessing. We are too apt to look only to the living for results—to the number of living men and women connected with us. The report speaks of those who have died in the Lord in hope of a glorious immortality; and oh! when we think of these results, ought we not to be encouraged to go on? The signal words of England and America were very characteristic. England's was "All right!" America's "Go-a-head!" He liked being "All right," but thought it would be well to attach to it the American motto "Go-a-head." He did not think the time was come when we could dispense with missionary meetings. Did they not serve to remind us of the great command of our Saviour, "Go ye into all the world, and preach the gospel to every creature?" We should feel our personal responsibility in this matter. Delegation is the great curse of these times. Christians delegate the work they ought to perform to their ministers and deacons, and are too ready to devolve on them the whole responsibility of carrying on the work of Christ. This was too much the way with respect to missions. Now let us look at the missionary work, and ask ourselves what we have done personally towards carrying out the command of our Lord? Every christian ought to have a missionary's heart, and do a missionary's work.

He ought in some way or other to seek practically the salvation of souls. We have the world before us, and it is not to be converted merely by paying missionaries; it is to be converted by the church becoming missionary; and till we rouse our churches to feel this responsibility we shall never reach the grand consummation. At a recent missionary conference in Liverpool, the word *failure* was a very prominent one; and the reverend brethren had to deliberate on the question of *failure*. But they looked to the north, and south, and east, and west, but no case of failure could be found. There has been no failure. As far as our mission is concerned it has been a glorious success. We hear much now-a-days of union, and he felt great pleasure in seeing the chairman, as a member of another denomination, connected with them that evening. He did not know how it was, but these meetings always resolved themselves into informal Evangelical Alliance meetings, which he liked much better than the formal ones—in which he had but little faith; but in these informal ones he had the greatest. He thought there was more unity among christians than some people imagined. Let us cherish that deep love of man which sent the great Carey forth to India—that deep love of man which overleaps all external distinctions, and which is the great motive power of our missionary societies. This will do more for union among christians, spite of all their differences, than anything else; and then, indeed, will they be banded together to reclaim a discordant and ruined world.

The Rev. I. STUBBINS, from India, seconded the resolution. He said he could not express his emotion at meeting so many christian friends, and two of his fellow-labourers in the land of their adoption on that occasion. He had never met with a more warm and devoted friend to the mission than their worthy chairman. When he first met Mr. Cockburn they were anxious to establish a new station near Cuttack, but

could not for want of the necessary funds, and he very kindly and liberally advanced the whole sum needed, viz. 400 rupees, £40, for that object; and on many other occasions he could mention he had shown the same liberality, but from regard to his feelings he would not further allude to them. With reference to the poor Khonds and their degradation, he felt he could say much and say it with sighs and tears. There they had lived age after age in gross darkness, and no man had cared for their souls. They had been enacting their cruel sacrificial rites and no man had directed them to the Lamb of God that taketh away the sin of the world. But he rejoiced with a joy unspeakable to know that it had been decided that day to send out Mr. Thomas Bailey as a missionary for the purpose of establishing a mission among them. Mr. Bailey would go out to reside with a dear friend of his, Mr. John Orissa Goadby, for a season. He believed God would bless them, and that they would succeed in establishing a station in those jungles, and mountain fastnesses, where the gospel had never yet been heard. He then earnestly commended the mission for the Khond tribes to the warmest sympathies of the meeting.

The Rev. H. WILKINSON, of Norwich, supported the resolution, and remarked that the natives in India said he always kept his eyes open. He said he should like to take them to a missionary factory, to see the extent of it, the raw material, the agencies employed, the work in progress, almost finished, and lastly the finished work. Our missionary factory is a very large one, it covers a large part of the globe, but he would take them to Juggernath to see the masses assembled to worship that heathen god, and when they heard the shout, as the people got a view of the idol, and saw the forest of hands held up, he would tell them that was some of the raw material. They would then go to Russell Condah. These people have an idea that they are sinners, and that God is angry with them, therefore they

spend money for the purpose of getting human victims as sacrifices. These rites are conducted in a most cruel manner, and what was very remarkable, as the priest cuts a piece from the body of the victim, they sing—"We have bought you with a price." These Khonds were the raw material. They would now look at the machinery employed. He then gave an interesting description of the children in the schools. He also said Mr. Brooks wanted to raise about £250 for the purpose of purchasing printing types, a press, and paper, that he might print a smaller edition of the New Testament. The printing office was one of the agencies employed in the missionary factory. Then there was another, the preaching of the gospel. He said brother Stubbins was a prince of preachers, and that brother Brooks was a sort of jack-of-all-trades. He had mended his watch and his clock, and besides being their printer, he could preach. He should like them to be at a native prayer meeting, though he did not think they would much enjoy their singing. The most pleasing music you could give these natives was a big drum—and when the native preachers sang they did it with heart and voice. He would like them to see a congregation of natives; at home they never sit on chairs, but in the chapel they had cane-bottomed ones, and they did not look at all comfortable on them. He then gave an amusing description of their attitudes, and said, often long before the sermon was ended, the majority of the congregation would be sitting cross-legged on the floor. If they were to see them again under affliction and persecution they would see the work in progress. And, if he could draw aside the curtain which separates this world from the next, we should see many who were once poor heathens below, with their robes made white in the blood of the Lamb, and now giving praise to His name. That was the *finished* work. He asked them to feel an interest in this work. They had had to-night the English motto, "All right," and the

American motto, "Go-a-head;" he would give them an Indian one, "All at it, always at it!"

The chairman then put the resolution, which was carried unanimously.

The collection was then made on behalf of the society.

The Rev. J. P. MURSELL then rose to move the second resolution:—

"That this meeting acknowledges with gratitude the blessing of God that has rested on the labours of this and other Evangelical Missionary Societies through the past year, and regards it as an encouragement to all true christians to put forth more strenuous exertions for the spread of the gospel through the world, and to offer yet more fervent prayer for the outpouring of the Spirit of God upon all flesh."

He said this was the first time during the present Association he had been able to meet with his General Baptist friends. While some of them had been listening in the morning to the address of the son of one whose memory he revered (the late Rev. J. Goadby), and with whom he had laboured in this town, he had been visiting the sick and the dying in the union-house. He should have exceedingly regretted being absent on the present occasion. He could not but express the interest with which he had heard the address of the chairman, and while listening to it he had been more deeply impressed than ever with the thought that missions to the heathen supplied remarkable evidence of the power of our common christianity. When he heard a gentleman, holding the position of their chairman, bearing testimony to the efficiency of their mission, he felt strengthened, assured, and moved. If he had read his countenance aright, nothing would be more objectionable to him than foolish adulation; but he begged to express his gratification that the Queen of England—long might she live, revered by her subjects!—had such a kind, courteous, and christian gentleman presiding over some part of her dominions in India. He trusted he might be spared to return to that country, and long live

to represent the advanced opinions and the pure religion of these realms. He had great pleasure in moving the resolution.

The Rev. J. CLIFFORD, of London, seconded the resolution. He said he rose to express the gratitude of the committee for the success which had attended their missions in the dark places of the earth. This society had been spoken of as a great one, and as doing a great work. So it was; but still increased labour was demanded, increased subscriptions were required. The cry still came to them—"Come over and help us." He had particularly noticed the fact stated in the report, that some of the benighted Khonds had gone to the missionaries and implored them to go amongst them. There was no lack of men to go forth to the labour, and they had the promise of the blessing of God. All they required was the gold of Sheba. Let then the question come to the conscience of each—What am I doing—how am I working for this society? Am I sacrificing as much as I ought for it? Is there in me anything of the love of God? God had only one Son, and He made Him a missionary. Have you nothing to bring to the altar of God for past mercies? Friends and brethren, let me ask you to consecrate yourselves anew to this work. You may do much more than you have done in the past. Fan the flame of love to Christ in your breast, that you may present yourselves unto Him a living and acceptable sacrifice. Mr. Clifford concluded an eloquent address by appealing to each and all for aid in carrying on the missionary work.

The resolution was then put and carried unanimously.

Mr. W. BROOKS, who has been engaged in connection with the mission printing office at Cuttack, for many years, moved the following resolution:—

"That the warmest thanks of the meeting be presented to G. F. Cockburn, Esq., for his kindness in presiding on the present occasion; also to the Committee, Treasurer, and Secretary; to the missionaries and min-

isters who have advocated the cause of the society, and to the collectors and officers of auxiliary societies throughout the Connexion."

He said he felt himself placed in a very unenviable position, surrounded as he was by those so much better qualified to address them than himself, but he would try to interest them. Almost the last time he saw the worthy chairman in India he was presiding on a very different occasion to the present. He was then called upon to render honour to a native rajah who had been faithful during the mutiny, and had rendered efficient aid to the Government at that time. Mr. Cockburn remarked that very likely God, in His providence, had spared Orissa that the progress of His work might not be hindered. He was sure they would all concur with the resolution he had proposed. He then referred to himself as their printer, and said he had tried to do his duty as such, though it might be with many defects, and he hoped when the time came for him to go back, they would send him with better appliances for carrying on the work. He wanted special assistance to the extent of £250. Some might think that a large sum, and that he had a good share of impudence to ask for it; but he was sure those who knew him best would give him credit for being a very bashful young man. The committee had passed a resolution to the effect that a smaller font of Oriya type is necessary, and given him permission to go amongst the friends to raise the needful amount. He then showed the difference in the size of their present edition of the Oriya New Testament and the Bengalee one, which was much smaller. Brother Wilkinson said he was jack-of-all-trades. Well, missionaries should be, or they would have to suffer the consequences. As superintendent of their printing office he had been put to many shifts, which if printers in this country knew they would compassionate him. Wherever we go we take medicines with us to do all the good we can in the way of doc-

toring. Some of us have to be surgeons and dentists, and even to set broken limbs. He had once been called upon to do this when out with Mr. Lacey. A child had broken its arm and was sixty miles away from any European doctor. We determined to do our best with it, we got bamboo splinters and bound it up, and next time we were there, about a year after, we found the broken arm as good as the other. On another occasion, when out with Mr. Miller, he had been called upon to sew up a child's cheek, which had been torn by a bullock, and while he was doing it the poor little fellow forgot all about it and went to sleep. In the printing office we have to turn carpenters and blacksmiths; and some of the brethren at remote stations have had to make coffins in which to bury their own children. If they would give him the facilities he required, he would engage to have printing done by native christians as well as they could do it in England. We must have books. He believed that all who had come out from idolatry had received their first convictions from reading their books, and he prayed them to provide him with the necessary funds.

The Rev. GILES HESTER, of Long Sutton, seconded the resolution. He said that all he had on his paper, besides what had been referred to by Mr. Brooks, was contained in one line. It was "*ten minutes*" in brackets. When he was at college he knew a very clever young man who made a speech from the word *chaff*, but he very much questioned whether he could make a speech from this; however, if they would engage to keep in brackets for ten minutes he would, and they would all be bracketed together. He had found out since he had been in Leicester that he had a very unfortunate beginning in life,—that some men were born General Baptists—as for himself, he always thought he was born in sin and shapen in iniquity. He always thought that, in the beginning, he was a child of wrath, even as others. He knew the General Baptists did not consider him alto-

gether orthodox, but they thought they would make him so. He then remarked that they had been reminded of two great facts that day in the excellent sermons that had been preached. He did not think even the Particular Baptists could preach better. In the one this morning of the "Imperishable nature of the gospel,"—that none of the errors or systems of errors in the world could overturn the gospel of the blessed God. And in the one this afternoon, of the "Unsearchable riches of Christ,"—that the gospel, as given by God to England, was a great fact in our history. The gospel had four great centres in the world. First at Jerusalem, then at Antioch, then at Rome. And it seemed as if God intended Rome to be the last great radiating centre of it; but Rome was false to the church; Rome polluted and debased it, and it passed away from her. God has honoured England with the gospel, and a great responsibility rests with her for sending it out to the ends of the earth. It is a great privilege, let us take care that we use it well. He had great pleasure in seconding the vote of thanks to the chairman and others, as mentioned in the resolution. He gave them a thousand thanks himself, and hoped they would all do the same.

The resolution was then carried unanimously.

The CHAIRMAN having briefly acknowledged the vote of thanks, the doxology was sung, when the Rev. J. B. PIKE, of Bourne, pronounced the benediction, and the large assembly separated.

AN APPEAL TO THE FRIENDS OF THE MISSION IN BEHALF OF THE MISSION PRESS.

THE want of a new and smaller font of Oriya type, to enable us to reduce the size and bulk of our scriptures, tracts, and other publications, has long been felt. The importance of this matter will fully appear when it is stated that, at present, we are

unable to print the Oriya Bible in a less size than FOUR OCTAVO VOLUMES, averaging *five hundred and eighty pages each*. Our Oriya New Testament forms a volume of five hundred and seventy pages 8vo; whilst in Bengali it has been reduced to four hundred and seventy pages 16mo, which is about the size we are anxious to have ours. No such font of Oriya type at present exists, and must therefore be cut expressly for us at a very considerable outlay, upwards of *three hundred* distinct pieces being required in single or compound letters and symbols.

This subject was laid before the last Annual Committee Meeting of the Foreign Mission, when the following resolution was unanimously passed:

Resolved, "That the Committee, considering that a new and smaller font of Oriya type is really necessary for the efficient working of the Mission Printing Office at Cuttack, cordially sanction and encourage Mr. William Brooks in his effort to obtain funds for this object by a distinct and special subscription among the friends of the Mission."

It is expected that at least £250 will be required for a new font of type, and a few other articles very greatly needed, for want of which we are much crippled.

During the time I have been connected with the Mission Press it has paid all its own expenses, including my salary; but more than this it has not been able to do, nor will the state of the regular funds of the Mission allow of an appropriation being made for this object.

I therefore beg respectfully, but confidently, to appeal to the friends of the Mission for funds to enable me to obtain that which is so urgently needed. I hope to return to my sphere of labour next summer, and trust I shall do so with renewed health and strength, and

with increased facilities for carrying on my work, so as to make the Press a still greater blessing to Orissa.

Two warm supporters of the mission have generously commissioned me to enter their names as subscribers, and other friends have promised to assist.

Sums in aid of this object will be thankfully received by R. Pegg, Esq. Treasurer, Derby; the Rev. J. C. Pike, Secretary, Quorndon; the Rev. I. Stubbins, Nottingham; or by the undersigned, 12, Watts's Causeway, Leicester. W. Brooks.

SUMS PROMISED.

J. Heard, Esq., Nottingham, £20
R. Pegg, Esq., Derby, ... 10

THE LAW OF LOVE.

"THEN He said, Go, borrow thee vessels abroad of all thy neighbours, even empty vessels; borrow not a few."—2 Kings iv. 3.

Pour forth the oil—pour boldly forth;
It will not fail, until
Thou fallest vessels to provide
Which it may largely fill.

Make channels for the streams of love,
Where they may broadly run;
And love has overflowing streams,
To fill them every one.

But if at any time we cease
Such channels to provide,
The very founts of love for us
Will soon be parched and dried.

For we must share, if we would keep
That blessing from above;
Ceasing to give, we cease to have;
Such is the law of love.

R. C. Trench.

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

THE

GENERAL BAPTIST MAGAZINE.

SEPTEMBER, 1861.

THE CONVERSION OF LYDIA.

WOMAN occupies a most honourable position in Gospel history. Apart from the fact that the Anointed was born of one whom the angel pronounced 'highly favoured,' and 'blessed among women,' the Evangelists tell us of Joanna, of Susanna, of Mary Magdalene, of Salome, of Mary the mother of James and Joses, as some of the 'many that ministered unto Him of their substance.' The Sinless One often after His jading toil at Jerusalem, found refreshment in the quiet home at Bethany with Lazarus and his sisters. Some of His greatest miracles were performed on behalf of women. Some of His deepest and most far-reaching truths were uttered in answer to their enquiries. Women were among the earliest, the most note-worthy, and the most faithful of His disciples. They followed Him from Galilee to Jerusalem, when 'the end' seemed drawing nigh. They were the last to linger about the cross. They were the first to seek the sepulchre. They caught the earliest glimpse of their risen Saviour. They were the believing heralds of His resurrection to the incredulous apostles.

VOL. II.—NEW SERIES, No. 9.

Woman occupies an equally honourable position in the history of the church. Many of the apostles' first converts were women. They formed part of the great ingathering on the day of Pentecost. They were most eager listeners to the preaching of the Gospel by the great apostle of the Gentiles. They formed a large proportion of the newly-planted churches. They became Paul's most useful auxiliaries in propagating the truth. In Derbe, there were Lois and her daughter Bernice, the mother of Timothy. In Rome the apostle was preceded by several whose names are mentioned with high commendation in his epistle: Mary, Julia, Tryphena, Tryphosa, 'the beloved Persis,' 'who laboured much in the Lord,' and Priscilla, 'a helper in Christ Jesus.' The letter itself was borne from Corinth to the Roman church by Phoebe 'the succourer,' the deaconess of Cenchrea. Philippi had also its Euodia and Syntyche, whose slight disagreement Paul was anxious to remove, because they had once striven earnestly with him 'in the work of the Glad Tidings.' And when the dark days

came, and persecution swept over the church, women were the last to yield to its fury. They supply us with the finest examples of Christian heroism. Their names swell the muster-roll of 'the noble army of martyrs.' Nor can the fact be denied that now, as in all past ages of the church, women have been the most numerous and the most faithful adherents of the Gospel.

How has it happened that woman has stepped into this post of honour? Leaving out of sight the special causes at work in the earliest ages of the church, which were partly political and partly social, and confining our view to modern times, how shall we best answer the question? Perhaps by calling to mind, not only her susceptible and intuitional character, so favourable for the reception of spiritual truth, but also the opportunities for reflection afforded in her home-sphere, (which is, after all her *true* sphere,) and the constant occurrence of events therein which are unquestionably adapted to call it forth. Men are reached through the intellect, women through the heart. Women are therefore more ready to receive, even if they are not thought more ready to retain (which is doubtful), the sweet and gracious influences of Christianity. That which men acquire by slow and painful processes, women at once apprehend, and as if by instinct. Even the statements of the master mind of Paul are often caught up at once, especially if they lean toward the emotional side of our nature. 'Love is the fulfilling of the law' is one of these. We must prove it by our logic, before we can fully apprehend it; but many womanly hearts leap at once to a correct if not an exhaustive realization of its meaning. The whirl and stir of business necessarily distract, if they do not absorb, the attention men ordinarily give to Christian truth. They rub off the impressions of the Sabbath by contact with the rude and unsympathizing world. It is not commonly thus with woman. Less under diverting influences of so powerful a kind as those to which men are exposed, she is also, notwithstanding her pressing domestic cares, more frequently *alone*. However busy, there are yet many odd moments

in the day wherein is opportunity for reflection. Religious impressions have time for growth; and the good words that may have reached her ear on the Sabbath, being pondered, sink deep into her heart. Woman is also more constantly brought face to face with events which awaken serious thought. She is the first to welcome us into the world, the first to care for us in our indisposition, and the first to weep at our departure. Birth, sickness, and death, call forth quite other thoughts in her heart than those generally begotten by these events in the minds of men. The frailty and unreality of all human things is no mere sentiment to those whose impressible natures are broken under the heaviest disappointment that can befall a trusting soul. She does not '*get over*' her grief as man; but with bleeding heart, solemnly, slowly, passes through the deep sea, until the very waves of misery divide before her, and become a wall on the right side and the left. What wonder, then, if nature, opportunity, and thought thus prepare the soil, that the seeds of Divine truth should at once spring up and flourish.

But we are forgetting, in our episode on her sex, Lydia and her conversion. She was the first convert in Europe, though not herself a European. The sacred historian very beautifully describes her change in one pregnant sentence, to the examination of which we would now briefly advert. 'Whose heart,' says Luke, 'the Lord opened, that she attended unto the things spoken of Paul.' If we look at this sentence by the light of associated facts we shall readily understand its meaning. Lydia was a proselyte, as the phrase 'worshipper of God' suggests. Living in the midst of heathenism, she gave no heed to the idolatries around her. She gave 'honour to whom honour alone is due.' Engaged in trade, her business did not absorb all her time and thoughts. She had not only a perpetual consciousness of God's presence, but her special seasons of devotion. This is the more observable from her position. She was a stranger among strangers. A native of a city on the opposite continent, and divided from her kindred, and perhaps

from her earliest religious associates, change of residence produced no change of character and habit. The seductions of Philippi, which, as a colony, was a miniature Rome, had no power over her heart. New habits and customs did not win her over to forgetfulness of God, as they have done so many of the 'stronger sex,' when absent from their familiar friends and acquaintance, and settled in the great centres of commerce. She was not ashamed to turn away her customers on the Sabbath, and hasten, with the faithful in Philippi, to the humble proseuchæ, situated outside the city gates, on the banks of the Gaggitas. It was at this place that the truth found her. She was there of her own choice, and according to her well-sustained habit, of itself no slight indication of her religious disposition, for prayer is both the sign of spiritual life, and the means by which it is preserved.

To this place the four missionaries came—Luke, Silvanus, Timothy, and Paul. In the synagogue and the proseuchæ they met, not only the Jews, who were already prepared to receive half their message, but the proselytes, through whom 'a door was opened' to the Gentiles. Paul steps in the forefront, and begins to speak of the things uppermost in his mind: of Christ, the fulfiller of prophecy—the Messiah these worshippers were praying to see. He tells them of that mysterious birth at Bethlehem; of the witnessing angels and their joyous song; of the astonished shepherds and their adoring gaze; of the Magi, who saw beneath the swaddling clothes of the *child* the nobler vestments of a *King*. He tells them of His dispute with the doctors in the temple; of Mary's alarm on missing Him from the company as they were returning to Nazareth; of His far-reaching replies; and of His growth in wisdom and stature, and in favour with God and man. He tells them of His baptism in Jordan, and the voice from heaven; of His deeds of mercy to disconsolate widows and weeping sisters; of His words of sweet peace and love; of His last words, so full of comfort to the sorrowing; of the women at the cross,

before the sepulchre, and announcing His resurrection to the unbelieving disciples. He tells them of the gift of the Holy Spirit, sent down from the risen Saviour, the Lord in heaven. He tells them of his own history:—its bitter commencement and stubborn unbelief—how 'he haled men and women and committed them to prison;' of his pride, his prejudice, and his hatred,—and how the love of Jesus melted away piece by piece his own icy heart, until it gushed forth in streams of rapturous affection. Lydia applies to herself all that she hears. Paul's message has satisfied the longings of her heart. She feels, as he proceeds, 'All this fits my case. That word of love is for me. That Saviour, so strong and yet so gentle, so humble and yet so exalted, is mine, and I am His.' The Lord's love touched her heart, and the Lord's love opened it. She becomes the firstfruits in Macedonia, and at once shows the reality of her change by the most generous hospitality. Her house is turned into a Bethel; and before the missionary party leave Philippi, after their honourable discharge from prison, 'they see the brethren there and comfort them.'

It may not be amiss for us to add a few words in answer to the question, what light does this change in Lydia's heart throw on conversion? She seems to us a type of those who have been brought up in the midst of early religious advantages. God only can know all the steps which the soul takes in such a gradual restoration. When the warm sun of a mother's love beams with pious rays on the opening heart; when the counsel and example of a devout father environ us from our youth up; when the voice of prayer is heard each dawning and closing day; when the pleasant stories of pastoral life in the patriarchal ages, the record in later times of holy daring and unswerving fidelity to God, and the four evangels of love which ray out the spotless glory of the incarnate God—are lisped in childhood and lie hidden in the memory to wait the touch of some potent spell; when God's mercies hem us in on every side, and pious restraints save us from gross and flagrant sin—it were madness to

expect, or to teach others in such cases to expect, the violent throes in conversion which some disciples have endured. To pass through an agony like that which shook the soul of Paul, or Luther, or Bunyan, we must have their force of character and their previous history. It is to be feared that the unwisdom of some when speaking of conversion has created difficulties in the minds of hearers who have always been under pious influences. They have awakened a craving for convulsions or ecstasies in conversion, such as are neither healthy nor even possible. They are not healthy, since they can only be produced in their hearts at the expense of a thorough disbelief in the reality of those good impressions which have grown with their growth, and strengthened with their strength, just because the impressions have been silent and well-nigh imperceptible. They are not possible, since the past life has not been grossly immoral, and no fuel for agonizing remorse has been accumulated. Some men talk as if conversion were a change that could only

happen in one way, and those who listen to them not finding anything in their experience answering to the dogmatic description, either cease to cherish the 'good things in their hearts toward the Lord God of Israel,' or are pushed into a condition very like blank despair. The most difficult thing in the world to analyze is an emotion. It is like dissecting a flower to discover the secret of life. We lose what we were seeking in the very search. So it often is with those who speak incautiously of conversion.

One thing is certainly suggested: to be more concerned to present the love of Christ, out of which conversion only can spring, than curious to explain its processes. Instead of analyzing and defining, let us follow the example of the first teachers of Christianity, and seek to bring men under the influence of the Sun of Righteousness, with His warmth of love and light of life. This surely is the best way to quicken the juices of the latent germ, to draw forth its leaf and blossom, and to perpetuate its life.

HOME MISSIONARY EFFORTS WILL PAY.*

BY THE REV. B. WOOD, BRADFORD.

WHEN men obtain a knowledge of God's pardoning mercy they usually commence at once to make it known to others. No sooner did the woman of Samaria find the Saviour than she ran into the city and began to blaze abroad His fame, saying, 'Come, see a man who told me all things that ever I did: is not this the Christ?' The same is true of Philip and Andrew, who sought Nathaniel and Simon and brought them to Jesus.

And, as the Americans say, 'It will pay' thus to act. It always has paid. Christians never labour in vain, nor spend their strength for nought. The scattered ones who went to preach the Gospel at Antioch were very successful. Home Missionary efforts have ever been so; and if, as a body of Christians, we

begin to labour in earnest to evangelize our teeming home population, God will abundantly bless our endeavours.

But we must talk less, and do more. We have been talking about Leeds, and Sheffield, and Todmorden, for years. Success has crowned our efforts at all these places: but are we to be content with what has been accomplished? Did not Mr. Graham plead, at our last Association, for Liverpool, and Manchester, and other places? but what have we attempted during the past year? Nay, what have we attempted during the past ten years? What new town have we taken up, and what declining cause have we resuscitated? As a body of Christians, with the best principles in the world, where are we? In Manchester, Liverpool, or Hull; in Bristol, Bath, or Gloucester; in Preston, Oldham, or Bury; in Doncaster, Rotherham, or Barnsley; Keithley, Newcastle,

* Most of the leading remarks in the above article were given in an address at the Home Missionary Meeting at the last Association.

or York? to say nothing of the two Shield of Sunderland, and of Ireland, and of Scotland. The fact is, we are scarcely anywhere. The whole country is before us, but we do not go up to possess it. Our principles are the best in the world, but we don't diffuse them. The people are prepared both for our doctrine and discipline, but we keep both beneath our own napkin. O for the spirit of Caleb, of Joshua, and of Paul; of Dan Taylor, of Samuel Deacon, and of Robert Smith. O that God would pour upon us a spirit of love, of zeal, and of liberality; so that, as a denomination, we may come up to the help of the Lord against the mighty.

But my motto says it will pay, and it will. Yes, Home Missionary Efforts Will Pay. They will pay in a great variety of ways. Notice the following:

Home missionary efforts will pay as it respects the gloominess of the churches. How often does gloominess come over the churches? The word preached does not profit; the Sabbath school languishes; the tract society becomes extinct; and very little is being done for any institution. The spirit of prayer is gone, and the things that remain are ready to die. The atmosphere of the church is heavy, and the chariot of the gospel has ceased to move. The members hang down their heads, and of their leanness often complain. Under these circumstances let the home missionary spirit be engendered, and let the people awake to earnest prayer and effort. Let them pray in the Holy Ghost, and take hold of God's strength. And let the burden of their supplications be, 'O Lord! revive Thy work.' And God will change the aspect of affairs; the light of heaven will break upon the darkness of the churches' horizon, and living waters will sweetly flow into her stagnant pools, at once removing all their impurity and unwholesomeness. The means of grace will again possess all their usual attraction, and the word preached will be the savour of life unto life. Scholars will increase in the Sabbath school, and teachers will be multiplied; the tract society will flourish; and all other institutions will be well supported; and thus the churches will present the delightful appearance of a garden which

the Lord hath blessed. And are not such results to be earnestly desired and sought? If so, then let the home missionary spirit be revived and engendered.

But home missionary efforts will pay as it respects the disunion of churches. Disunion has ever existed. Even Cain and Abel, the two first brothers, were disunited. But think of the times of Moses, Nehemiah, and Malachi; of Paul, and John. In the church at Corinth there were four parties; and in other churches there were those who could not find in their hearts to study to be quiet and mind their own business. And persons of the above description exist now. There are still those who will be meddling. Busy-bodies, tale-tellers, mischief-makers, detractors, misrepresenters, backbiters. 'O my soul! come not thou into their secret; unto their assembly, mine honour, be not thou united.' But why does such a state of things often exist? Is it not generally to be traced to the fact that members of churches are doing nothing for Christ; are not travelling in birth for souls; are not weeping, and sighing, and crying for the abominations of the people; are not feeling sympathy with Jesus in His glorious purposes of mercy and of good-will; are not penetrated with the great truths of revelation? O! to think of the mockings of Jesus! His bloody sweat in the garden, and His agony upon the cross! the shortness of time, the wrath to come, and the judgment day; and to be disunited. 'Tell it not in Gath, publish it not in the streets of Askelon; lest the daughters of the Philistines rejoice; lest the daughters of the uncircumcised triumph.' Now the way to remove this awful disunion, this bad feeling, out of churches is, for every member to begin working for the salvation of souls. And if all will concentrate their energies upon saving deathless spirits and hiding a multitude of sins, there will be neither time nor inclination for pursuing those courses which cause and perpetuate disunion. Love for souls and the extension of Christ's kingdom will burn and destroy everything contrary to its own glorious nature. It will burn out envy, hatred, malice,

pride, self-will, insubordination, and all those hellish propensities which lie at the bottom of all disunion. Let them bring their objects and aims, their interests and pursuits, under the delightful influence of unity. Let them so imbibe the home missionary spirit, scatter the precious seed of the kingdom, and pour forth the water of life; diffuse the light of truth, break the bread of life, and lift up the standard of the cross: that old David may be induced to tune his harp anew, and make the very heavens ring with the acclamation, 'Behold, how good and how pleasant it is for brethren to dwell together in unity; it is like the precious ointment upon the head that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments. As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.'

Again, home missionary efforts will pay as it respects the infidelity of the day. Infidelity abounds. But, as a rule, infidels do not know much about the Bible. There is a sort of floating capital amongst them, which may be met with at the corner of streets, in work shops, and at infidel public meetings; but it is a very wretched commodity indeed. Nevertheless, there is a bible which infidels read, and that very carefully and regularly. This is the lives of professing Christians. By infidels this bible is read every day, hour, and moment. Their eyes are ever upon it. And when they find that professing Christians are not righteous, joyous, and peaceful; that they are not just, merciful, and humble; that they are not patient, meek, and kind; that they are not long-suffering, pitiful, and forgiving; that they are not zealous, enterprising, and persevering; they wag their heads and laughingly exclaim—'Ah! so would we have it.' And they sneeringly proclaim that Christianity is a farce, a lie, a cunning fable, seeing that it does not transform, elevate, and sanctify its own adherents. Now the most effectual way to silence infidelity is to present before it a Home Missionary Church; to let it behold a multitude of immortal souls seeking

Christ, not able to rest until they find Him, and when they have found Him, rejoice in Him, as the pearl of great price, the fairest amongst ten thousand, and altogether lovely. When they have found Him, imbibe His Spirit, imitate His example, and walk in His steps; fight under His banner, beat down His enemies, and shout at His victories. If our churches were filled with men and women of God, being what they profess to be, and living out a spiritual Christianity in their everyday walk, infidelity would soon disappear. For anything we know it is right to preach and write against infidelity, and to combat it on platforms; but it is our settled conviction that there is a more excellent way. Our plan is, the presentation of the Gospel in all its pristine beauty and primitive simplicity, in the lives of its professors. The exhibition of a holy man is a practical argument which all the infidels in the world cannot refute. There is an Omnipotent power in holy character. It was while the first Christians were holy, united, and enterprising that the Lord added to them daily such as were saved. Then let the churches buckle on their armour, and taking the sword of the Spirit, which is the word of God, go forth to the conquest of the world. Let them use the gospel hammer, and wield the sword of the Spirit; and let them ever remember that their weapons are mighty through God to the pulling down of the strongholds of infidelity, and of everything that is opposed to the sway of Christ. O brethren! the plague is destroying, and shall we not take the blood of Christ? The fire is raging, and shall we not pour the water of life? The people are famishing, and shall we not dispense the bread of the gospel feast? Our neighbours and friends are in bondage, and shall we not proclaim liberty to the captives? O let us lift high our standards, and wave the white banner of peace over our home population. Then we may expect that in the wilderness of infidelity and wretchedness waters will break out, and streams of salvation in the desert. And, as the result of holy character and holy and devoted effort, in connection with the outpouring of the

Divine Spirit, infidels will lay down their hostile weapons, and will confess Jesus to be Lord to the glory of God the Father.

We remark again, that home missionary efforts will pay as it respects the awful indifference of our times. There are thousands of persons in this highly-favoured England of ours who are neither infidels nor atheists; but they are not Christians. Many of them attend our places of worship, read our literature, and subscribe to our institutions; but they are unregenerate, and receive not the things of the Spirit. A large proportion of these live in our houses, belong to our families, and earn their bread by our side; but they are impenitent and unbelieving, and hence are condemned already. How terrible to think that many of them are our own children, our own husbands and wives, our own fathers and mothers, our own masters and servants, our own neighbours and friends. Yes, those who are thus near to us, are indifferent about their souls. They will neither fall out with us, nor fall in with us; but they will say yes and no to all that we advance in relation to their souls' salvation. Indifferentism is stamped upon their character. True, God, and Christ, and the Holy Spirit are not indifferent—time and death, and the judgment are not indifferent—but our countrymen, and townsmen, and neighbours, and friends, and relatives are indifferent. Not indifferent about educating themselves, providing for their families, and attending to their business; but indifferent about trusting to Christ, loving God, and preparing for death and judgment. Awful infatuation! stupid insensibility! tremendous ingratitude! But how are we to reach those indifferent ones? *Only* by an increase of spiritual life in the churches; *only* by engendering a home missionary spirit; *only* by the members of our churches becoming influenced by the feeling of Jeremiah, David, Paul, and Jesus. O how they wept, and sighed, and prayed, and sacrificed, and laboured for the good of souls! We must do the same. With deep feeling of heart, and with tears of burning sympathy, and zeal, we must speak to those indifferent ones about us of the Saviour

they are despising, the precious blood upon which they are trampling, the Holy Spirit that they are quenching, the heaven which they are rejecting, and the dreadful hell to which they are travelling. We must do this faithfully, constantly, prayerfully, and affectionately. By our anxiety, and zeal, and perseverance, we must convince those who are indifferent that we are 'greatly concerned for their salvation.' We must pray down holy and converting influences upon them. We must ever remember that God must give the increase. Hence, we must humbly and believingly ask Him to do His own work; and we must seek to have our prayer meetings and public services filled with the vital atmosphere of the Spirit. O if the members of our churches, and the leaders of our denomination will but arise and build, the Lord our God will prosper us. Indifferentism will quail before the power of truth, and the Omnipotence of the Divine Spirit. Our relatives, and friends, and neighbours will yield to the magnetic efficacy of the cross, and the empire of Immanuel will everywhere be extended. The leaves of the tree of life will be scattered by the breath of the Eternal Spirit, and those leaves will fall among the drooping, dying, perishing sons and daughters of the fall, until all around us will partake of their life-giving power.

Once more, home missionary efforts will pay as it respects the institutions of our denomination. These are all exceedingly good, and are worthy of the most liberal support. But the fact is, they are not *half* supported. Some of them are now supported worse by half than they were thirty years ago. Verily we have left our first love. Only think of the wealthy district of Cheshire giving up Stockport and Congleton; and the great enterprising Midland district selling a chapel at Leicester. Such circumstances as these are too *awful* for contemplation; besides appearing a disgrace to our body. O for the revival of the home missionary spirit! This, and this alone can change the aspect of our affairs, and wipe away our reproach. And this can do it. Yes, the

home missionary spirit can do anything. It was this spirit that built the tabernacle in the time of Moses. See how it worked, and contributed, and sacrificed; so much so, that Moses had to beseech that the people would stay their hands. It was the same spirit, which, sword in hand, rebuilt the walls of Jerusalem in the days of Nehemiah. O how self-denying, heroic, persevering, and triumphant it was on that occasion. It had a glorious work to do, and how it was straitened until that work was accomplished. We behold the same spirit in the times of Hezekiah, Jehoshaphat, Josiah, David, and Solomon. But it was among the first Christians that this spirit was most fully manifested. *Then*, the hearts of the people were full of love, and sympathy, and zeal, and liberality. They not only gave themselves to the Lord, but they sold and placed their property upon the altar of sacrifice. Only think of the magnanimous spirit of the Macedonian Christians, who out of their great poverty contributed to the necessity of the saints. And the same glorious spirit will resuscitate our churches, support our institutions, and diffuse our principles to the ends of the earth; it will remove our chapel debts, adequately support our rising ministers, and bring a revenue of glory to our great King. O yes, it will increase our scholars, multiply our teachers, and replenish our tract societies; it will fill our prayer meetings, crowd our chapels, and be the means of converting many souls from the error of their ways.

Home missionary efforts will pay! Then let us try to make them pay. If any body of Christians can make them pay, we can. Ours are the best principles in the world, then let us

make them known. 'Let us open wide our temple doors and windows, and let out the glory.' O my Christian friends, the object before us is gigantic in magnitude, unparalleled in importance, and eternal in its issues. We aim at saving souls from death, and hiding a multitude of sins. And shall we not pray for these, seek to influence these, try to rescue these. O they are our relatives and friends who are sporting with sacred realities, dancing upon the edge of time, and trifling with the concerns of their souls. And can we behold them without heaving a sigh, shedding a tear, or breathing a desire? Brethren, are we past feeling? and have we ceased to sympathize with perishing humanity? Have the spiritual pulsations of our hearts ceased to beat, and do we feel no interest in the triumphs of Calvary? O Holy Father! revive us again. O blessed Jesus constrain us by Thy love. O spirit of truth! give us hearts to feel, tears to shed, and 'tongues of fire' to speak. Then will we go forth weeping, bearing precious seed, and doubtless we shall come again rejoicing, bringing our sheaves with us; then will we plant and water, and our God shall give the increase; then will we plead the fulfilment of Divine promises, and Jehovah shall pour waters upon the thirst, and floods upon the dry ground; then will we neither keep silence nor hold our peace until God's righteousness goeth forth as brightness, and His salvation as a lamp that burneth; then will we pray for the peace, the unity, and prosperity of Zion, until the Most High doth arise and have mercy upon her, the set time to favour her, having fully come.

SAMSON, THE VIRGINIAN SLAVE.

CHAPTER III.—THE FLIGHT

It was a bitter thing to find that night of weary travel lost—lost when so much depended on every step; but there was no help for it, and in the grey morning twilight Samson crept

cautiously back to Uncle Ben's cabin. We may have known what it is to miss a train when serious interests are pending, but who of us has ever felt that life or liberty was perilled by

such a disappointment? Or who of us has had any experience which enables us to enter into the feelings of this man, as he lay concealed through that long and anxious day?

Night came at last, and again Uncle Ben went forth with him and pointed out that blessed star whose light, like the pillar of fire which went before the fleeing slaves of old, was to guide him to the land of promise. Gazing upward amid the unknown spheres, Samson said:

'Dey looks so much 'like—dese stars do—dat I gets 'mazingly put about looking at 'em; and den dey twinkles so; and last night dey seem to say, each one: "Dis is de way." 'Pears like I shall never know de right from de wrong.'

'Do you see dem four stars?' said Ben. 'Dat is de little dipper, and dar's a handle to dat ar. Now look;' and he pointed with his fingers, 'Dar's one, two, three—and de last is de star. Do you see?'

Samson did see the dipper and the handle, and his instructor continued:—

'Now you mind, dat star stays still in its place—I's sometimes thought 'tis de centre of de universe, but I don't know—and de dipper and all dese yere stars about here, moves round and round it. I's been told dat star 'pears to rise up as one goes north, and when one gets dar it shines right over his head; but I don't know about dat ar.'

Samson satisfied himself that he had learned to know his guide this time, and again parting from his old friend, started on his perilous and weary journey. He walked with resolute and rapid steps, and when the morning dawned he reckoned that he had gained thirty miles. During the last hours of the night he had walked through the open fields; but at the first appearance of light he plunged into the forest, and in its darkest depths sought a place of concealment for the day. He found a dense thicket, and making a bed of cedar boughs lay down and slept.

Night came again, and the poor fugitive turned his anxious eyes to the heavens, and amid the shining host recognized his friendly guide. The feeling of utter loneliness and friend-

lessness which had oppressed him through the day departed at the sight. There was companionship, and help, and strength, in the beams of that star; and he looked up to it with a strange joy, feeling that while it shone there he was not helpless or forsaken. He pressed on, scarcely feeling weariness or hunger, though he had not taken food since he left Uncle Ben's cabin. He avoided the public road, and kept as far as possible from the habitations of men, walking through fields and forests, through marshes and swamps, and fording or swimming the streams which came in his way.

Toward morning of this second night, he found his path crossed by a large river—the Potomac, no doubt. The spring rains had not only widened the stream much beyond its usual limits, but had given a fearful velocity to the current. Samson was a strong and fearless swimmer, and, without hesitation, plunging into the current, he struck boldly out. He passed without difficulty through the shallow waters which lay beyond the natural bank, but when he reached the mighty current in the bed of the river he found himself carried downward like a feather. In vain he struggled with the rushing waters—he was obliged to turn back to the shore.

What could he do? This stream must be crossed. So taking a stout stick in his hand, he plunged in again, resolved to walk across if he could not swim. On he went, the water deepening at every step. It was up to his breast—it was up to his chin—another step and it went over his head, and yet he had not reached the bed of the river. He could not do it. The water baffled him, and he again turned back.

Convinced that he could do no more at present, he resolved to make the best of his situation. He had noticed that rabbits were abundant; so by the help of his axe, which he still carried, he made a kind of snare, or trap, and concealed himself to watch it. He waited not long before one of those little animals was caught. He was getting very hungry, and this seemed like a godsend. Forgetting everything in his joy at the prospect of a breakfast, he commenced to dress it. A low

and distant sound reached him. The animal fell from his band, and he laid his ear to the ground. He was not mistaken—the dogs were on his track!

He had feared this, for though his walk through the water at the start might give them difficulty and prevent immediate pursuit, yet he knew they would scour the country for miles, till they fell upon his track. Not a moment was to be lost. Hunger and weariness were forgotten, and seizing his axe he plunged into the swamp which lay along the river. His object was to get in where the horsemen could not follow. He sank knee deep in mud at every step. One shoe after the other was lost, but he pressed on. It was a struggle for life—aye, for more than life, for liberty.

The fearful bay of the bloodhound grew louder and nearer, but the hunted fugitive took courage—he knew by the sound there was but one. When he found that the dog was too near to admit of further flight, he walked several times around a tree, narrowing the circle each time, and then climbing up, he seated himself among the low branches, and awaited his approach. He came, and, following the circles he had made, approached the tree, just as he had expected him.

Samson's plan of defence was all laid, and as the dog came up he gave him a blow with his axe. He hoped to have killed him, but did not succeed. The dog retreated a few feet, and lay writhing in agony, and howling piteously. He knew that men were probably not far distant, and this unusual noise would hasten their steps. He sprang from the tree, and as he did so the infuriated brute leaped on him and fastened his teeth in his thigh, and only relinquished his hold when his muscles relaxed in death.

Samson stood for a moment regarding the dead dog with grim satisfaction. He was a Cuba bloodhound of the largest size, for which Mr. Matson had paid four hundred dollars, and in which his soul delighted more than in all the other dogs of his pack. He seemed endowed with a fiendish sagacity in the inhuman business to which he was trained. It was Mr. Matson's custom to keep him a day or

two without food before he put him on a track, and his faculties, thus stimulated by hunger, never failed him. If the scent was lost, as it was in Samson's case, by wading in the water, he would sweep round, circle after circle, each one widening in extent, till it was found. And woe to the miserable wretch who fell into his fangs!

'Dat ar feller's settled, anyhow,' he said to himself, as he tore away a part of his shirt and bound up the ugly wound in his thigh. 'Dey'll swear some ef dey finds him. 'Spect dey'd rather find dis chile; can't oblige 'em dis time.'

He laughed in spite of his pain, as he picked up his axe and walked away from the place. He knew that his perils were by no means passed—indeed, they were thickening around him. He was pursued, and almost overtaken. That terrible river was before him. What could he do? Evidently nothing, while it was daylight, except to conceal himself.

Night came again, and the weary, hungry, and wounded fugitive, looked up to his faithful guide in the heavens. Its beams beckoned him on, on, over that river, but the flood seemed to mock his helplessness and despair.

He walked up the river a few miles, and found a bridge. It was a welcome sight. He crept cautiously towards it, hoping, as it was late in the night, that he might pass it unobserved. When he had approached sufficiently near, he discovered that it was guarded by four men. Concealed by a thicket of willows which had rooted themselves among the rocks of the abutment, he could hear their conversation, and soon learned that they had been placed there by his master to watch for him.

He looked over the circumstances under which he was placed and saw that he *must cross that bridge*. He waited till the day began to dawn, hoping in vain that the men might relax their vigilance, and then he climbed up under the bridge and concealed himself among the timbers.

All day long he lay there. He heard his pursuers pass and re-pass. He heard the curses heaped on his name, and terrible vengeance promised when he should be captured. He heard

their plans discussed and orders given. They were sure he was south of the river, and the bridge, by which alone he could pass, must be watched till he was found.

What were his feelings during that day? Hunger was becoming a torture—his position increased the pain of his wound. Hopeless difficulties seemed to surround him. Did he regret the step he had taken, and wish that he had patiently endured his lot? Not at all! He had chosen liberty or death, and was prepared to suffer for the one, or calmly to accept the other.

Night came, and he crept from his hiding place. He must cross the bridge or die. He concealed himself in a favourable position and waited his opportunity. Two of the guard walked to the further end of the bridge, and he sprang like a tiger on the other two. A single blow was all that either required to place him *hors de combat*, and he ran to the other end of the bridge. One of the men met Samson and he knocked him down; the other ran and he pursued him, and coming quickly up he settled him also with a blow.

'Den,' said Samson, in relating his story, 'I told my legs dey must show what dey's good for, 'cause it all depended on dem. Neber mind the pain—dey must run. And dey did run; dat's so.'

He was asked if he killed any of those men.

'Don' no 'bout dat ar,' he replied. 'I gived 'em blow 'enough to last while I got 'way. I neber went back to see if dey waked up bright.' Looking at his big fist with a smile he added: 'I strikes pretty hard. Ole massa hadn't trained me for nothing.'

'But,' continued the inquirer, 'how could you run, Samson, with that wounded limb? And then you had lost your shoes, which made it worse.'

'Dat ar wa'n't no time to stop for pain,' he replied. 'I'd *jest got to run*, and I did run all night, tollering de star.'

'But did you not try to get near the farmhouses, where you might find a chicken or something that you could eat?'

'No; I didn't dare. Dey'd put men eberywher to watch. I heard 'em lay der plans. So I kept to de woods. De woods de safest place.'

CHAPTER IV.—THE PERILS OF THE WAY.

MORNING dawned on the fugitive and found his strength fast failing. With nerves strung to a tension which rendered him almost insensible to bodily suffering, he had walked many miles, his bleeding feet leaving sanguine traces at every step; but when the light of day had blotted out the stars he felt the exhaustion of hunger, fatigue and pain. He sat down in a deep thicket and watched a trap he had made, hoping that he might again catch some small animal, but nothing came. He felt that he could not travel another night without food, and while he was resolving what to do he saw a negro man passing near. He got up and went to him, with the thought that the best thing he could do was to ask this man for help.

There was no need of words to explain his situation. The man, who was a slave on a neighbouring farm, saw the case at once, and promised secrecy and assistance. He went away, promising to return as soon as he could and bring him food. When he was gone, Samson grew suspicious of him. He had heard his master say he would advertise him everywhere, offering five hundred dollars reward for his arrest. How could he know but this man, though one of his own race, might not be wicked or imprudent enough to betray him? He resolved he would not wait for him to return, but went farther into the forest, and climbed up into an evergreen tree, whose thick branches concealed him from sight. There he sat all day, resolutely enduring indescribable torture, from the restless position in which he was forced to keep his wounded limb.

When the twilight began to gather, he got down from the tree, and found himself so faint and dizzy that he could scarcely walk. He crept cautiously back to the place where the man had promised to meet him, and to his great joy found he had been there and left a

bag containing some bread and two pairs of shoes.

He sat down and wept. This unexpected blessing touched him with tenderness and gratitude. He was as ignorant of religious truth as any human being could well be, but he felt in his heart that there was a Power which watched over him for good. The thought inspired him with courage, as the food imparted strength to his body, and when the stars appeared he rose up and went on his way.

The shoes were unfortunately too small for him, and his naked feet were sore and bleeding, but he made no complaint. He was fleeing from an evil we have never endured; he was seeking a good which we have always enjoyed at so little expense that we forget its value. Our liberty, like water, light, and air, seems ours of course. Can we enter into the feelings of those who seek it, as this man did, through peril and suffering, and who die, as many have done, in the fruitless struggle?

Three nights he walked on the strength of that food. His journey lay north, and he found that the weather constantly grew colder and colder. Towards morning of the third night he found the ground covered with ice and snow. A strong north wind shook the tattered remnant of his scanty clothing, and seemed to creep into his very bones. His condition was getting desperate again.

When daylight appeared he found himself near a small saw mill and log cabin, which stood on the bank of a narrow stream. When the smoke began to curl upward from the chimney of the cabin he drew nigh, so that he got a view of the inside. A large fire was blazing on the open hearth, and a table was set in the middle of the room. He must have food or die, so he walked boldly up to the door and asked for breakfast. The only occupant was a man, who, after looking him over very carefully, asked him to come in, and gave him a seat by the fire. A warm breakfast was soon on the table, of which he was invited to partake.

While enjoying the unusual comforts of food and warmth, Samson was not

unmindful of the peril to which he had exposed himself. He had noticed that his host took a paper from his pocket and read it carefully, casting his eye on him now and then as he did so. After breakfast he told Samson that he was going away to fetch his wife home, and he might stay there till he came back. He went out, and Samson heard him fasten the door on the outside, and saw him go towards the mill. He knew that he was suspected, and probably identified, by means of the advertisement, and that an attempt would be made to seize him. However, he was warmed and fed, and felt his strength restored. He examined the window in the back side of the cabin, and found it securely fastened. That did not stand much in his way, for to use his own language, he 'unravell'd it with his fists,' and went out. He looked round the corner of the building, and saw the man who had just left him, and two others walking rapidly up from the mill. He stood still till they unfastened the door and entered the cabin, and then, taking advantage of their surprise and hesitation, he ran towards the mill and concealed himself among the piles of lumber.

He knew that he had got to fight, and watching his enemies till they scattered in search of him he sprung out, and as they turned upon him he knocked them down, one after the other—the last one who stood on the bank, he said, fell into the stream.

'But Samson,' he was asked, 'do you think he was drowned?'

'Don' no,' he replied. 'Couldn't stop to see 'bout dat ar. I *had to get away.*'

'But shouldn't you feel sorry if you thought you had killed any of them?'

'Don' no' why I should,' he said, lowly. 'Wouldn't dey have killed me, or done worse? I tell you I'd made up my mind 'fore I started dat no man's life's worth any more dan mine; an' ef dey stood 'twixt me and freedom dey must take de consequences.'

'But didn't you feel afraid that if they took you after all, that these desperate acts would make it worse for you?'

'Worse?' he said, with a grim smile. 'How worse? Wouldn't dey do der worst anyhow ef dey got me? But dat ar 's what I didn't reckon on. Dey wasn't going' to get dis yere chile 'live—dat's so.'

He lost no time in getting away from the place, and plunging deep into the forest which skirted the stream, he concealed himself for the day. When night came he betook himself again to his journey, but with less hope and less strength than he had felt before. The land he sought seemed to flee before him. The wound in his thigh was becoming so inflamed and painful that every step was an excruciating torture. Still he dragged himself forward through the night, and in the morning, making a bed of hemlock in a thicket, he lay down and tried in vain to sleep. His sufferings were too great, and the day passed in restless agony. He gave himself up with sullen despair to his fate, and wished that he could die. But death does not come to the wretch who asks for him. Many a one before Samson has called

for the dark-winged angel in vain. Another man might have died of what he had suffered, but the vital forces were strong in his gigantic frame.

When night came, and that star which he had followed so long came out in its place. It cheered him like the face of a friend. It seemed as if a voice had spoken words of hope and comfort to him, and he rose up, resolved to follow his faithful guide, so long as the power to do so remained.

He crept slowly and painfully out of the woods, and by the aid of a stout cane walked on and on, over the naked fields. He was burning with fever and faint with agonizing pain, and often forced to stop while the darkness passed from his eyes and the dizziness from his brain. The trees assumed spectral shapes and stretched out threatening hands towards him. Strange voices were in his ear, the baying of hounds, exultant shouts and derisive laughter, as if fiends pursued him. He tried to hurry on, and fell helpless and insensible to the ground.

Scripture Illustrated.

THE PARABLES OF THE VINEYARD AND THE FIG TREE.

EVERY traveller in Palestine has recognized the truth of what every commentator has conjectured from the likelihood of the case,—the suggestion of the imagery of the parables, by what may still be seen passing before the eye of the spectator of these scenes. Let us now collect together all these instances, and observe what light they throw upon the place, or the mode, of the teaching of which they form the framework.

The first parable that rises before the mind of the traveller as he enters Judæa from the desert is that of the vineyard. 'There was a certain householder who planted a vineyard, and set a wall around it, and digged a wine press, and built a tower.' It is one of the few instances, perhaps the only one,

in which an image of the Old Testament is almost exactly repeated in the discourses of Christ. The 'Song of my beloved,' the vineyard in a hill, the horn of oil, with 'the wall,' 'the stones gathered out,' 'the vine of Terek and the tower in the midst of it,' and 'the wine press,' are common to the Gospel parables and to the prophecies of Isaiah. Of both an equal illustration is preserved in what has been described as one of the main characteristics of the southern scenery of Palestine. Enclosures of loose stone, like the walls of fields in Derbysbire or Westmoreland, everywhere catch the eye on the bare slopes of Hebron, of Bethlehem, and of Olivet; and at the corner of each rises its square grey towers, at first sight hardly distinguishable from the ruins of ancient churches or fortresses, which lie equally scattered over the hills of Judæa.

To a certain extent, the number of vineyards now seen in the south must be ascribed to the fact that in the southern towns is to be found the greatest amount of Jewish or Christian population, who alone can properly cultivate what is to Mussulmen a forbidden fruit. But it has been shewn that Judah must always have been the chief seat of the vine in Palestine, and thus the past history of the nation concurs with our own present experience in pointing to what was one of the most obvious and familiar images of Palestine at the time when the parables were delivered, of which no less than five have relation to vineyards; that of the labourers, that of the fig tree, that of the husbandmen, that of the two sons, and that of the true vine.

Of the two first the scene is doubtful. The parable of the labourers was, if we can trust the order in which it occurs, spoken in *Peræa*. In the dearth of modern information on those parts it is useless to speculate. But the vineyards of Moab were famous in former days. The parable of 'the fig tree' is one amongst many, of which the place is left wholly uncertain. Yet, placed as it is in close juxtaposition with the story of the massacre of the Galileans in the temple and the fall of the town of Siloam, it is natural to connect it with Jerusalem. The peculiarity of the image, that of a *fig tree* in a *vineyard*, however unlike to the European notion of a mass of unbroken vine-clad hills, is natural in Palestine, where fig trees, thorn trees, apple trees, whether in corn fields or vineyards, are allowed to grow freely wherever they can get soil to support them.

But of the three remaining parables of this class, the place can hardly be doubted. If, as the narrative implies, the parables of the two sons and of the husbandmen were spoken in the courts of the Temple, the Mount of Olives, with the evening light resting on those ancient towers and enclosures of vineyards which mark its long slopes, was immediately in view to point and enliven the story. If, as has been often conjectured, the parable of the True Vine was spoken after they had risen from the supper and passed out into

the night air, then again the vine might be at hand, either on the moonlit sides of Olivet or else, perhaps, creeping round the courts of the house where they were assembled.

Mount Olivet besides its abundance of olives is still sprinkled with fig trees. Bethphage possibly derives its name from this circumstance. One allusion to these fig trees has been already noticed. There are two others, and they are indisputably connected with Olivet. One is the parable not spoken, but acted, with regard to the fig tree, which, when all the others around it were, as they are still, bare at the beginning of April, was alone clothed with its broad green leaves, though without the corresponding fruit. Fig trees may still be seen overhanging the ordinary road from Jerusalem to Bethany, growing out of the rocks of the solid 'mountain,' which might, by the prayer of faith, be removed, and cast into the distant Mediterranean 'sea.' On Olivet, too, the brief parable in the great prophecy was spoken, when He pointed to the bursting buds of spring in the same trees, as they grew around Him:—'*Behold the fig tree and all the trees—when they now shoot forth—when his branch is yet tender and putting forth leaves, ye see and know of your own selves that summer is now nigh at hand.*'—*A. P. Stanley.*

THE FOUNTAIN OPENED.

Zechariah xiii. 1.

I HAVE repeatedly found wells closed up tight, and the mouth plastered over with mortar. Such wells are reserved until times of greatest need, when all other sources of supply have failed. This may illustrate that passage in Zechariah xiii. 1, 'In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness.' This is indeed a beautiful and significant promise, which many actions and customs may shed light upon and render emphatic. Not only are fountains often sealed up until times of utmost need, and then opened for public use, but when this is not the

case, they are commonly far off from the villages, in secluded valleys, and on account of the difficulty of carrying water to their homes, the women take their soiled clothes, a kettle, and some wood, down to them, and there do their washing. Again, the inhabitants of most villages select one or more sheep in autumn, which they feed with the greatest care for their winter supply of cooking fat. They not only stuff them with vine and mulberry leaves, but every evening they take them to the open fountain and wash them from all defilements. This greatly adds to the richness and sweetness of the mutton. The figure may have been suggested to Zechariah by this custom. Now Christ is not only the good shepherd, and His people the sheep of His pasture, but He is also the fountain in which their sins and pollutions are washed away. This fountain, long sealed up, was opened by the nails and spear on Calvary, and not merely for the house of David, and the inhabitants of Jerusalem, but for all whom they represent and include.

Millions have been washed in the gospel fountain, and yet its waters are as abundant and efficacious to cleanse from sins as ever. It is the very heart and core of the glad tidings to all nations that this fountain has indeed been opened, and whosoever will, may wash and be clean.—*Thomson*.

GRASS ON THE HOUSE-TOPS.

Isaiah xxxvii. 26, 27.

ISAIAH says that because God had brought it to pass that Sennacherib should lay waste fenced cities, 'therefore the inhabitants were dismayed . . . and became as grass on the house-tops . . . blasted before it be grown up.' This morning I saw a striking illustration of this most expressive figure. To obtain a good view of the Tyropean, my guide took me to the top of a house on the brow of Zion, and the grass which had grown over the flat roof during the rainy season was now entirely withered and perfectly dry.—*Ibid*.

Wayside Gleanings.

SUNDAY SCHOOL PRAYERS.

THE spiritual attitude of a little child in prayer is not unsuitable to any human being. 'Lord, lead me and teach me, for I am blind and ignorant,' is as appropriate a cry from the lips of the most learned and enlightened man that ever lived as it is from those of the infant of five years old. In order to enter the heavenly world we must become as 'little children,' for of *such* is the kingdom of heaven, that is, of children and those like them in spirit. Therefore no one ever need fear lest his prayers be too simple, or his faith too childlike. The nearer his faith approaches to the unquestioning trust of childhood, and the more his prayers resemble infantile petitions for daily food and care, the more certain is he to share the blessing which Jesus gave to little children, when he said 'Suffer

them to come unto me,' and 'blessed them.'

The reverse of this is not true. A prayer that might express the wants and confessions of a mature experience, would convey but a vague idea to a child. The paths that led to a consciousness of those wants and to the wanderings and sins confessed, are untried ways to the little traveller just beginning life's journey. All he knows is, that every day, in his own little world, he wants a few good gifts from his Father in heaven, and that he must ask Him to keep his little feet from straying, and to bring them back if they should wander. If a prayer reaches heights which he cannot climb, and asks for blessings which he cannot understand to be desirable, it is useless to expect him to follow, or attempt to follow, the one who professes to lead him.

Why, therefore, when one or two hundred childish hearts are waiting, on a bright Sabbath morning, to be led to God in prayer,—why not lead them by an easy path, which will cause them neither weariness nor wandering? Why not ask for blessings which children and teachers alike need, in language which the little ones can understand, and in which they can join? Why not make the prayer of such a length, that there will be no time for restlessness, and why not pray *with* them instead of *over* them?

It may be said that prayer should be offered for the teachers as well as the scholars. This can surely be done, however, so that the youngest child can understand what is sought, even if he cannot enter fully into the need for grace which the teacher feels so deeply. The idea is not above a child's comprehension, that his teacher wants help from God to instruct him rightly, if the idea be clothed in simple language, and it may impress it on its mind that it is an earnest, serious business, for which his teacher meets him there.

A Sabbath school is requested to rise for prayer. Feet and hands and eyes and minds are alive and susceptible of attraction in almost any direction. The superintendent or a teacher leads the devotional exercise. Too often it is a long supplication, with petitions for the pastor, the church, other churches, other Sunday schools, the world—all in language far beyond children's understanding. What wonder is it if those feet, and hands, and eyes, and minds, are all seeking occupation somewhere on their own level, *any-where* but in attempts to follow what has left them far behind?

THE ANGEL'S SERMON.

'Fear God and give glory unto Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.'—Rev. xiv. 7.

THESE are solemn words. They contain the last message of mercy God will send to this guilty world. When those who have heard it, and have fled to Jesus for refuge, are safe under the

shelter of His wing, then the long ripening harvest of the earth will be gathered in.' Where will you be in that day? He may never again bring to your door the precious word, 'The blood of His Son Jesus Christ cleanseth from all sin.' Think, if 'The Angel's Sermon' should be your last! if God's next message to you should be, 'Cut it down!' if this day's mercies were your last, and your next experience should be the torment of the lost!

Young or old—and I have both belonging to me very dear—you cannot tell but this night may be your last! The last night will soon come. Oh may you have grace to attend now to 'The Angel's Sermon.' May God bring you to pray the publican's prayer, and to find the publican's safety—justified, pardoned, acquitted through the obedience and blood of His dear Son Jesus.

The cares of this life are many. Have one care for eternal safety. Remember, that if you die in your sins, the wrath of God will be on you for ever. This is true of both little and big sinners. 'All have sinned.' Your daily life, your going out and coming in, is that of a *sinner before God*.

Can you deliver yourself out of this condition? Can you get rid of sin? Can you satisfy God? Remember, 'They that are in the flesh cannot please God.' Thousands, millions of Jews have gone about to establish their own righteousness: not one ever succeeded! And yet, they had far greater advantages for doing this than you have.

Can anything cover your sin? Is there a hiding-place where the justice of God will not strike you down? What sheltered Israel from the angel of death, though sinful as the Egyptians? God saw THE BLOOD! They were safe under it! He passed over them! This He is doing now. If your guilty soul is sheltered by the BLOOD OF JESUS, you are safe. Every other refuge will be like the miserable defences swept away by the flood, while Noah floated on the waters. The flood of wrath has not yet burst upon this world. The Angel's last sermon has not yet been preached. The door of the Ark is yet open. Jesus yet says—

'Let him that is athirst, come.' His promise is, 'He that cometh unto me I will in no wise cast out.'

ORIGIN OF THE HABIT OF PREACHING WRITTEN SERMONS.

COTTON MATHER says that John Warham was the first preacher that ever preached with notes in New England. And if this be so, it was the universal habit of the first preachers in New England for about twenty years to preach without notes. When he first went into the colony and introduced the practice there, he was at first blamed for it, and that by some judicious men. Yet it was said that when those who found fault with the practice came to hear him, they were forced to admire the notable energy of his ministry. He was a more vigorous preacher than most who made no use of notes. The origin of the custom in England, from whence Mr. Warham brought it, is dated by Mr. Mather about 1550, and is said to have originated in this way: Before the Reformation there was in the Church of England little preaching by learned and competent men,—and this state of things continued long after the yoke of the Papacy was thrown off; and to supply in a measure the need of substantial preaching, itinerants were sent about the country to preach to the people who had no competent ministry. These itinerants were prompted by their occasions to write and read their sermons; finding that as they went from place to place, they could by this means collect more force and substance

into the sermon which they had occasion often to repeat. And it was supposed that what was wanting in heat of delivery, was made up in the strength and solidity of the matter. From that time till the days of Baxter, the expediency of using written sermons occasioned much discussion. Baxter in meeting some existing prejudices made these remarks:—"It is not the want of abilities makes us use such notes; but it is a regard unto our work and the good of our hearers. I use notes as much as any man when I take pains; and as little as any man when I am lazy or busy, and have not time to prepare. It is easier to preach three sermons without notes than one with them. He is a simple preacher that is not able to preach a whole day without preparation, if his strength would serve." Though this subject has been discussed from that day to this, the wisdom of ages has justified these remarks of Baxter. The perfection of preaching doubtless lies in combining the advantages of the written and extempore forms. But the Church would in an age suffer an incredible loss as to intelligence and energy of character if the preaching from written sermons were wholly laid aside. But Cotton Mather's remarks on this subject are to the point. "I would have a distinction made between reading and using notes. It is a pity that a minister should so read his notes as to take away the vivacity and energy of his delivery. But if he use his notes as a lawyer uses his minutes, to carry a full quiver into the pulpit, from which after the lively shooting of one arrow he may fetch out the rest, it might be a thousand ways advantageous."

Notices of Books.

THE WORKS OF THOMAS GOODWIN, D.D., Sometime president of Magdalen College, Oxford. With a General Preface by Dr. Miller, Rector of St. Martin's, Birmingham. Vol. I., containing an exposition of the Epistle to the Ephesians. 8vo. cloth,

pp. 564. Edinburgh: James Nichol. London: Nisbet and Co. 1861.

This is the first volume of a series just started by Nichol, of Edinburgh. It is to comprise the works of many celebrated Puritan divines, long since out of print, and only to be picked up

now and then in cumbrous folios at second hand book-shops. Adams, Sibbes, Brooks, Trapp, Swinnoek, Gilpin, Bates, Burgess, and others—are some of the old worthies, who, if the scheme should be favourably received, will be brought before modern readers. The start is a good one, and a marvel of cheapness. We shall rejoice to hear that the publisher is sufficiently encouraged to complete the series.

The exposition before us consists of thirty-six sermons on the first chapter of the Epistle to the Ephesians. It will be useless to attempt any analysis of the whole, and no correct idea of the value of the exposition can be gained from a bare outline of any one discourse. Goodwin's exposition is not dry and scholastic, but full of points and force. His style is simple and homely, with an occasional quaintness and humour. Take the following as an instance. It is in the twenty-ninth sermon, an exposition of the nineteenth and twentieth verses of the first chapter of Ephesians. He says there are two things to be spoken of: (1) the exceeding greatness of power shewn forth in Christ's resurrection and sitting at God's right hand; and (2) that in a proportion, there is an exceeding greatness of power shewn to us, indeed when God bringeth us to believe. Under the second proposition, and as an illustration of the statement that 'a man in a state of nature is a dead man,' he quotes Paul's words—'I was alive without the law once; but when the commandment came, sin revived and I died: and the commandment, that was ordained to life, I found to be unto death.'

'I went upon a mistake, saith he; I thought I should have been saved by my works, by doing: Do this, and live. I was mistaken; I saw the law did nothing but condemn me, and that all my works were dead works. The commandment came, came in the spiritual knowledge of it; he saw the spiritual holiness the law required, when this commandment came into his heart, as you see the sun cometh and shineth into a house; then it struck him stark dead. Now, my brethren, to work this, to kill a man thus, that is alive through self-flattery, and to lay him for dead, it is a mighty work. Why? Because

every man having self-love in him, self-flattery will never give up the ghost of itself; all the reason a man hath will fight for arguments to prove himself a living man. This same self-flattery, which you are all born with, will struggle for life; it must be killed, it will never yield itself; and to kill it is a mighty power. What, to kill the Benjamin of original sin; what is a man's Benjamin? To think well of himself that he shall be happy. Now to make him think that the state he is in, is a state of damnation, if he go on in it, and to strike all self-flattery at the root, to lay the axe at the root of the tree and kill it; my brethren, what saith the soul? Nay then, saith he, if this Benjamin be once killed, I shall go with sorrow to my grave; I shall never recover that, I shall never have a good day more, if I entertain such a conceit, that I am in a state of death. To keep up this opinion in a man's heart that he is a living man, all in a man will fight for it. So that, first, to kill the man is a mighty work. And the truth is, my brethren, it is never thoroughly done till there cometh in a spiritual light created in a man's heart. For my part, I think that which strikes a man dead, and dead to purpose, and prepareth ultimately for grace, is a spiritual light, the same light wherewith I see Christ afterward. There is nothing else will kill a man. God indeed may come with terror upon a man's conscience, knock him into a swoon; but self-flattery will revive again when the terrors are off, and he will have a good opinion of himself again. But to kill a man wholly from ever rising again, that a man shall say as Paul, I am dead to the law for ever; I can never recover this wound; I can never have a good opinion of my former state. Move, or of myself move; nothing can do this but spiritual light; the commandment must come; there must be spiritual light to discover a man's sin and his state of death, or he will never die. . . . When a man is thus dead, thus killed, to work faith in his soul is a resurrection.' pp. 443, 444.

VINDICATION OF THE UNIVERSALITY OF THE ATONEMENT. In Reply to the recently published work of the Rev. Dr. Candlish, of Edinburgh, entitled,

'The Atonement: its reality, completeness, and extent.' By *James Morison*, Minister of the Gospel, Glasgow. Glasgow: A. Wallace and Co. London: Ward and Co. Price One Shilling.

Dr. Candlish in *James Morison* meets his equal, in argument if not in style. Mr. Morison, in this masterly pamphlet, takes up various passages of Scripture, from which Dr. Candlish would deduce a meagre gospel, and shows them, on the principles laid down by the doctor himself, to be full of the savour of that truth which our own denomination most steadfastly believes—"that Jesus Christ, by the grace of God, tasted death for every man." On one point, wherein some think Morison himself deficient, he gives this 'certain sound':—"We agree with Dr. Candlish in holding that "to all for whom Christ died, the Holy Spirit in his saving power is given." But then we also agree with Stephen in holding that even when the Holy Spirit comes in his saving power, men may "resist" him, and are in fact often successful in this resistance (Acts vii. 15). We agree with Paul that it is possible not only to "grieve," but also to "quench" the Spirit. (Eph. iv. 30; 1 Thess. v. 19). For we suppose that his "saving power" is moral in its nature, and not at all to be confounded with his physical Omnipotence. It is a power over souls, and not over stocks, or stones, or stars. It is a power that acts by motives. It is a power that appeals to intelligence. It is a power that never forces free-will. It does not drag men's souls; it only draws them, and draws them with the cords of a man. It is indeed by the intermediacy of the Spirit's power that men are at once drawn by the Father and drawn by the Son. And the measure in which the power is inwardly experienced, will even be found to be proportional to the voluntary reciprocity of the soul.' We shall refer again to this admirable 'vindication.'

THE BAPTISMAL RECONCILIATION. With Fraternal Remarks on Dr. Halley's 'Reply,' and the Appendix of Dr. Wardlaw. By the *Rev. Charles Stovel*. Cheap Edition. London: Elliot Stock, 62, Paternoster-row.

Mr. Stovel has been induced to republish his strictures on value of the

appeals made to Scripture in the defence of infant baptism by Tractmen and two eminent ministers in the congregational body, (though one alas is now no more) by the fact, that Dr. Jowett, in the far-famed 'Essays and Reviews,' has declared, 'that infant baptism has sufficient grounds; the weakness is, the attempt to derive them from Scripture.' The author's name and reputation will ensure for it many readers.

THE PLEADING SAVIOUR. By *Rev. James Smith*. London: T. Nelson and Sons.—Condensed sermons on the 'intercessory prayer,' marked by the writer's well-known leanings to Calvinism. His interpretation of the words 'I pray not for them' is one-sided and unfair.—ELEMENTS OF THE HISTORY OF ENGLAND. By *J. C. Curtis, B.A.* Religious Tract Society. A useful book, well-executed.—GLEANNINGS FROM THE POETS FOR COTTAGE HOMES. Religious Tract Society. As pleasant a handful of golden ears as one would wish to be in the hands of every peasant in Britain.—AN ESSAY OF CHRISTIAN MIRACLES. By *J. Evans, B.A.* London: Judd and Glass. A well-written and suggestive essay on the nature, possibility, probability, reality, and authority of miracles, with a concluding chapter on false miracles. The late Baden Powell's essay is examined at some length, and its fallacies exposed. Just the pamphlet to put in the hands of young men who may be growing sceptical. It may be had for a shilling.—THE REVIVAL OF RELIGION IN IRELAND. A Lecture by *R. Harris, Esq.*, of Leicester. Winks and Son. Interesting notes of a tour through Ireland during the revival.—SEPARATE SERVICES FOR THE YOUNG AND THE BEST MEANS OF CONDUCTING THEM. By *Rev. J. F. Stevenson, B.A.*, of Nottingham. Nottingham: Taylor, Chapel Bar. An address delivered at the annual meeting of the Nottingham Sunday-school Union, on Easter Monday, 1861, and published by request. Good, and worthy of careful attention by every Sunday-school teacher.—A LETTER ADDRESSED TO *REV. T. W. RICHARDS, M.A.*, Curate of Holbeach: ON HIS TRACT ENTITLED 'A FEW PLAIN REMARKS ON INFANT BAPTISM.' By

J. Cotton. Price Twopence. Holbeach: T. Mitchell, Post Office. The title explains the object of the letter. Mr. Richards has been proving himself a consistent churchman by holding up baptismal regeneration, and Mr. Cotton has very properly shown that the attempt to prove himself equally consistent with New Testament teaching is futile.—*ALCOHOL: the Substance of two Lectures.* By *Jabez Inwards*:—Why have I Taken the Pledge. By Dean Close:—*The Temperance Spectator*:—*The Temperance Dictionary.* By Rev. Dawson Burns:—*Job Caudwell*, Strand, London. The first two are pamphlets by well-known advocates of teetotalism, or as Mr. Miller would now have us call it, *nephalism*;

the third is a monthly magazine devoted to the same teaching: and the last is equally an advocate, although the advocacy is put in an alphabetical form. Strange as it may seem, we know no better guide for those who are curious in some ancient wines than this. The 'hopeful account of the Abyssinian Christians' spoken of as given by Dr. Gobat is directly opposite to that given by Stanley in his 'Eastern Church.' Polygamy and Fetishism are rife, according to the last author; and of all branches of the Eastern church, this is the most corrupt. We would advise an examination of this *later* testimony. The *Temperance Dictionary* is really a *desideratum* as well as a curiosity.

Correspondence.

THE BUSINESS OF THE ASSOCIATION.

To the Editor of the General Baptist Magazine.

DEAR SIR,—Your Loughborough correspondent might have saved himself some trouble, in the epistolary line at least, if, before penning the letter you have printed, he had sat down to ascertain what 'the legitimate business of the Association' really is. One part of that business is, I apprehend, to take up and consider the 'cases' sent by the churches comprising the Connexion. Of course when any 'case' is before it, the Association instead of discussing the 'case,' may, if it please, make a case of the question, whether the transmitted case comes within the province of the Association for consideration and the expression of opinion. Suppose, then, when the next 'Teetotal case' comes forward, 'H. J.' should, in order to prevent discussion on it, raise a discussion on its relevancy to the business of the Association—does he expect that such a discussion would be conducted with more mildness and forbearance than a discussion of the dreaded teetotal question itself? The tone of H. J.'s letter,

I fear, forbids the hope of such an amelioration of controversial acerbity. It would seem as if H. J. had lulled himself into the delusion that his tautological expression of *his opinion* that the temperance question is not a proper one for discussion, would be accepted by those who are desirous of that discussion,—a very curious delusion indeed.

When H. J. produces any reasons for his opinion, I shall be most happy to examine them; at present I would only remark that there is not a denomination of dissenters which entertains or acts upon H. J.'s opinion of the irrelevancy of the temperance question to the object of its annual assembly. The Wesleyan Methodist Conference, the United Methodist Free Church Assembly, the Methodist New Connexion Assembly, the Bible Christian Conference, the Primitive Methodist Conference, the Wesleyan Reform Annual Meeting, the Congregational Union, and various Particular Baptist District Associations, have all discussed and adopted resolutions bearing on the question of national intemperance and temperance. The Free Church of Scotland has had for about twelve

years a standing Committee on Temperance, and the general assembly of that influential body patiently listens not only to the report of that Committee but to an annual teetotal speech by its distinguished convener, professor Miller, the author of 'Alcohol, its place and power,' and 'Nephalism, the true temperance,' works I would recommend to H. J.'s careful perusal.

If he is so excited at the introduction of a resolution so very unoffensive as that which was proposed at the last Association,—affirming what everybody admits—the excellence of teetotalism as a remedy for intemperance—what a frightful tremour would have seized him had the following been proposed:—

'It having been stated that more than one half the idolatry, madness, poverty, crime, and apotheosis from Christianity, in Great Britain, is the result of strong drink—that one sovereign is expended by our countrymen on strong drink to every twopence they contribute to the Christian missions—that in England a drunkard dies every ten minutes and begins a drunkard's eternity—that by the agency of temperance societies many drunkards have been reclaimed, and multitudes of others prevented from becoming drunkards—that the standing aloof of Christians, and especially of Christian ministers, from the temperance movement, discourages the efforts of the friends of temperance, and in many cases produces an aversion even to religion itself—that while Christians do thus stand aloof, the monster intemperance is entering into the Christian families, churches, and pulpits, and robbing them of their lightest ornaments, and the objects of their most cherished hopes. [H. J. has a notion that all the drunkenness is *outside* the church.]

'The Association having taken these facts into serious consideration, makes its renewed and earnest appeal to all Christians and church officers, and especially to all Christian ministers, solemnly before their God to consider their individual duty in relation to the temperance movement, lest by their refusal or neglect to co-operate with it, they should be found retarding a great moral movement, and bringing re-

proach upon our common Christianity; and in making its appeal, this Association, while not presuming to judge for any man, yet asks consideration of a few oft-quoted texts of Scripture, and would urge "him that thinketh he standeth to take heed lest he fall," to "look not upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright, for at the last it biteth like a serpent, and stingeth like an adder," or if their brethren do not entertain the idea of their own danger, let them remember the principle couched in the words, "It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." And lastly, it is the hope of the Association that while the subject is anxiously and prayerfully considered by each one, he who has a doubt as to his own duty will remember that "he that doubteth is condemned if he eat."

This is something like a resolution; and H. J. may be astonished to hear that it was *unanimously* adopted at the Annual Conference of the ministers and messengers of the Midland Association of Baptist churches held at Birmingham, June 6th and 7th, 1854.

I am, dear sir,

Your's obediently,

Q. D. L.

London, August 10th, 1861.

HOME MISSION--BIRMINGHAM.

To the Editor of the General Baptist Magazine.

DEAR SIR,—I much rejoiced in reading the letter of my friend Mr. John Cheate, in your July number, at the interest it manifests in the extension of the denomination; but I totally differ from him as to the eligibility of the premises in Moor-street for Home Mission purposes. I believe it is felt universally by Home Mission managers, that the *suburbs*, and not the centres of our large towns are the places where Home Mission work needs to be done, and can be done most efficiently (of course I distinguish now between *Home* Mission and *Town* Mission work.) As a matter of fact it is well known that

while the centres of our large towns are more than adequately supplied with religious means, the suburbs are comparatively destitute, so that the very reason which my friend assigns for choosing Moor-street—namely, that it is *central*—is the reason why I should avoid it, as the scene of Home Mission efforts. I may just say that at the Association I conversed with my venerable pastor, the Rev. G. Cheate, on the subject, and he quite concurred in my opinion—that our efforts should be directed to the suburbs, and not to the centre, of the town.

My reason for writing is, that I perceive it to be the intention of the general Home Mission committee to have a meeting on the above subject in September next; and feeling convinced that were they to act on the the suggestion of my friend, Mr. J. Cheate, they would expend a large sum of money to little purpose, I hope they will excuse my so freely expressing my opinion.

As I am writing on a home topic, I wish just to state that since the Association I have spent a fortnight at Yarmouth, preaching for the General Baptists there. The congregations were better than I had anticipated, and I believe that if the friends there could secure the services of some spirited young minister, a good church might be raised. They are now inviting ministers to spend their holiday with them; and those ministers who go will, I feel assured, enjoy their 'out,' and help a worthy people. Of course the people being few and poor, they cannot pay the whole expenses of their supplies, but they can and do give a little remuneration.

Believe me, Mr. Editor,

Yours cordially,

H. ASHBURY.

Sheffield, August 6th.

VILLAGE DISSENTERS AND STRICT COMMUNION.

*To the Editor of the General Baptist
Magazine.*

DEAR SIR,—I have no doubt, from the fact that you have printed the paper of 'half a Baptist,' that you would

manifest kind feelings towards him when he was favoured with a private interview, but the questions of strict or open communion is not one which can be settled by an appeal to feelings. We must have scriptural facts.

If your correspondent had shown by examples drawn from scripture, that unbaptized persons were admitted to the table of the Lord during the apostolic age, no doubt strict Baptists would have accepted such examples as a settlement of the question. Instead of doing that, he tells us how the Independents, by their Home Missionary agents, attempted to raise up a church in two villages in L—, but failed in each instance, through the depression of trade; and that, when the church was broken up, they went to the Baptists, and when they wished to receive the communion of the Lord, they were told they could not, because they were unbaptized. Such in brief are the facts, and if the writer had left them to produce their own impression, they might, perhaps, have told in his favour. But he proceeds to make the Independent say 'Give me the crumbs that fall from the table,' and the Baptist to answer 'We will not cast them to dogs.' Let dissent be weakened; let the spiritual life of these people die out, every month, though gall and wormwood may enter their souls, we will abide by our formula, and gather our righteous garments about us, and keep ourselves undefiled from contact with unbaptized heretics! And then he goes on to speak of strict communion as an 'unrighteous practice, a spot in our feast of clarity, and a grievous injustice.' Now, sir, it appears to us that when a person belonging to another denomination undertakes to speak for a Baptist, and especially in their own Magazine, he ought to speak as a Baptist would speak. If 'half a Baptist' intended to do that, he has utterly failed. We feel quite sure that neither the Baptist church to which he refers, nor any other, would insult an Independent wishing to sit down with it, by representing him as a dog, or heretic, or as being, by comparison, unholy. Nor is it either just or kind to represent Baptists, because they feel it their duty to keep to close communion, as being

indifferent to the interests of dissent, or the present and future happiness of souls, and as the upholders of an 'unrighteous practice,' and as doing a 'grievous injustice.' 'Who art thou that judgest another man's servant? To his own master he standeth or falleth.'

And what, after all, is the injustice or hardship in the case he mentions? A number of Independents try to raise a church, and fail and give up. Then they go to a Baptist church, and ask it to depart from a practice, the upholding of which it regards as a duty, for their special accommodation. How could they expect that such a request would be granted? They knew that their views were not identical on one point, and what right had they to complain when it was not given up. Why did they not go to the Established Church or to the Methodists? There were a few more points of difference no doubt, but that could be of no consequence, for if they had the right to require the Baptists to give up their one point, they had the right to require the others to give up their many points. And then as the attempt to raise an Independent church only failed through the depression of trade, may we not expect when trade revives, and the funds of the Home Mission are replenished, that the attempt will be renewed? and if so, it would be interesting to know if the excellent Christian woman, and the accommodated generally, would unite in the renewed attempt. Most probably they would, and the Baptists would thus be taught that they had gained nothing by their concession. And, then, if it be unrighteous and grievously unjust to exclude from communion unbaptized persons, why should half a Baptist fix the charge upon Baptists, as if they alone were guilty? He says, you, sir, know that he is not a member of our communion, but he does not say of what denomination he is a member. We regret this, because, had he done so, we think we could have shown that according to the views held by his own body, no unbaptized person ought to come to the table of the Lord. Is he a Catholic, or does he belong to the Established Church? Then he belongs to a church which believes that baptism

should go before communion—in fact, this is the general belief of Christians and their practice is founded upon it. If it be unrighteous and a grievous injustice, there is at least a little satisfaction arising from the fact that we do not stand alone. The great body of Christians of all denominations holds that baptism should precede the communion. Strict Baptists believe this, and act upon it, and so do those that sprinkle. There is, however, one peculiarity in our position. We believe that baptism is necessary to communion, and we believe that a person who has only been sprinkled is really unbaptized, and therefore cannot allow him to communicate. A sprinkler is not in this position. He believes that a person who has been immersed has been baptized, and therefore he can admit him to the table of the Lord. If as strict Baptists we are wrong, it is certainly not in requiring baptism before communion, but in refusing to call sprinkling baptism.

I do not quite understand what is intended by being 'half a Baptist,' but I suppose one half of your correspondent belongs to us, and the other half to some other body; that he has one foot on dry ground, and the other in the water: and as he is so equally divided, it is difficult to say how he can get either further in or further out. As, however, the half of him is ours, we should on some future occasion be glad to know whether we had gained the other half which did not belong to us, or lost the half that did. In the meantime we may infer from the fact that he is only 'half a Baptist,' that he only half understands the subject on which he has written.

I remain, Sir, yours truly,
A WHOLE BAPTIST.

QUERY, AS TO THE PROPOSED PRIZE CATECHISM.

To the Editor of the General Baptist Magazine.

DEAR SIR,—I see in the Minutes, page 33, that the Association offers a prize of £5 for a "Manual on Catechism of General Baptist principles, and Non-conformist usages." May I ask Mr.

Underwood, whose name appears first as one of the adjudicators, to give us in your pages the necessary information for competitors, as the notice given in the Minutes is not sufficient.

Yours truly,
INQUIRER.

D. M. GRAHAM, NEW YORK.

To the Editor of the *General Baptist Magazine*.

DEAR SIR,—Will you kindly insert the following list of subscriptions, received since my last, on behalf of our friend Mr. Graham, of New York, and at the same time give me an opportunity of saying to your readers that any further help that can be afforded him will be of vital importance in the present calamitous state of things in America? In a letter I have lately received from Mr. Graham, he states, "I can see now as I could not see before the breaking out of this rebellion, that the kindness of the friends during my visit to your country is the only way this cause here could be saved—at least the only way now visible. I reached home the very day after election, the day on which this outbreak began.

Every day since then our trials have increased, by the falling off of our resources in the city, till at length the paralysis has reached all our churches. But thanks to God, with the help already received, and that promised for the two years to come, I think there is not a doubt that this cause will be preserved, if the war do not continually prostrate everything more than two years longer."

I shall be very happy now to receive the second subscription from any friends who promised sums for THREE years—the second payment being now about due.

I am, dear Sir, yours very truly,
ROBT. PEGG.
Derby, 17th August, 1861.

	£	s.	d.
A number of friends at Mary's Gate, Derby ...	6	10	6
Rev. R. Ingham ...	1	0	0
Miss Ibbotson ...	1	0	0
Mr. Jonathan Ingham ...	1	0	0
Mrs. Hodgson ...	0	10	0
Mr. M. Bottomley ...	0	10	0
Mr. Jeremiah Ingham ...	0	2	6
A Friend ...	0	2	6
Mr. Sutcliffe ...	0	1	0
Mr. R. Pegg (second payment)	5	0	0

Obituary.

MRS. INGHAM, OF SHEFFIELD.—*Martha Carter* (for such was her maiden name) was a native of Leicester; and in her girlhood attended the ministry of the immortal Robert Hall; and was intimate with his daughters. Her youth was embittered, and the family was blighted (and what family has not been, more or less?) by the omnipresent, accursed, *drink*. She was quick, clever, amiable, thoughtful, discriminating, and a great comfort to her mother; towards whom good Mr. Hall (for he was as good as he was great) was very kind and sympathizing. Shortly after entering on her teens, she had a severe and dangerous attack of typhus fever; and after that, of the liver complaint; and perhaps her constitution permanently

suffered from these severe afflictions. The family now removed to Market Harborough, a small town fifteen miles from Leicester, where her mother had been brought up, and bad relatives still residing. Here she became an assistant to two maiden aunts, who kept a ladies' seminary, and attended the Independent Meeting-house. She then undertook, with her father, a voyage to the United States; and on the passage, and especially during several months' residence in New York and Philadelphia, a stranger among strangers, yet meeting with many kind friends, she suffered what it is hoped few young females of nineteen have undergone, and what, it is believed, few could have so well surmounted. On her return one of the aunts became the

victim of a most distressing malady; and it was Martha's hard lot, though in a great measure self-chosen, to take charge of her night and day, for about twelve months. After a painful affliction of some years the sufferer died; shortly after which event the other aunt fell a prey to a similar calamity; and again the slight young creature was doomed to a task which ought not to be undertaken by any one individual. Her only brother was now at liberty from an engagement he had fulfilled in business; and it was agreed that he should commence business on his own account, and that his sister should become his housekeeper. Accordingly they removed to Carrington, near Nottingham, for that purpose; afterwards to Nottingham itself: and it was not until now, that, after many severe exercises of mind, she gave herself finally to the Lord. First she would be conscientious, but not religious; then she would be religious, but no one should know it. Neither, of course, could be accomplished. One Lord's-day, being in a rather serious frame of mind, she was taking tea with a family of friends, who attended the same chapel--the General Baptist chapel, in Stoney-street. The conversation turned on the qualities of the two pastors of the church. She expressed an opinion that the senior pastor, Mr. Pickering, was an excellent man, and well qualified to instruct Christian people, but by no means likely to be useful in the conversion of sinners. He was to preach a funeral sermon, that evening, for a young married lady who had recently died. She was urged to go elsewhere; but was determined to hear that sermon. The text was--'Prepare to meet thy God!' She was most deeply impressed, and the impression resulted in her conversion. She suffered greatly before she was enabled to 'trust, and not be afraid;' her extremesensitiveness, vividness of perception and feeling, and her thoughtfulness, rendering it very difficult for her to apprehend the reality and fullness of pardon, through the sacrifice of Christ. Having obtained some degree of light and comfort, she still feared lest, as formerly, the change should prove only partial and temporary. The following passage of Scripture, catching her eye, was made the medium

of considerable encouragement to her. John xv. 16.--'Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bear fruit, and (especially this clause) that your fruit should remain.' Gradually she became established in the faith; and was active and useful in the Sunday school, the Benevolent Sick-visiting Society, and in other departments of labour, for which the large and prosperous church in Stoney-street, Nottingham, has long been honourably known. The few years thus spent prior to her marriage were the most prolific in public usefulness. She had a large class of young women weekly at her own house; most of whom became members of the church.

It cannot be out of place to mention the following, in connexion with the most important step which can be taken after self-dedication to God. She had received repeated offers of marriage; and at this period, about twelve months after her conversion, two or three candidates for her affections presented themselves. The choice lay between two. One was what she preferred in age, being considerably older than herself; very intelligent also, amiable, in good circumstances, but not religious; perhaps rather sceptical; very willing, however, not only to facilitate her attendance on the means of grace, but himself to accompany her. The other was a recently baptized Christian, and several years younger than herself. In every other respect she was satisfied with him; but she had always had an objection to marry a man younger than herself; and on a former occasion this same objection, in another case, had led to her removal to Carrington, and had exercised an important influence on the subsequent life of both the parties concerned. She prayed, examined her Bible, and consulted one pious friend. Her conscience seemed to be on the side of the servant of God, but her preference on the other side. After praying very earnestly on one occasion, she opened her Bible and read these words, Ps. l. 22. 'Now, consider this, ye that forget God, lest I tear you in pieces, and there be none to deliver.' The effect of this, together with the advice of the friend alluded to, was the formation of that union, which he who was

lately her husband has ever spoken of as second only to the blessing of salvation, and, under God, the source, in his belief, of nearly all of good that has been done by him, or is found in him. She was in every sense 'a good wife,' and she was 'from the Lord.'

After her marriage, and settlement in Sheffield, she took her full share in the labour of the church with which she was connected; visiting, with others, the sick and absent members; taking charge of a class of young women; and, having become a mother, in conducting, with great efficiency and usefulness a maternal society, or an association of mothers for mutual prayer, instruction and encouragement, in relation to their onerous, but happy duties. She suffered repeatedly from severe illness. Early in the spring of 1848, her two children were cut off within three weeks of each other; her husband was at the same time laid prostrate with fever; and she herself was within a few weeks of her third confinement. Thus it was through much tribulation that she was again called to pass. Her anguish resulting from the loss of her children, was indescribable; yet the Lord laid no more upon her than she was able to bear; and the heavy trial was sanctified to her good. The son born soon after these events was a child of much promise. His parents almost daily reminded each other of the frail tenure by which they should remember that he was held by them. Early in the summer of 1859, this child, eleven years of age, was suddenly seized with fever. After a few days, considerable improvement appeared; when, alas! congestion of the brain set in; and in a few days more *he too* was gone! After all her experiences, prayers, and efforts, the distracted mother now exclaimed,—'*I did still HOPE* that the Lord would spare me this LAST.' Her health, previously shattered, now seemed to suffer an irrecoverable shock. Her extreme sensitiveness and affection could scarcely be satisfied of her child's salvation. She agonized to see and know that he was with Christ. Although he had been found bathed in tears for his sins—loved his Bible, his Bunyan, and other good books, and the means of grace, and was known to have practised pri-

vate prayer; still the shadow of a shade of doubt—the remotest possibility of of his not being happy—was a thought that could not be borne. 'Willingly' has the distressed mother said (morbidly distressed, no doubt) 'Willingly could I go and take up my abode in everlasting woe, rather than my child should be there.' She blamed herself, and could not forgive herself that she had not done more by prayer, precept, and example, to ensure his salvation. Her fears were groundless; and she was gradually enabled to believe them to be so. On the day that the child began to be unwell there was a baptism. A cousin of his was one of the candidates. His mother, on their return from her Bible class, asked when *he* would be baptized. His reply was, he should very much like it, if he were older; but he feared lest, so young, he should not prove fit and persistent. No doubt he is now, with her, beholding the face of our Father in heaven. She henceforward gave herself more to prayer, spiritual meditation, and the reading of God's word.

The tide of life, now, though ebbing and flowing, steadily receded; and by slow and distressing stages, the journey of life was completed. In her last illness, being three months confined to her room, she was generally hopeful, often confident; but, until near the end, never very joyful. She was always ready for the word of God and prayer; or the reading of a hymn, or some good book; or to hear 'about Jesus.' She took little interest in other things. She calmly disposed her affairs—gave directions concerning her funeral, &c.—bad several friends to her bed-side, and gave them her dying charge to serve the Saviour; and so 'finished' her 'course.' Her dying advice and entreaties are now bearing fruit. On the Thursday previous to the Saturday on which she died, she appeared to be seized by death, and continued for nearly five hours apparently on the very verge and in immediate expectation of dissolution. Her eyes were glazed, and her hands cold. During these hours she was enabled most gloriously to 'triumph in Christ.' Her husband said to her—'The dark valley appears to be lighted up.' She replied 'It is not dark

at all. There's no darkness about it.' She repeated many delightful passages of Scripture, which had been read to her during her illness; all expressive of the reality and pricelessness of God's love in Christ Jesus, and of the strongest and sweetest assurances. On her unexpected rallying, she seemed greatly disappointed, and inquired—'How is it that I have come back?' 'I don't know,' replied her husband, 'unless it is to encourage us.' 'Well,' she rejoined, 'I can tell you; you've nothing to fear in dying.' On the Saturday, when she actually drew near the goal, her joy was equally great, and was similarly manifested. Just before her departure, she called on her dear Saviour to fetch her home; 'and' said she, 'I'll praise Thee for ever, and ever, and ever, and ever, and ever!' Then with her eyes raised and fixed, she repeated, as if it were after Him, the words, 'Well done! good and faithful servant! Enter into the joy of thy Lord!' And then continued 'Yes! Lord! I come; I am quite ready. Fetch me this minute! Why not, Lord?' After a very short pause, she exclaimed 'Now, Lord, this *moment!* 'This very moment! Why not? One more effort!' She then stretched herself, waved her arms, clasped and folded them on her bosom, drew a heavy breath or two, then breathed lightly; and in the evening darkness ceased to breathe, before her husband, as he bent over her, was cognizant of the fact. The last scene was a striking illustration of the following two verses:—

'I'll speak the honours of Thy name
With my last labouring breath;
Then speechless clasp Thee in my arms,
The antidote of death.'

'Jesus can make a dying bed
Feel soft as downy pillows are,
On his kind breast I lay my head
And breathe my life out sweetly there.'

She entered into rest on the 4th of May, 1861.

The following brief sketch of character is from the pen of her much esteemed friend and former pastor, the Rev. Thomas Horsfield, of Louth.

The late Mrs. Ingham was well known to me during a period of fifteen years. It was immediately after her marriage to Mr. Ingham that I first knew her. She was then a member of the Church of

Christ, and an earnest and active follower of the Saviour. She was always modest and unassuming, yet sociable and pleasant; affectionate and generous in her spirit; capable of loving others, and of commanding their love and admiration in return. In combination with these excellencies, she possessed a clear, strong, and active mind; a mind that was naturally gifted; and that had been well trained; that could easily comprehend a subject; that was quick in its perception and rapid in its thoughts, and yet judicious and safe in its conclusions. Even before her conversion she was much beloved and admired by her acquaintances and friends. The influence of divine grace on her character, however, was strikingly seen. Her mental and moral excellencies when sanctified and ennobled by religion became doubly attractive. In the domestic circle she was a light and a joy. Her social and loving spirit, sanctified by faith and prayer, made home pleasant and happy. She was a companion and helpmate to her husband; *and his heart safely trusted in her.* She was passionately fond of her children; and, as religion was the ruling principle of her mind, she trained them from infancy to know and love the Saviour's name. In her religious experience she had a keen sense of her sinfulness and worthlessness in the presence of the Lord, yet a steady and abiding faith in Him, and an earnest and undying love to Him. As a Christian she was humble, yet intelligent; peaceful and happy, if not exultant; and very self-denying and conscientious. In the church of which she was a member, and in the immediate circle of her friends, her religious character and influence were distinctly felt and seen. She was not ashamed of Christ, and yet not bold and forward in His service; but regular in the means of grace, and a devout worshipper when there; uniting in the service, enjoying it, and profiting by it. She was ever ready, as opportunity offered, to do good; even taking the lead in some means of usefulness (as in the maternal meetings, in connexion with which she will ever be remembered with grateful love by those who met with her, yet in all this service she was

the same humble handmaid of the Lord; and in her walk before the world, as before the church, uniformly consistent. She nobly bore her share in the trials and difficulties through which the church had to pass; and was, throughout her whole course, a comfort to her pastor and an honour to the church of Jesus Christ.

'She loved her Saviour and to Him
Her costliest present brought:
To crown His head or grace His name
No gift too rare she thought.'

And when health began to fail, and afflictions and bereavements crowded fast upon her, she was still the same calm, trusting, patient child of God. Sometimes a shade of melancholy sat upon her countenance, and her heart was sad; still the Lord did not permit her to be tried above what she was able to bear. She passed through deep waters, but they did not overwhelm her; and through the flames, but they did not kindle upon her. And when the last enemy came, double strength was given to meet him. She triumphed in death; and spoke words of comfort to her beloved husband and friends; and now she is with the Lord in everlasting light and joy; her faith exchanged for sight, and her prayers turned to endless praise. May the sweet communion of spirit which many dear friends have had with her on earth be restored and perpetuated in heaven for ever!

SELINA RAWSON COMPTON, wife of the Rev. R. Compton, of Lyndhurst, Hants., and youngest daughter of the late Joseph Rawson, of Wymeswold, gentleman, and Mary Rawson, (formerly Burrows), died June 22nd, 1861. In early life she was the subject of divine influences, produced instrumentally by the preaching of the Rev. T. Hoe, senior, and further matured by the pious

correspondence of her beloved brother, Doctor Rawson. From a well preserved and highly valued diary of that period, her experience is proved to have been of a truly Christian character; nor did she in theory or heart ever depart from the course she therein first prescribed for herself. I can say this confidently from a twenty-one year's intimate knowledge of her faith as a Christian. As a biblical student her knowledge was extensive and accurate; and most anxious was she that in all the public ministrations of the word, there should be a direct tendency to the doctrines of redemption—invariably appeals made to the believer in favour of personal holiness—and to the sinner to come at once to Jesus. See was decidedly the best bearer in the congregation, at least the most discriminating and faithful; and whether reproving or commending, her strictures were sensible and just. Happy the man so long blest with such a wife; and well may he, now bereft, most keenly feel the loss of such a friend. Her last illness was brief, but very painful. The disease, congestion of the heart, produced at the first, man's fears as to her recovery; but, on the abatement of the earliest and most violent symptoms, our hopes revived. Alas! whilst we were looking forward with joyful anticipations, the angel of death was waiting to close her eyes for ever.

Of her dying experience I have little to record, nor is it needful I should have, forming so high an estimate of her living character as a Christian. The chief concern of the Christian should be to *live* a godly life; assured that they who honour the Saviour by a holy life will not be forsaken by Him when they die.

With sorrow we take leave of such departed and fondly beloved ones, but we sorrow in the joyful hope of blissful and eternal reunion in the skies.

R. C.

Intelligence.

CONFERENCE.

THE NORTH DERBYSHIRE CONFERENCE met at Sutton Ashfield, on Monday, August 5th, 1861. Brother Peter Mee, of Sutton, was appointed chairman, when the reports were read over, and the additions, &c., were as follows:—Crich, 12 baptized, 5 candidates; Duffield, 2 baptized; Kirkby, 3 candidates; Langley Mill, 3 baptized; Ripley, 8 baptized, 15 candidates; Smalley, 1 baptized—making a total of 26 baptized since last Conference, and 23 candidates. After singing the doxology, the following business was attended to:—

1. *Tagg Hill and Weekly Offering.*—Some difficulty having been experienced by the friends at Tagg Hill in regard to the collecting of funds for the support of the cause in that place, the advice of Conference was sought in relation to the matter. After some explanation of the only Scripture plan, as it is now worked by means of envelopes, &c., it was resolved:—That we earnestly recommend our friends at Tagg Hill to adopt the 'Weekly Offering,' as being the best course they can pursue; and that, in connexion with this, we again enforce the recommendation of the Conference, that all our Churches would adopt the same plan.

2. *Home Missionary Effort.*—An appeal from the secretaries of the General Home Mission having been sent to several Churches in the Conference, the question of Home Missionary effort was again considered, and it was resolved: That we urge on all the Churches in this Conference the consideration of this important question, and recommend that a collection for Home Mission purposes be made by all the churches, previous to the Good Friday Conference next year, to be forwarded to that Conference, and then disposed of as may seem most desirable.

3. *Union of Evangelical Baptists.*—At Sutton there is both a 'Particular' and a 'General' Baptist Church, in the former of which, it was stated, there

were, years ago, some 'high' Calvinists; but that these had passed away, and now General Baptists are amongst their supplies, and preach the gospel acceptably to their particular friends. The General Baptists of Sutton cordially concurred, therefore, when it was agreed: That we thoroughly approve of the resolution of the Leicester Association on this subject.

4. The next Conference will be held at Milford, on Good Friday, 1862, to commence at two o'clock. A revival meeting to be held in the evening.

5. As a lecture was to be given in the evening, in connexion with the Sunday School Union, it was agreed to set aside the evening meeting; a prayer meeting, however, was held for an hour previous to the commencement of the lecture, varied with short addresses by brethren Shakspeare and Mee. An earnest spirit pervaded the meeting, and some good, it is hoped, would be the result.

W. SHAKSPEARE, Sec.

BAPTISMS.

SMARDEN.—After a sermon by our pastor, J. H. Wood, on June 23rd, three persons were baptized by Mr. Hosmer.

WYMESWOLD.—We added five persons to the church, by baptism, on the last Sabbath in July.

FORNCETT.—On July 24th, we baptized an aged man, for many years a member of the Parliamentary Church; and on July 28th, five men and three women, among whom were a husband and wife, and mother and son, some of them till recently were also members of the Government Church. We have encouraging hope of more additions soon.

FLECKNEY.—On Lord's-day, July 28th, 1861, two young females were baptized, and received into church fellowship here. The services of the day were conducted by Mr. Thomas Jarratt.

of Leicester. The cause of Christ here has long been in a low declining state, it was rather more than ten years since our last baptism, hence the scene was somewhat novel and interesting, and to the few who had been faithful during 'the cloudy and dark day,' it was truly a refreshing season, and we hope will prove the prelude to brighter and better days. G. C.

BRADFORD, First Church.—On Lord's day, August 4th, our minister baptized twenty-one, in the presence of a very large congregation. Amongst us are many more who are seeking Jesus.

B. W., B.

DERBY, Sacheverel-street.—On Wednesday evening, August 7th, after an earnest, practical address by our pastor, from the words 'Walk in wisdom towards them that are without,' eight persons were baptized, seven of whom are scholars in our Sabbath school.

ANNIVERSARIES.

FLECKNEY.—On Lord's-day, June 30th, 1861, we were favoured with the services of our beloved friend, Rev. C. Springborpe, of Heptonstall Slack, Yorkshire, who preached two excellent sermons, on behalf of our Sabbath-school, after which satisfactory collections were obtained.—On Monday afternoon, August 12th, 1861, the Sabbath scholars received their annual treat of tea and cake, and afterwards more than eighty persons took tea in the chapel and school-rooms. In the evening a very interesting meeting was held in the chapel, in which Messrs. T. Jarratt, —Butler, and —Thornton, of Leicester; —Skinner, of Market Harborough; and the writer took part. A good feeling pervaded the assembly, and it is hoped it will be productive of much spiritual good. It may be stated that ten years ago we had eighty-one scholars in our Sabbath-school; and since then the number of scholars was reduced to three, under Puseyite influence, but we still persevered, and that now, the dark cloud is passing away, and our present number of scholars is thirty-four. To God be all the praise. G. C.

BRADFORD, First Church.—On Lord's day, July 28th, 1861, three sermons were preached; morning and evening, by Rev. T. Gill, Melbourne; and in the afternoon by Rev. T. Ellery, of Bradford. On Tuesday evening, July 30th, the Rev. T. E. delivered an excellent lecture on matrimony, to a large and deeply interested audience. Collections were made after the above services, which amounted to the handsome sum of £33.—The friends at Tetley-street are engaged in an effort to rid their school and chapel from debt. This effort was commenced last August. Since then they have raised nearly £250. They have more than £200 yet to obtain; and they have pledged themselves to pay all off by the end of this year; on condition they do this, a kind gentleman, an Independent, has promised to give £25. They fear, however, that they will be unable to do this owing to the depressed state of trade. If any church or friend will kindly help a little, any such help will be thankfully received by the pastor.

B. WOOD.

Girlington Road, Bradford.

BURNLEY LANE.—On Lord's-day, August 18th, 1861, two sermons were preached by the Rev. J. J. Goadby, of Lenton, Nottingham, on behalf of our Sabbath-school. The day was unfavourable, but the collections amounted to £42 6s.

MISCELLANEOUS.

WOOD - GATE, LOUGHBOROUGH.—*Welcome Tea Meeting and Presentation.* On Tuesday, July 23rd, 1861, a tea meeting was held to welcome Rev. Giles Hester, as the new pastor of this church. Many friends were present from Loughborough and the neighbourhood. Mr. T. W. Marshall, was in the chair. After the presentation of a handsome copy of the Encyclopædia Britannica to Mr. Marshall, by Mr. Dexter, on behalf of the church and congregation, and in recognition of his valuable and untiring labours during the interval between the death of the late pastor, Rev. J. Goadby, and the

present time; and Mr. Marshall having suitably replied, Rev. Giles Hester, addressed the meeting, and Messrs H. Godkin, B. Baldwin, H. Jelly, J. S. Lacey, W. Foulds, G. Fisher, &c. Various pieces of music were sung at intervals during the evening.

ST. SWITHIN'S DAYS.—The value to be placed upon the popular notion that if it rains upon the 15th of July it will do so for the forty succeeding days may be learnt, says the *Times*, from the following facts, from the Greenwich observations for the last twenty years:—It appears that St. Swithun's day was wet in 1841, and there were 23 rainy days up to the 24th of August; 1845, 26 rainy days; 1851,

13 rainy days; 1853, 18 rainy days; 1854, 16 rainy days; and in 1856, 14 rainy days. In 1842 and following years St. Swithun's day was dry, and the result was, in 1842, 12 rainy days; 1843, 22 rainy days; 1844, 20 rainy days; 1846, 23 rainy days; 1847, 17 rainy days; 1848, 31 rainy days; 1849, 20 rainy days; 1850, 17 rainy days; 1852, 19 rainy days; 1855, 18 rainy days; 1857, 14 rainy days; 1858, 14 rainy days; 1859, 13 rainy days; and in 1860, 29 rainy days. These figures show the superstition to be founded on a fallacy, as the average of twenty years proves rain to have fallen upon the largest number of days when St. Swithun's day was dry.

Notes of the Month.

ECCLESIASTICAL.

DR. VILLIERS, the bishop of Durham, is dead. He was only 48. He was one of the 'Palmerstonian bishops,' a man described by a high church journal as 'of low church views, and ignorant of Greek.' The first is true, but the last is to be taken for what it is worth. Dr. Williams, one of the 'Essays and Reviews' writers, is cited to appear in the Court of Arches to answer for his heresy. He complains bitterly that the chief ground of quarrel with him is—that he will not hide his free-thinking in German or Latin notes. But after the long list of 'counts' published in the newspapers, this statement cannot be accepted. Imperial antagonism to the priesthood has again been shown in France. The Papacy is certainly in 'a bad way,' although the 'pope's militia,' the Jesuits, are on the increase. They number 7,144 in all parts of the world: in fact they never were so numerous at any previous time. 319 are in England. The Wesleyan

Conference is ended. The Wesleyans have a clear increase of 9,540. They have built 84 new chapels during the past year, and altered or enlarged 62. Dr. Jobson reported concerning Australia that the Wesleyans there had at length 'knocked under' to the central authority in England; that there were 2,000 chapels, 146 ministers, and 32,000 communicants. Bishop James, the representative of the Methodist Episcopal church announced that the clear increase in the States was 27,000, and that there were a million and a quarter 'in society.' Rev Morley Punshon, the popular Wesleyan minister, has had conferred upon him the honorary title of D.D. The Evangelical Alliance meets this year at Geneva, the first week in September.

GENERAL.

EVERYBODY has heard of the sad defeat of the Federalists at Manassas Junction, or Bull's Run. If disgraceful to the North, it has revealed the weakness of the South. More than

2,600 men on the Federalists side were killed, wounded, or are missing. The mistake seems to have been in taking undisciplined troops into the field, and in too readily listening to newspaper clamourers, who wanted a speedy fight. We dare say our American brethren will think us as stupid as Englishmen generally, when talking about American politics; but we cannot help thinking that they had better save life by making an honest compromise. The 'bluster' about rebellion is nonsense. America itself owes its existence to a successful rebellion against English authority. One of the most fearful accidents from the present absurd fashion among ladies is—the death of the wife of the poet

Longfellow. Her dress caught fire, and in vain attempts were made to extinguish it. She was the 'Mary Ashburton,' of 'Hyperion.' The affairs of Europe are pacific—except in Hungary. We shall not be surprised if revolution break out in that country before many weeks. The English Parliament is closed. Some think Tory politics are likely again to be in the ascendant. The city election was liberal, but South Lancashire, in voting for the third member, has returned a Tory. The Earl of Elgin is the new Governor General of India. The Chancellor of the Exchequer has received more than £10,000 'conscience-money' this last year.

Marriages and Deaths.

MARRIAGES.

June 21st, at Oshawa, Mr. E. Miall, junior, to Adeline, youngest daughter of the late C. Arkland, Esq., of Oshawa, Canada, West.

July 25th, at Camden-road chapel, London, Mr. John Hamer, bookseller, Leeds, to Sarah Sharp, third daughter of Mr. John Heaton, publisher, of the same place.

August 4th, at the General Baptist chapel, Peterborough, Mr. H. Barnes, to Miss S. Todd.

August 7th, at Regent's-park chapel, by Rev. J. E. Giles, father of the bridegroom, Rev. W. Leese Giles, of Dublin, to Helen, eldest daughter of John Elphinstone, of Regent-street, London.

August 7th, at Crane-street chapel, Pontypool, by Rev. Thomas Thomas, D.D., Rev. J. P. Mursell, of Leicester, to Mrs. Anna Drew Rogers, of Newport, widow of the late Rev. J. T. Rogers, of Margate.

August 8th, at March, by Rev. T. T. Wilson, Mr. John Penny, of Lincoln, to Anne, sixth daughter of Mr. Wm. Lambert, of Wisbech.

August 12th, at Woodhouse Eaves, by license, Mr. John Dexter, of Swithland, to Eliza, second daughter of Mr. Joshua Bailey, of the former place.

August 12th, at Walker-gate chapel, Louth, by Rev. T. Horsfield, Rev. W. Taylor, of Castle Donington, to Miss Ellen Wilson, of Louth.

DEATHS.

August 2nd, at Wymeswold, Sarah, widow of the late Wm. Stevenson, farmer, aged 82 years. She had been in church fellowship sixty-six years.

August 4th, at Newcastle, Rev. Samuel Jackson, aged 75 years. He was president of the Conference in 1847, was several years governor of the Richmond Institution for the training of ministers, and had been fifty-five years a Wesleyan Minister.

August 9th, at New Basford, Mr. George Redgate, aged 54 years. He was for many years a member of the Broad-street church, Nottingham, and deservedly respected.

August 9th, at Islington, Rev. Henry Townley, aged 76 years

Missionary Observer.

LETTER FROM THE REV.

J. BUCKLEY.

Cuttack, June 4th, 1861.

THROUGH the good hand of our God upon us we have had a comparatively mild, and unusually short hot season. The rains have commenced in this part three weeks before the usual time. This is a great mercy, and calls for special thanksgiving to God. No tongue can tell what a blessing this will be to the famine-stricken districts, if they be equally favoured, which we hear is the case. Far more precious than millions of gold and silver to a distressed nation is the fruitful "rain which cometh down from heaven," (I need not in this country add, "and the snow," because we never have it,) "and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower; and bread" (in India rice) "to the eater." We all know that an abundant or deficient harvest at home involves the comfort or suffering of millions, but the tens of millions throughout India are very much more dependent on their rice than we are on bread. Let us bless the name of Him who "gives the former and the latter rain in its season;" and who has this year most opportunely given the "former rain" unusually early. It will be a great boon to our poor Chaga christians, many of whom are suffering from the scanty harvest of last year; but how sad to think that millions and tens of millions will praise gods of wood and stone for blessings which the God of heaven has given.

We are now engaged in printing our Indian report, and I hope it will be completed in time to send home by the next mail. I am thankful to say that on making up our accounts we find that we have received at this station during the year for different

objects connected with the mission 2,800 rupees (£280). This is a very gratifying sum, and I think larger than we have ever before received for ordinary operations; and the goodness of God is the more to be acknowledged as by an afflictive Providence we lost (for a season at least) our most liberal supporter and friend. I believe that while we are doing the Lord's work, He will raise up friends to help and encourage us. The prospect just now of obtaining much local help is less favourable than for some time past. Several liberal friends are likely soon to leave; and the Amalgamation Act will greatly diminish the number of military officers at this and other stations, but the silver and gold are the Lord's, and he who has helped us in time past will not forsake us in days to come. I should regard it as a sinful distrust of God to suppose that His cause will be impeded for lack of that "shining dust," of which we sometimes speak and sing with virtuous disdain, but which after all is essentially necessary. One sometimes wishes that dear christian friends, who often sing so heartily, that in comparison with their precious Saviour, "gold is sordid dust," loved this "dust" less ardently, and parted with it more freely and liberally. I have been reading with interest your sermon on the "New Testament plan of giving," and hope it will receive the practical attention which it merits, for after all there is nothing like going back to first principles, and understanding what are the directions in the Word of God. Lads at school thirty or forty years ago (I suppose they are not different now) when they had done their sums wrong, used often to be sharply told, sometimes with a stroke, to go back and look at their rule. Christians need the same admonition in relation to raising funds for the furtherance of the gospel, and if the Lord had chastised us every time we have

neglected to look at our rule, we should have had many other stripes than He has inflicted. I greatly wish that some who love the Lord would consider much more than they do, the obligation to remember the cause of Christ in their *Will*; but this is too wide a subject for a letter. I have, however, a strong conviction that some amongst us are not half awake to its importance, and I would fain disturb their slumbers.

We had a grand wedding in our chapel on the 24th ult. The second son of Pursua Rout, native preacher at Chaga, was married to Susannah Bie, one of the daughters of Babu Sudanund Jacheck. The scene in the chapel was a very interesting and gratifying one, and some of our European friends who were present looked on with wonder and admiration. Crowds of people were present from our different villages, all nicely dressed, and looking very happy. I suppose that at the feast, morning and evening, as many as four hundred persons must have partaken of the Babu's hospitality. As it was the Queen's birthday, wesang Makunda's hymn on the duty of christians to their governors, and when I explained in English, for the benefit of those who did not understand Oriya, that the last two verses were a prayer that Queen Victoria might long live—that her reign might be peaceful and prosperous, and that the kingdom of Christ in Orissa and other parts of the world might extensively prevail, more than one hearty amen was heard. Encouraging, however, as such scenes are, those of us who can look deeper, and who know the internal state of the church, are aware that there is cause for disquietude; still we cannot say that "the former days were better than these." I was impressed the other day in reading 2 Cor. xi. 28, 29. with the deep sympathy which the apostle Paul felt in individual cases of backsliding or disorder, while "the care of all the churches" was "rushing upon him every day." "Who is weak, and I am not weak? Who is offended (ensnared), and I burn not?" What a sympathizing,

loving heart Paul's was! And yet, taking Doddridge's view, there were some in the primitive churches who thought that his "tenderness of temper, that so often wept, and trembled, and glowed with such strong emotions" on what they deemed trivial occasions was an infirmity.

I hope the society will not lose sight of the importance of Russell Condah, and the Khond mission. I learnt a few weeks since that a few Meriahs were rescued the last season, and among them an old woman who was on the point of being sacrificed when she was captured: the chains on her legs had to be taken off by a blacksmith. There is no sure ground to hope for the permanent suppression of the atrocious rite till the people know the gospel. When shall the Khond hills resound with the songs of Zion?

THE KHONDS.

THE Khonds inhabit the hill districts on the borders of Orissa and Ganjam. Their country naturally divides itself into two parts; lying as it does partly above, and partly below the Ghaut range. In the lower districts the hilly wastes, clothed with deep woods and interspersed with extensive valleys and undulating downs gradually come down to the level plains of Orissa near the sea. From these the higher districts are separated by the steep and precipitous ghauts; and form an extensive plateau above them, somewhat similar to that of Mysore, stretching far away into the territories of Central India. These hill regions, termed Málías, are distinguished by different names. Bordering on the Orissa territory and the river Mahanuddy, lie the *Boad Málías*; next toward the south the *Goomsur Málías*, including *Hodzoghoro*, the *Bara* and *Atharo Mutahs*, and *Chokapad*; south of these are the *Surada* and *Corada Málías*; and west of those, the extensive Málías of *Chinna Kimeidy*.

These are the chief divisions of the Khond country. Of these only the Surádá Máliás entirely, and Goomsur partially, lie below the ghauts: the rest are entirely above them.

The country thus divided presents a varied aspect to the traveller's eye. Below the ghauts, the villages are somewhat scattered; the valleys appear poor, bleak, and barren; water is less abundant than in the higher lands; the country displays no varieties of scenery; and the hilly slopes under the great range are thickly covered with the dammer tree and the bamboo. The districts on the plateau above are far more picturesque. The table-land is much broken by valleys, sometimes deep and rugged, and is crossed by ridges of hills of varied height, some being 4000 feet above the sea. Many parts are bare of wood; in others are groups of forest trees; in others a jungle, rich in flowers; the valleys and glens furnish sites for the villages and fields for culture; while in the higher and deeper recesses of the hills thick forest grow, inhabited by the tiger and the bear. In the Máliás of Chinna Kimedy a thick forest of timber trees covers the whole surface, and extends westward without a break for more than a hundred and forty miles. Portions of this forest have been cut down by the people, and the cleared land in the valleys cultivated. The soil is everywhere fertile; and if the land were all cleared, and the numerous waterfalls and springs properly turned to account, it would yield the most abundant harvests. Numerous vegetable products are raised, which furnish materials for traffic in the plains.

The people are in general divided into two great classes; those living on the lower ranges of the ghauts, and those in the districts above them. The former are called *Bennia* Khonds; the latter, the *Malia*, or highland Khonds. The *Bennia* Khonds were apparently permitted by their Hindoo conquerors to retain their lands on a rent tenure, or on that of feudal service to their zemindars. Living nearer the plains, and in subjection

to Hindoo governors, they have of course been brought into constant intercourse with the Hindoos who people them; they attend the markets and bazaars, and witness much of a life and habits different from their own. The consequence has been a partial adoption of Hindoo manners. The most changed among the *Bennias* are very like the Hindoos; and between them and the pure Khonds may be seen all grades in the change from the habits of the latter of those of the former. They wear the Hindoo dress, speak the Oriya language, build houses after the Hindoo plan, use the Orissa plough, refuse to cultivate turmeric, drink milk, eat ghee, and abstain from the barbarous practice of dancing, of which their less refined countrymen are extravagantly fond. They have even adopted *Kali* as one of their deities; while the Hindoos in the same districts have adopted the Khond god, and call him *Khondini*. In the worship of the deity both people unite together; while the Khond priest and the Brahmin serve together at his altar.

The *Malia* Khonds, on the other hand, living on the plateau and in the valleys above the ghauts, exhibit all the characteristics of Khond society in their purest form. They have, it is true, always been in intercourse with the zemindars of the lower country; sometimes making a raid or foray into their territories to levy black mail, but acting usually as independent allies and friends, never as subjects. Separated from the Hindoos of the plains by the broad belt of hill zemindaries, filled with men like themselves, and shut out by their inaccessible hills and jungles from all attempts at conquest, they have remained the same people in manners and pursuits for many hundreds, it may be thousands, of years.

The dress of the Khonds, both male and female, is very scanty, and resembles that of the poorer Hindoos. The men wear their black and shiny hair in a knot fastened by an iron pin above the forehead or on the side of the head: both men and women wear ornaments of iron or bone, or of dyed wood. Agriculture is considered the

only honourable employment, and, drawing to itself the people's greatest energy, is exceedingly productive. The land of every community is apportioned into a great number of petty freeholds, and each proprietor cultivates for himself. Several kinds of rice, yams, millet, turmeric, tobacco, and mustard are the staple produce. They possess large herds of buffaloes, bullocks, and swine, numerous fowls, and flocks of goats. But the people are also warlike: from early youth they are trained to use the sling, the bow and arrow, and the tangi, or hill-axe; and so constant are their quarrels as almost totally to suspend cultivation at some periods.

Intellectually the Khonds are rather quick in perception, firm in their resolutions, and good-humoured. They have an unconquerable love of personal freedom, and are very impatient of restraint. They are faithful to their engagements when made; but have no idea of any rights except their own. Hence their readiness, both singly and in bands, to make a foray on others' territories or districts, and sieze 'whatever they like best' (as they term it); which means, the most valuable property of others. They are selfish, ferocious, and dreadful drunkards. Like the Arabs, they are remarkable for their hospitality, and rather suffer loss and danger than violate its sacred rites. Marriages only take place between the members of different tribes. The women, though they do not eat with their husbands, are yet treated with some respect: they attend to domestic duties; hold ammunition for their tribe on the battle-field; and, by their advice, exercise much influence on their councils.*

Their religious notions, and the sad results to which they lead, may now be referred to—

"There is one Supreme Being, self-existing, the source of good, and the creator of the universe, of the inferior gods, and of man. This divinity is called in some districts, Boora Pennu,

or the God of Light; in others, Bella Pennu, or the Sun God; and the sun and the place from which it rises beyond the sea are the chief seats of his presence.

"Boora Pennu, in the beginning, created for himself a consort, who became Tari Pennu, or the Earth Goddess, and the source of evil. He afterwards created the earth. As Boora Pennu walked upon it with Tari, he found her wanting in affectionate compliance and attention as a wife, and resolved to create from its substance a new being, man, who should render to him the most assiduous and devoted service, and to form from it also every variety of animal and vegetable life necessary to man's existence.

"The creation was perfectly free from moral and physical evil. Men enjoyed free intercourse with the creator. They lived without labour upon the spontaneous abundance of the earth; they enjoyed every thing in common, and lived in perfect harmony and peace. They went unclothed. They had power to move not only on the earth, but through the air and the sea. The lower animals were all perfectly innocuous.

"The Earth Goddess, highly incensed at the love shown towards man thus created and endowed, broke into open rebellion against Boora, and resolved to blast the lot of his new creature by the introduction into the world of every form of moral and physical evil. She instilled into the heart of man every variety of moral evil, 'sowing the seeds of sin in mankind as into a ploughed field,' and, at the same time, introduced every species of physical evil into the material creation—diseases, deadly poisons, and every element of disorder. Boora Pennu, by the application of antidotes, arrested and held in abeyance the elements of physical evil; but he left man perfectly free to receive or reject moral evil.

"A few individuals of mankind entirely rejected evil, and remained sinless; the rest all yielded to its power, and fell into a state of uni-

* Mullen's Missions in S. India, pp. 143—146.

versal disobedience to the deity, and fierce strife with one another. Boora immediately deified the sinless few without their suffering death, saying to them—'Become ye gods, living for ever, and seeing my face when ye will, and have power over man, who is no longer my immediate care.' Upon the corrupted mass of mankind, Boora Pennu inflicted high moral penalties: and let loose the myriad forms of physical evil by the withdrawal of the antidotes which had arrested them. He entirely withdrew his face and his immediate guardianship from mankind. He made all who had fallen, subject to death; and he further ordained, that, in future, every one who should commit sin should suffer death as its consequence. Universal discord and war prevailed, so that all social and even family ties were broken up. All nature became thoroughly tainted and disordered. The seasons no longer held their regular course; the earth ceased to bear spontaneously fruit fit for the food of man, and became a wilderness of jungle, rocks, and mud. Diseases and death came upon all creatures; snakes became venomous; many flowers and fruits grew poisonous; and many animals became savage and destructive. Man now went clothed, lost the power of moving through the air and the sea, and sank into a state of abject suffering and degradation. Thus the elements of good and evil were thoroughly commingled in man, and throughout nature. Meanwhile, Boora and Tari contended for superiority in fierce conflict, their terrible strife raging throughout the earth, the sea, and the sky; their chief weapons mountains, meteors and whirlwinds.

"Up to this point, the Khonds hold the same general belief; but from it they divided into two sects directly opposed upon the great question of the issue of the contest between Boora and his rebel consort, involving the whole subject of the practical relation between the two antagonist powers with reference to man, the source and subject of their strife.....

"Boora Pennu, say his sect, resolved that, for his own honour, his work should not be lost, but that man should be enabled to attain to a state of moderate enjoyment upon earth, and to rise after death, through the practice of virtue, to a state of beatitude and partial restoration to communion with his maker. To accomplish these purposes, Boora created a subordinate divine agency, in addition to that of the first sinless men, who, when deified, were made guardians of man; and he appointed all the inferior gods to carry out the first object, one excepted, to whom was assigned the duty of administering justice to the dead. It was the office of all these gods to regulate the powers of nature for the use of man, to instruct him in the arts necessary to life, and to protect him against every form of evil."*

In these statements will be found indistinct traces of the belief transmitted by Noah to his descendants; the original innocence and happiness of man: his fall through the temptation of an evil spirit; the penal consequences of his sin, and the need of a divine interference for his recovery. At that point, however, the human mind, uninstructed by the light of revelation, goes astray, and loses itself in a gloomy forest of superstition. Tari required human sacrifices. "See," she exclaimed, "what hills, and waste lands, and jungles are here: worship me with human blood, and the whole shall become a cultivated plain, and you shall have vast increase of numbers and of wealth."

Victims, called "Meriah" by the Oriyas, and Tokki or Keddi, by the Khonds, were persons of any race, or age, or either sex, either kidnapped or otherwise procured. Sometimes they were Khond children, whom the parents had sold under pressure of distress. They were not unfrequently permitted to live until they had attained years of maturity, being

* "Account of the religion of the Khonds in Orissa," by Capt. S. C. Macpherson, pp. 13-16.

regarded by the people as consecrated beings. But when the appointed moment arrived, and the Meriah victim was made fast to the post, none spared him, nor were they satisfied until their fields had been sprinkled with his blood. Then Tari was with confidence invoked—

“O Tari Pennu! You have afflicted us greatly; have brought death to our children and our bullocks, and failure to our corn;—have afflicted us in every way. But we do not complain of this. It is your desire only to compel us to perform your due rites, and then to raise up and enrich us. We were anciently enriched by this rite: all around us are great from it: therefore, by our cattle, our flocks, our pigs, and our grain, we procured a victim and offered a sacrifice. Do you now enrich us. Let our herds be so numerous that they cannot be housed; let children so abound, that the care of them shall overcome their parents, as shall be seen by their burned hands; let our heads ever strike against brass pots innumerable hanging from our roofs; let the rats form their nests of shreds of scarlet cloth and silk; let all the kites in the country be seen in the trees of our village, from beasts being killed there every day. We are ignorant of what it is good to ask for. You know what is good for us. Give it to us!”*

It is with thankfulness and gratification we refer to the energetic efforts put forth by the British authorities for the suppression of this rite, and the great degree of success with which they have been crowned. A mode of procedure was adopted at once decided and conciliatory. The despotic plan of crushing the system by bullets was rejected as impracticable and cruel. Simultaneously with the efforts to put down the Meriah sacrifices, measures were adopted for the suppression of female infanticide.

These were necessary measures; yet enforced by authority, and,

carried out against the customs and wishes of the people, they were resisted. An armed intervention became requisite, and blood was shed. In this the gospel procedure stands pre-eminent. It accomplishes wondrous changes in the customs of races, without the necessity of resorting to carnal weapons. It is by a gentle persuasive influence on the man, enlightening his understanding, and so correcting his views and feelings, that such changes are effected. The man becomes convinced of the enormity of his old practices, and of himself abandons them.

On the restoration of tranquillity the British authorities resumed their efforts for the suppression of the barbarous practices which had so long prevailed amongst this people, and with increasing success. Tribe after tribe yielded obedience. Since the first war in Goomsur upwards of 2000 Meriah victims have been saved, and female infanticide has greatly diminished. In the infanticide district of Suradah, containing 2150 families, there were, in 1848, less than 50 female children. In the beginning of 1853, in the same district, there were 900 girls under four years of age.—*The Church Missionary Intelligencer*.

REMARKABLE CASE OF A POOR CRIPPLE.

VERY seldom do the records of the world present a case exhibiting more strikingly the power of Christian faith, than does the following narrative, furnished by Dr. Dwight, of Constantinople. Visiting different missionary stations in Western Asia, Dr. Dwight came to Killis, an out-station of Aleppo, and he writes:—

“I witnessed in Killis a most remarkable spectacle. We heard that a poor cripple had been brought there lately, from a place in the Taurus mountains, called *Eyber*, about two

* Macpherson, p. 47.

days' ride distant, and that he was rejoicing in the hope of the gospel. We (Mr. Goss and myself) called upon him. The hovel that he was in would not have been considered fit for animals in America. It was constructed of mud, had only the ground for a floor, and was composed of a single low room. He was lying on his back, with nothing under him but a piece of coarse hair bagging; and his head was supported by a very small and thin straw pillow, resting upon a pile of stones. He was covered with rags and filth, and his bodily infirmities were calculated to excite our deepest commiseration. His bony hands were drawn firmly together, so that he could by no means open them, and his elbows were quite stiff. The flesh was gone from both hands and arms, and I presume, in a great measure, from his whole body. If ever there was in this world an object of pity, that man was such an object. And yet, from the time we entered the room until we left it, he never uttered one word of complaint, never even spoke of his pains and sufferings, or of his poverty; but his whole conversation and his whole appearance were those of a most perfectly contented, cheerful, and happy man! For *twenty years* he had been in this crippled condition, unable to move his limbs; and previously he was a robber, and lived by his own wickedness.

"Four years ago, while in his mountain village, he first heard of the Protestants. Subsequently, some copies of the New Testament found their way to his village, and one of them was read from in his hearing. A native Protestant first explained to him the gospel way of salvation; and, two years ago, he thinks he received, by faith, the Lord Jesus Christ; and ever since he has been filled with peace and joy.

"Many a king and emperor might well envy him his lot. Within the last year, notwithstanding all the disabilities and discouragements of his condition, he has actually learned to read, and now he keeps the New

Testament by his side, and from time to time comforts his desolate heart by reading from its sacred pages. He appears to be somewhat over fifty years of age. Truly, here is a miracle of grace! I asked him if he felt that his sins were forgiven? 'Yes,' said he, 'by the grace of God our Saviour, Jesus Christ, I have found peace. I have no hope in anything else but Christ, but through Him I have peace and joy.' He said he had no fear of death left, but was ready to depart whenever it should be God's will. I inquired particularly about the terms on which the sinner can be admitted to heaven. Said he, 'It is all by the free grace of God. Nothing that the sinner can do can ever avail to purchase pardon and eternal life. Even if he were to collect a heap of silver as high as from earth to heaven, it would all avail nothing.'

"O what power there is in the gospel of Christ, to enlighten and transform so dark a mind, and to put hope, and life, and peace into such a soul! A few years ago he was an ignorant, degraded, hardened and abandoned wretch. And now, if anybody were to look into his hovel, and see him drawn up and withered by disease, and often racked with pain, lying neglected upon the hard ground, he would feel that he was the most miserable of all human beings. And yet there are few happier men in this wide world! I went there hoping to impart some good, but I received far more than I gave. I went hoping that I might afford some little consolation, but he became God's instrument in greatly comforting my own soul.

"We do not yet know what great results may follow the conversion of this one man. The leaven is spreading in the mountain village from which he came. It has now become an out-station of Aintab, and ten Armenian families have already declared themselves Protestants. It seems plain that this is the work of the Holy Spirit, and we have reason to expect that it will extend through all that part of the mountains."—*News of the Churches.*

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THE CAREY CENTENARY.

EVERY country cousin when he visits the great metropolis goes, as a matter of course, through a most laborious and exhaustive round of sight-seeing. He must see all the 'lions,' hear all the 'great guns,' and 'do' all the places of note, if possible, at whatever tax on his power of physical endurance, or whatever expenditure of locomotive energy. Should he be a considerate and thoughtful man he will, therefore, lay out his plans with a due regard to economy of time and strength, and will endeavour to kill two or three birds with one stone, and accomplish many wonders in one excursion. It happened to us in our visit to London, in August last, to read an announcement on a large placard to the effect that the Baptist Young Men's Missionary Society would hold a soiree and public meeting, in the Metropolitan Tabernacle, in honour of the hundredth anniversary of Dr. Carey's birth, and that the Revs. J. H. Hinton, J. P. Chown, F. Tucker, B.A., and C. H. Spurgeon himself would address the meeting. Here, we thought, was an opportunity to metropolitan visitors, and to Baptists too, who believe in the great commission which sent Dr. Carey to India,—an opportunity too good to

be lost. By attending this meeting — so argued my friend somewhat profanely — we should contribute our small share towards honouring the memory of one of the noblest and best of men, and, at the same time, run down a large number of really fine 'lions,' and probably bag a few small birds into the bargain. There was the splendid new Tabernacle, we should see that; there was what the metropolitan Baptist appeared to designate a 'soiree,' we should be able to note wherein that differed from a plain country 'tea meeting;' there were the Revs. Mr. Hinton, and Chown, and Tucker, and the great Son of Thunder, Mr. Spurgeon himself; we should see and hear them all. So the afternoon of Monday, August 19th, found us threading our way on foot through a crowded labyrinth of streets from one well-known point to another, from the Angel, in Islington, to the Elephant and Castle, on the Surrey side. Though unmistakeably 'from the country' we had been in London some time, and had accustomed ourselves to its thoroughfares and its busy roar of life; we were also getting inured to our work of lionizing. On the Monday previous, we had paid our respects to Du Chaillu's well-stuffed and shaggy-coated

gorilla, that grins at the visitor as soon as he mounts the stairs at the British Museum, and makes one feel that if *he* is the nearest approach to man of the baboon race, the gulf between us is, thank Heaven, wide enough after all; the gorillas may grin over it for ever, they 'cannot pass to us that would come from thence.' The week before that we had seen the huge hippopotami at the Zoological Gardens, blowing like blacksmith's bellows and snorting like wild elephants, as they lay disporting themselves in their muddy pool, with only their hideous-looking heads out of the water. To-day we have before us another kind of task, and our reflections are somewhat in harmony with the occasion, as we wend our way to the Tabernacle. We pass over Blackfriar's Bridge, and take a glimpse, a fond one, at old Father Thames. There beneath us he rolls along as venerable as ever; but alas! for our classic taste, this utilitarian age will make beasts of burden of its rivers, and those beautiful epithets of 'limpid,' 'glassy,' 'translucent,' 'silvery,' and 'divine,' so often applied to the streams of yore, will not apply to him. He may be, as Milton calls him, 'royal-tower'd Thame,' but he is as black as Acheron, and as terrible as Styx. Those naked little urchins that are dipping themselves in the stream, and frolicing on the bank, are of that peculiar genus known as 'the London boy,' and they are dyeing their dirt skin deep, or tanning their living hides in the strong waters of the muddy Thames. The water-nymphs with 'amber-dropping hair' and 'pearled wrists,' and 'tinsel-slipped feet,' of whom that half-heathen poet Milton speaks as a power

'That with moist curb sways the smooth
Severn stream,'

have not even been thought of, in the memory of the oldest inhabitant, in connection with the Thames; and when any unfortunate damsel plunges into his 'cross-flowing course' she is not borne

'Straight to aged Nerens' hall;
Who, piteous of her woes, rears her lank head,
And gives her to his daughters to imbathe
In nectar'd lavers, strow'd with asphodel.'

These are the poetic fancies of darker days; the enlightenment of the nineteenth century discards them, sings its 'Bridge of Sighs,' and turns the 'glassy, cool, translucent wave' into a sewer. Nevertheless, that we live in an age of progress those 'penny steamers' plying briskly to and fro, and that 'express' boat with a flaunting flag at its head, that drives at a furious rate from London bridge to Westminster, sufficiently prove. But what mean those heavily-laden craft, panting and puffing in the river, and crammed with human beings thick as bees in a hive? They are going to Battersea. The 'female Blondin' walks to-day on a tight rope across the Thames from Battersea to Cremorne, and that anxious and eager crowd rushes off to see the performance, and Watt's steam engine and Fulton's steam boat are pressed into service to carry them thither. Is it cynical to say, as my friend did, 'What a moral may we read here on the refinement and progress of these latter days, when such exhibitions are popular, and the charms even of the Palace of Light at Sydenham have to be supplemented, and the gardens disfigured, by the 'hero of the Niagara,' as he calls himself, who has crossed that deep channel on a tight rope, and cooked an omelet in the very thunder and mist of the falls! And what materials are we furnishing to the Carlyle of the future who shall undertake to speak of the "heroes and hero-worshippers" of these advanced and enlightened days, when Blondin's world-renowned conquest in cookery at Niagara is followed by the wild flight of up-risen sons of Puritans and the great stampede of the grand army of the Potomac at Bull's Run! *O tempora, O mores.*'

With a suggestion to our friend to have done with such satire, for the nineteenth century *had* other heroes, and we were about to join in the celebration of the birth of one who

was of the true divine stamp, and who had given to the century one of its noblest impulses, we pursued our way. The Tabernacle with its classic columns looms into view as we cross St. George's Road; we enter the outer area by a side door; a group of ready purchasers stands round a vociferous friend who announces 'Spurgeon's Sermons, a penny;' tickets are furnished us at a temporary wooden gate; agents of the *Freeman* assure us of a full report of the proceedings in their next issue; and presently we are under the Tabernacle, or nearly so, in the lecture room where the 'soiree' is going on. There is a strong, fragrant odour of tea, and an equally strong odour of shrimps. The room is filled; there is a stream of persons coming in and a stream going out; there seem to be no waiters, and no tea-makers, and what is worse there is no bread and butter. The tea was advertized to begin at six, it is only just six, yet it is half over. We sit down to the table where a vacant place offers itself; we get a supply of tea from a plain tea urn, and secure a plateful of fresh shrimps. By and by we are able to seize upon a plate of butter opposite us, and seeing some friends at a distance with a loaf, by a piece of barter that would have done honour to Abraham and the sons of Heth, we agree that if they will surrender the bread to our cutting for a minute or so, we will afterwards give up both bread and butter to them; and so amid considerable difficulty we make our tea and depart, thinking that the good old-fashioned country 'tea meeting' would compare not unfavourably with a metropolitan 'soiree.' Along a narrow corridor, and up a dozen or so steps, we find our way into the famous synagogue itself. We take our seat on the right hand side of the double platform, though at some distance from it, very near the middle of the building. There is time to look round. It is indeed a monster Tabernacle, but we are impressed with the lightness and gracefulness of its appearance. The two galleries that run

round it are supported by slender but strong pillars, and fronted by a sort of balustrade of iron-work of the lightest possible construction. There is nothing heavy or sombre anywhere about the building from the white roof and ventilators to the floor. The Surrey Music Hall is at once brought up to mind, but it is more chaste in design than that ill-fated structure, not so fantastically ornamented, nor so lavishly painted and gilded. A very pleasant place for a large assembly to gather in, for any sober purpose, is this new Tabernacle, though, as my friend remarked, the solemn awe that broods amid the dim silence of the cathedral, and the deep devotional suggestiveness of our older and graver-looking meeting-houses are entirely wanting. Perhaps, as it is intended for a place of worship, its delicate lightness is not all gain; the gay temple has its attractions and distractions. Nevertheless it is difficult to see why a bright cheerful building should not be more suited to Christian worship than a dull gloomy edifice; and certainly the crowded Tabernacle full of beating hearts kindling and glowing with human sympathies and superhuman emotion, is better far than 'long-drawn aisle and fretted vault' with only here and there a solitary worshipper.

By seven o'clock the spacious house begins to fill. A man with lighted sponge affixed to the end of a long wand goes round the lower gallery, walking on a narrow ledge outside, dropping fire into the globes that project therefrom, and spangling the pillars of the upper gallery with jets of flame. We look round on the audience that this sudden illumination reveals to sight and we marvel at its youthful appearance. Here are at least three thousand persons, and but few are over five and thirty years of age, while the majority are not much over twenty. The crowd in the great city is always young; gray hairs seek the repose of quieter scenes, or hide themselves in the grave. But the public meeting is now about to begin. The pulpit or platform before us is a

'tower of wood,' such as Ezra the scribe may have coveted, built after an antique model of the tower of Babel. Round its base sit the people; on its first level are gathered the representatives of the press, with the precentor, and perhaps a deacon or two; on its topmost height appear the orators of the evening. Presently Mr. Spurgeon's voice is heard filling the whole house, and announcing that the meeting was advertized to commence at half-past seven, but by some mistake he had given out that it would commence at seven, and they were going to keep to the mistake and begin. He then read the well-known hymn beginning,

'Jesus shall reign where'er the sun
Doth his successive journeys run,
His kingdom stretch from shore to shore
Till moons shall wax and wane no more.'

The whole congregation rose, and the clear-voiced precentor 'starting' a familiar tune, the whole congregation sung. Such a burst of rich congregational music it was to us a great treat to hear. There was no organ, no instrument of music whatever, not even a pitch-pipe; and that melodious swell and fall of human voices blending together in simple sweet-toned harmony thrilled the heart with a rapture which the most artistic execution and the most elaborate compositions could scarcely hope to equal or surpass. The chair was to have been taken by Mr. J. C. Marshman, the biographer of Carey. It was a disappointment to the audience not to see him at his post. A letter was read accounting for his absence. His sister, Lady Havelock, in addition to her other griefs had been called to weep over the grave of her youngest daughter, suddenly taken away. Mr. Marshman was on his way to attend the funeral, and to comfort the widow again plunged in sorrow. When this announcement was made it was as if from some unseen hand a withered leaf had fallen, or a faded flower had been dropped into the midst of the joyous scene, conveying its sad moral to every heart; and the deep stillness

with which it was received told how it was felt, and how the sympathies of that vast audience had been awakened. How true it is, said my friend, as we were walking away, that large masses of people are more sensitive and more easily moved than smaller numbers. Our emotional nature is sympathetic, our intellectual solitary. Man thinks best alone, or in silent communion with the thoughts of another, but he often feels most in the crowd. That still expression of sympathy was to me most eloquent and touching. Is there not in this tendency to emotional excitement in large audiences one great source of a popular speaker's power? At the same time it is not invariably a real and lasting power. Our excitable kinsmen across the Atlantic resort to 'mass meetings' to get up enthusiasm, but unless nourished by the same means that created it, that enthusiasm soon dies out.

Sir Morton Peto, Bart., M.P., occupied Mr. Marshman's place, and after prayer by the Rev. J. Howard Hinton, led off the speeches by a few remarks which in tone, and style, and verbiage smacked strongly of the House of Commons. His reference to Wilberforce, rising in his place, when Carey's name was mentioned with reproach and the Government was blamed for not stopping him in his work, and in remarkable language demonstrating to the House that since the time of the Apostle Paul there had nothing arisen comparable with the mighty conception of Carey, was the chief feature in his speech, and received a good hearty cheer. The Rev. J. P. Chown followed the chairman. The fame of this eloquent speaker secured for him a full round of applause before he had spoken a word. His task was, as he told us, to bring before us chiefly the early life of Carey, and to follow that life up to the time of his departure for India. Mr. Chown's *forte* being plainly declamation and not biography, the incidents in our hero's early career, which told by a graphic tongue might have been intensely interesting, were glanced at hastily, and in such general terms,

that the words of the speaker fell on the ears of the audience almost without producing the slightest effect. We were pointed, said my friend, to scenes which the orator failed to depict; the canvas was there, the palette and the pencil, and the colours, and the subject was in every body's mind, but the picture was not painted; we did not see Carey the daring boy, the studious youth, the devoted pastor with this great missionary thought growing and burning in his heart and mind, though the speaker informed us that we did. It was only when Mr. Chown got away from narration into oratory that he seemed at home. Then, in a warm and elaborate eulogy on the general character of Carey, he laid hold of the audience, and literally brought down the house in thunders of applause. He spoke of Carey, planting the banner of the cross on the shores of India, as nobler far than Cæsar, at the head of his legions, grounding his eagle standard on our island home, for he bore a blessing that imperial Rome never knew and founded an empire more glorious than hers; nobler far than Alexander, who wept in childish ambition for more worlds to conquer when in his own heart was a world of lust that flung him prostrate in degradation and death; nobler far than Columbus, for discovering a world of spiritual wealth and grandeur, he won a nobler heritage for God. In Carey's career we saw, said the speaker, entire consecration of soul to a sublime and worthy object. It was not that he had an idea and sought to realize it, *the idea had him*; it was like an angel from heaven that had come and taken possession of his soul. There was something noble in a determined will under any circumstances, but when that will became inspired with Divine purpose it was glorious and sublime. Such was Carey's; and he consecrated himself to his work in humble but strong dependence on God. Like the shepherd youth of Hebrew story who slew the giant; like the 'old man eloquent' who sung a song that angels might

pause in their strains to hear; like our Puritan forefathers who drove the enemy before them as shadows flee before the morning light; like the great reformer who stood at Worms firm as a rock in the face of all his foes, Carey went, and toiled, and fought 'in the name of the Lord of Hosts.' The speaker closed by a repeating a long poem descriptive of Carey's preaching at Nottingham the famous sermon which inaugurated the mission enterprise among the Baptists. The excellence of the poem, the impressive grandeur of the scene, and the effective rendering of the reciter fairly merited the double round of applause amid which Mr. Chown resumed his seat. Such a tremendous clapping of hands as that, whispered my friend at my elbow, you never heard before except in front of the hustings at a Midland Counties' borough election. True enough; but it reminded me more of the applause at a popular concert, and I half expected to hear *encore* shouted from the upper galleries.

In a pleasant and distinct voice that, without being so heavy or so loud as Mr. Chown's, was yet heard throughout the building, Mr. Tucker, who followed, told some pleasant and interesting stories of Carey's Indian life, and brought up to our view the indefatigable missionary plodding incessantly at his work. The speaker was in his element, and in plain but graphic words pictured to us Carey, at the indigo factory, in the bazaar, in his garden, and in his study, now toiling for bread, now preaching to heathen crowds, now in his recreation bending over the growing plant or watering the parched flowers, and anon at his work again digging at Sanscrit roots, and by means of translations pouring out the water of life for the parched millions of Hindoostan. And thus we followed our hero in his course from obscurity and reproach through tremendous difficulties to honour and renown, from the romance of boyhood to the earnest work of riper years, from the shoe maker's stall to the professor's chair; and, with

Mr. Tucker, we could not but linger over that last scene, when the old man was lying on his couch in the verandah, his white hair waving to and fro in the breeze of the punkah, and in front of him stood the Bishop of Calcutta with a Greek Testament in his hand reading to the dying saint in that tongue with which both were so familiar, the most precious promises of the word of God. Surely some artist will yet rise whose pencil shall paint on imperishable canvas this last glorious scene in the life of the noble Carey.

Mr. Spurgeon closed the evening with a long speech, in which he sought to 'drive home,' as he said, some of the material furnished by the brethren who had preceded him. He commenced with an apology, and when a Spurgeon apologizes all the world may well pause to hear. He said, immediately on rising, that he felt like a General who, in the day of battle, finds himself completely bereft of his army. There was the right wing, which had always fought so well, carried off and demolished by Mr. Chown; there was the left wing, on which he placed the strongest confidence, completely scattered by Mr. Tucker; there was the centre, which he never dreamt of losing, disabled and routed by both of them, and now, with not a man on the field, he must go into action. Only a Spurgeon could be equal to such an emergency; and it is not saying more than the truth when we say that he was, in his peculiar way, quite equal to it. An army in himself, he fought bravely. My friend thought he came off only second best, but my friend was so enamoured with the simple and graphic remarks of Mr. Tucker, that he was in no fit mood for Mr. Spurgeon's 'driving' rhetoric. He spoke chiefly of Carey as an innovator, and commended his brave determination and his strong faith in God to the attention and imitation of young men. There was much that was characteristic in his speech. He dealt his oratorical thunder all round with great vigour and effect, and the play of his genial humour

gleamed broadly at intervals. He rebuked 'the inhabitants of the innermost recesses of the Cave Adullam,' and praised the 'full-orbed Calvinism' of Brainerd and Carey. He spoke of Edwards as approaching nearest of any man on earth towards reconciling the doctrines of God's sovereignty and man's responsibility; and as to those who scoffed at Fuller, why a great many of them might have been put inside him without his knowing they were there. He grew intensely denominational, and avowed that he loved Carey all the more because he was a Baptist; and if it was sectarian to feel that as Baptists they had doctrines and ordinances worth contending for, they might write him down one of the first in the list of sectarians, if they chose. He was not ashamed to write 'Baptist' on his banner. He loved dearly all who loved the Lord Jesus Christ, but he would not to please them wear the gag or borrow the mask. There was every now and then, in his remarks, much of his grotesque humour, of course. In encouraging young men to meet difficulties, whether as missionaries, ministers, or Sabbath school teachers, he said that 'some persons wanted the Lord to send them to heaven on fine, sunshiny days, and then they would put on their patent leather boots and walk straight to glory,' reminding us of Bunyan's By-ends, who went with the times, and loved sunshine and silver slippers. He thought the first collection for the Mission would make a new constellation in the skies; let them figure out £12, 13s. 6d, and call it Carey's constellation. But Carey's faith, he said, was not in cash, nor in secretaries, nor in committees, but in God. My somewhat satirical friend was most amused with the representation Mr. Spurgeon gave of the church, riding on a heavy-wheeled chariot while the world was flying behind steam. He said it suggested to him irresistibly that Mr. Spurgeon believed that some application of steam power would yet be used in the conversion of souls, and it brought to mind

Sam Slick's ten-horse-power preacher or somebody's model African missionary with the nerves of a locomotive, the stomach of an alligator, and the constitution of a saw-mill. I ventured to remonstrate with my friend for his levity; but after all I was not surprised that the broad humour of the speaker should open as broad a vein of humour in the hearer. This coarse mother-wit is a not uncommon feature, though not one of the most admirable and amiable, of the strong Anglo-Saxon mind.

On the whole, as a popular celebration, the Carey centenary must be considered to have been a success. Mr. Spurgeon thought the good attendance redeemed the character of Baptist Missionary gatherings. The Primitive Methodists had borrowed the Tabernacle and filled it from top to bottom; he was glad the Baptists were not much behind them. The proceedings of the evening were moreover adapted to awaken attention to the grandeur and importance of the missionary enterprise. In the newspaper, which is the daily representative of that movement that was to establish a journal to rival the *Times* in talent and surpass it in honesty, Mr. Spurgeon is made to say that, '*He should never be happy* until young men went forth from that Tabernacle to preach the word in foreign lands, and until it became the birthplace of many a *Milton*, a *Bunyan*, a *Knibb*, and a *Carey*;' and then, it is added, he 'sat down amid loud cheers.' Of course Mr. Spurgeon never said anything so extravagant as that, nor did the audience cheer the announcement of so gloomy a prospect of life-long misery to the speaker. What he did say was, that he hoped missionaries to the heathen would go forth from that place; and we join with him in his hope. A Spurgeon in India, preaching at the great heathen festivals, our own Gunga Dhor has himself desired. Failing so great

an acquisition, a band of Spurgeon-trained missionaries thundering at the gates of Satan's stronghold, untrammelled by secretaries and committees, for which our popular preacher has no very great affection, would be an object of interest and wonder alike to the church and the world. The celebration of August last will, we trust, give a strong hearty impulse to the Baptist Missionary enterprise, and inspiring young men with the faith and enthusiasm of a Carey send them forth into the fields already white unto harvest. It was a source of much gratification, and I hope of real and abiding usefulness to myself and my eccentric friend, in the midst of our metropolitan rambles, to drop in upon a festival of so worthy and important a character, and to have impressed upon us from Carey's career the great lessons, that a noble aim will raise the humblest life to heroism, that the noblest of all aims is the service and glory of God, and that entering upon that with the determination of a man and the faith of a Christian the hugest mountains of difficulty will disappear before us. Every friend of India and of humanity will bless God for giving to us, and to the world, a William Carey. If John III. of Portugal, more than three hundred years ago, conceived the idea of planting the Christian religion in India, and the Pope, at his appeal, sent forth the brave, the enduring, the self-denying Francis Xavier to accomplish the work, the first substantial success must, under God's good providence, be accorded to the 'consecrated cobbler' of Northamptonshire, to whom the project was a divine and original suggestion, who went forth freighted with a pure and unalloyed Gospel, and whose life and labours furnish the best commentary on his own great motto, 'Expect great things from God, and attempt great things for Him.'

SAMSON, THE VIRGINIAN SLAVE.

CHAPTER V.—FRIENDS IN NEED.

In the southern part of Pennsylvania, not many miles from the Maryland line, there is a little village, whose unusual neatness and quiet beauty never fail to impress the traveller who passes through it. There is a look about the place as if it was finished years ago, and yet had not changed, and never was to change. The houses are so fresh and white, and yet so old-fashioned; the trees are so vigorous and green, and yet some of the giant elms look as if they might have been contemporary with the Charter Oak.

This is a Quaker settlement, began many years ago by the honest followers of William Penn, and there they have lived, generation after generation, prosperous, contented and happy, following the simple faith and peaceful ways of their great leader.

Abram Jones, who was a lineal descendant of one of the 'Pilgrim Fathers' of Pennsylvania, lived in this place. His house, beautiful in its old age, stood opposite the meeting-house, and he was esteemed a leader among his people.

On the morning of which we speak he and his family were, as usual, early astir, and being a thrifty and careful farmer, he thought it well to look about his place and see what repairs might be necessary to his fences and ditches. Taking his way across the field, he was shocked to behold a man—who was no other than our friend Samson—prostrate and insensible on the ground.

Mr. Jones examined him, and was at no loss to understand the case. He had seen fugitive slaves before, and knew that there is but one class of men in our country who carry about them the scars of the lash and the prints of canine teeth.

He went back to his house, and returning with his two sons they placed the insensible form on a door, and tenderly, as if he had been a prince, removed him to their home.

The advent of such a guest into a well-ordered family before breakfast is likely to make some stir. 'We have brought the poor who is cast out to our dwelling,' said Abram Jones to his wife, as they laid their burden down on a bed which she had made ready.

'Bless me!' she exclaimed, 'What else could anybody do? Why, here's a man ready to perish, and we should be worse than heathen to turn our backs upon him, whoever he may be.'

'Dost see this?' said the husband, pointing to the inflamed and swollen wound, which he had uncovered. She held up her hands with a look of horror. 'This is one escaped from the prison house and from the mouth of dogs. Shall we not give him up to those who hunt for him as for a wild beast?'

'Give him up!' said Mrs. Jones. 'Who'd call himself a Christian after he had done that?' While she said this she was vigorously rubbing his face and hands with camphor.

'Isn't he dying?' asked one of the boys, with a look of terror.

'Dying? Nothing of the sort,' she replied, placing her hand on his heart, which beat strong and quick. 'He has got fever. Thee run over to Dr. Eldridge and tell him quietly to come here quick. And Abram, thee must get these dirty rags off and bathe and rub him well, while I make a little gruel.'

'What will do for a shirt?' said Abram, preparing to obey orders. Dost see these broad shoulders? Mine can't be got on him.'

'O,' said Mrs. Jones, who was one of those women who are never at a loss for ways and means, 'I'll just run over to uncle Paul's and get one. Dear me, he is a giant, but I guess he can wear uncle Paul's,' and away she ran, and was back with the necessary garment before her moderate husband had time fully to realize her purpose.

With thoughts intent on the gruel, she ran to the kitchen, and there met Dr. Eldridge.

'I'm glad thee's come, doctor. Walk in! walk in!' she said cheerily, motioning him to the bed-room.

'But what's the matter, aunt Mary?' he said. 'John ran off when I asked him, Is anybody sick?'

'We've got unexpected company who wants thy attention—but thee'll see,' and she motioned him to enter the bed-room, while she set herself to make the gruel.

'What's this?' exclaimed the astonished doctor. 'Who's thee got here, uncle Abram?'

'A fellow man whom I found, naked, hungry, and ready to perish, in the open field; and, according to the word of the Master, I have brought him to my house.'

The doctor examined Samson, and taking a vial from his pocket-case poured a few drops of the contents into his lips. He opened his eyes, and looking up with a wild stare made an effort to rise. His face contracted with an expression of pain, and with a groan he sank back on the pillow. Mrs. Jones came in with the gruel.

'He'd better take a little,' she said. 'May be he is starving.'

A little was given him, which he seemed to swallow unconsciously, and then the doctor and Mr. Jones proceeded to dress his wound and to do all that skill or kindness suggested for his comfort.

'Dost think he will live?' said Mr. Jones, looking at him pitifully.

'No doubt he will,' replied the doctor. 'It takes a good deal to kill such a fellow as this. He is pretty well exhausted by hunger and pain, but with proper treatment he'll rally.'

'Then we must be careful, for I apprehend that before many days we shall see the hunters of men this way. This poor man has been pursued, and delivered from the very mouth of the lion by the good hand of our merciful Father, but the

spoiler will not lightly relinquish his prey, for with the oppressor there is power.'

'I think he could not have been brought to a better place,' said the doctor, smiling. 'There isn't a soul here who would betray him; yet we had better confine the knowledge of this affair to a few, whose prudence, as well as zeal, can be relied on. You must keep a sharp look out, and act according to circumstances, and knowing that God has no attribute which takes part with the oppressor, I think we haven't much to fear.'

'God is truly the avenger of the oppressed, and the refuge of his people; but he bears long with the wicked and suffers his chosen to pass through fierce temptations and fiery trials. My soul has of late been made to feel for those in bonds as bound with them, and I have been much exercised lest our people, seeing the strength of the oppressor, should lay down their testimony against his sin.'

'Well, if there was any danger of that, here's something to stir us up pretty effectually. This is what I call "a living epistle," written unmistakably plain, and I do not wish to see the wretch who would not be moved by it.'

'Breakfast is ready,' said Mrs. Jones. 'Jane will pour the coffee and I will wait here. Stay to breakfast doctor.'

'No thank thee,' he replied. 'Susan is waiting.' A bright smile suffused his face at the thought of his pretty young wife watching for his coming, and taking his hat he hastened home.

Mrs. Jones was left alone with Samson, and she set herself to rubbing his hands in camphorated spirit, now and then holding the sponge she used to his nose. Soon he opened his eyes, and with a bewildered look fixed them on the kind face bending over him. She saw that consciousness was returning, and said gently,

'Thee need not be afraid. We

are thy friends, and not thy enemies.

He cast a look about the room and closed his eyes. He was trying to collect his scattered thoughts, and to connect the present with the past. He remembered the agony of those midnight hours, the fearful phantoms which seemed to pursue him and his wild despairing efforts to escape. But where was he now? Who was this so gently bending over him and speaking of friendship and of rest? He opened his eyes again and fixed them on her. Her language and dress, so different from anything he had ever heard or seen before, bewildered and astonished him. But he felt no alarm. He was sure he had found a friend.

'Thee'd better take a little gruel,' said Mrs. Jones, raising his head and holding a cup to his lips, which he eagerly drained. 'Now thee must rest, and do not be at all afraid.'

'But where am I?' said Samson, becoming more excited as his

strange and unexplained situation grew clearer to his mind.

'Among friends who will not betray thee, so do not be afraid to go to sleep.'

'Mong friends!' he said, searching her face with his dark eyes. 'Tell me, is dis yere de North—de land where de black man isn't a slave?'

'Yes, yes,' she said. 'This is the north, and there are no slaves here. But thee must be quiet now and go to sleep.'

Samson had no disposition to keep quiet if he could help it, and made an effort to move, which wrung a groan from his lips and convinced him of his utter helplessness.

'There now,' she said, smoothing the bedclothes, which he had disarranged, 'I told thee to keep quiet.'

He closed his eyes like a tired child who is content to go to sleep because he cannot help it. He felt secure and happy, but too weak and too much bewildered to reason or inquire in regard to his situation:

Scripture Illustrated.

THE GOOD SAMARITAN.

Luke x. 30-37.

THE previous context of the Good Samaritan, would probably lead us to connect its delivery with Galilee. But the immediately succeeding context naturally brings us into Bethany. In this case the story may have been spoken on the spot which must certainly have suggested it. There we see a long descent of three thousand feet by which the traveller 'went down' from Jerusalem, on the high table land, to Jericho in the Jordan valley. There the last traces of cultivation and habitation, after leaving Bethany, vanish away, and leave him in a

wilderness as bare and solitary as the desert of Arabia. Up from the valley of the Jordan below, or from the caves in the overhanging mountains around him, issue the Bedouin robbers, who from a very early time gave this road a proverbial celebrity for its deeds of blood, and who now make it impossible for even the vast host of pilgrims to descend to the Jordan without a Turkish guard. Sharp turns in the road, projecting spurs of rock, everywhere facilitate the attack and escape of the plunderers. They seize upon the traveller and strip him, as is still the custom of their descendants in like case; they beat him severely, and leave him naked and bleeding under the fierce

sun reflected from the white glaring limestone mountains, to die, unless some unexpected aid arrives. 'By chance,' 'by a coincidence of circumstances' that could hardly be looked for, the solitude of the road is on the day of this adventure broken by three successive travellers ascending or descending the toilsome height. The first who came was, like the previous traveller, on his way from the capital, a priest, probably going to the great sacredotal station in Jericho. The road, as it winds among the rocky hills where the traveller is thus exposed, rises usually into a higher pathway, immediately above the precipitous ascent on the left hand. The priest 'saw'—no one on that lone descent could fail to see, even from a distance,—the wounded man lying by the rocky road side, and he turned up on the high pathway, and passed him by. The next was a Levite, coming or going between the two priestly cities, and he, when he reached the spot, also cast a momentary glance of compassion at the stranger, and climbed the pathway and went forward. The third was one of the hated race, who was not more solitary here in the wild desert than he would have been in the crowded streets of Jerusalem. He, too, mounted on his ass, or mule, came close to the fatal spot, saw the stranger, bound up the wounds, placed him on his own beast, and brought him before evening to a caravanserai,—such an one as still exists like a rude Hospice on the mountain side, about half way between Jerusalem and Jericho—and on the morning left him there to be cared for till he should himself return to Jerusalem. Such is the outward story, truly the product of one of the most peculiar scenes in Judæa, yet which has now spread through a range as vast as its own wide scope; the consolation of the wanderer and the sufferer, of the outcast and the heretic, in every age and in every country.—*Sinai and Palestine.*

STRAIN OUT A GNAT AND SWALLOW A CAMEL.

Matt. xxiii. 24.

OUR Saviour's allusion to the gnat is a kind of proverb, either in use in his time, or invented by himself. 'Blind guides, who strain out a gnat, and swallow down, [bolt, as we say,] a camel.' He adopted the antithesis of the smallest insect and the largest animal, and applies it to those who are superstitiously anxious in avoiding small faults, yet do not scruple to commit the greatest sins. The typographical error,—'strain at a gnat'—first found its way into King James's translation, 1611. It is 'strain out' in the previous translations. The custom of filtering wine among the Jews, for this purpose, was founded on the prohibition of 'all flying, creeping things, being used for food, except the *saltatorii*, or locusts.—Leviticus xi. 23.—*Denham.*

'THE OINTMENT OF THE RIGHT HAND WHICH BEWRAYETH ITSELF.'

Proverbs xxvii. 16.

THIS refers to the custom of perfuming so common in ancient times, and not unfrequent now. The odour of Eastern cosmetics is so powerful that the very street along which the person walks is highly scented. Such ointment cannot be concealed; it proclaims itself, wherever it may come. The right hand is mentioned because it is most honourable, according to Eastern notions, most used in anointing, and cannot be kept concealed in the bosom, as all salutations, and the endless gestures in conversation, call it forth. The ointment of the right hand will surely bewray itself, and so will a contentious woman: she cannot be hid.

Poetry.

ON THE DEATH OF THE REV. S. WIGG,

THE BELOVED MINISTER OF FRIAR LANE CHAPEL, LEICESTER, FOR NEARLY
FORTY YEARS.

BROTHER SOLDIER, angels hail thee,
For the warfare's o'er;
Now, thou dost a victor stand
On fair Canaan's shore.

Laid aside thy warlike vestments,
Helmet, sword, and shield;
Ended now the deadly struggle
On life's battle field.

Lo! I hear thy conqueror's shout,—
'I the fight have fought:'
Lo! I see the crown bestowed
By the Saviour bought.

Hail thee, brother soldier, hail!
Repeat Redemption's Story,
Shine among the hosts elect
In the realms of glory.

Soon the Righteous Judge will come,
And at His blest appearing,
May we share the bliss of all
The faithful persevering.

And amidst the immortal throng,
Where sin nor death can sever,
May we bow before the Lamb,
And sing His praise for ever.

Paddington, Sept., 1861.

J. BURNS, D.D.

'SHOW US THY MERCY, O LORD!'

PSALMS LXXXV. 7.

Nor at the mercy of the winds and waves,
Nor of the cruel tempest as it raves,
Our storm-tossed souls are hurried to their graves,
Thou art above us, Lord!

Not at the mercy of a human will,
Nor human passions working direr ill,
But waiting the eternal 'Peace, be still,'
From Thine own lips, O Lord.

Not at the mercy of a world like ours,
Where all things cheat us, and our fairest flowers
Untimely wither in their earthly bowers,
Not here our home, O Lord.

Not at the mercy of the tyrant king,
O death! thou hast for ever lost thy sting,
And now, an angel reaper thou dost bring
Earth's harvest to its Lord.

Not at the mercy of the darksome grave,
Earth shall restore the ransomed dust she gave,
For Thou hast died the feeblest life to save;
Bearing Thy seal, O Lord.

And when these earthly things are failing fast,
When to Thy judgment bar our souls have past
Unto the uttermost, unto the last,
Reveal that mercy, Lord!

MAUD.

Notices of Books.

SELECT WORKS OF THE REV. ROBERT ROBINSON, of Cambridge. Edited, with a Memoir, by *Rev. W. Robinson*. (Vol. II. of "The Bunyan Library.") London: J. Heaton and Son, 21, Warwick Lane, Paternoster Row. 1861.

ROBERT ROBINSON was a man of mark. His robust intellect, originality, wit, varied acquirements, capacity for work, oratorical power, and ardent love of liberty—deserve more attention from Baptists than they have hitherto received. We were glad, therefore, that in the prospectus of the 'Bunyan Library,' Messrs. Heaton and Son announced their purpose of issuing a memoir of this remarkable man, and a selection from his voluminous writings. The result has more than equalled our most sanguine expectations. The memoir is not only well written, but judicious and truthful; and the 'Select Works' are the most appetizing of any we have ever known. We are greatly mistaken if those who read the quotations from 'Arcana' will not hunt every old book stall till they find a complete copy of one of the most forcible pieces of argumentation and one of the most admirable illustrations of good English to be met with not only in Baptist literature but in the literature of Britain.

Robert Robinson was born at Swaffham, Norfolk, in 1735—the editor thinks on the 8th of October. He seems to have owed little enough to his father, who was a dissipated exciseman, and fled to Winchester from his creditors, where he died. His mother eked out a scanty living at Scarning, by her needle and by taking lodgers. Robert's quickness at the Endowed Grammar School won the attention of the master, who on his father's death kept him in the school without payment till his fourteenth year. Both mother and master wished him to be educated for a clergyman; but funds being wanted, he was sent to an uncle in

Crutched Friars, London, a hair dresser. Books were more to his taste than wigs, as was very soon apparent. Old book stalls supplied him with cheap literature, and his habit of early rising, which he retained through life, with time for conning it over. A Sunday 'spree' with a party of young men led to the event which was the turning point in his life. An old woman, a pretended fortune-teller, first attracted their notice. She told Robinson that he would live to a very old age; would see his children, grandchildren, and great-grandchildren. He was credulous, and yet thoughtful. 'Shall I, he thought, live to see great-grandchildren? At that age I must be a burden to the young people. What shall I do? There is no way for an old man to render himself more agreeable to youth than by sitting and telling them pleasant and profitable stories. I will store my mind during my youth with all kinds of knowledge. I will see, and hear, and note down everything that is rare and wonderful, that I may sit, when incapable of other employment, and entertain my descendants, and be respected rather than neglected in old age. Let me see, what can I acquire first? Oh! there is the famous Methodist preacher, Whitefield; he is to preach, they say, to-night; I will go and hear him.' Whitefield preached from Matthew iii. 7. '*But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come?*' The sequel is best told in Mr. Robinson's own words:—

'Mr. Whitefield described the Sadducean character; this did not touch me. I thought myself as good a Christian as any man in England. From this he went to that of the Pharisees. He described their exterior decency, but observed that the poison of the viper rankled in their hearts. This rather shook me. At length, in the course of his sermon, he abruptly broke off; paused for a

few moments; then burst into a flood of tears; lifted up his hands and eyes, and exclaimed, "O my hearers! *the wrath's to come, the wrath's to come!*" These words sank into my heart, like lead in the waters. I wept, and when the sermon was ended, retired alone. For days and weeks I could think of nothing else. Those awful words would follow me wherever I went,—"*The wrath's to come, the wrath's to come!*"

For two years and seven months he remained in a state of perplexity and fear; but at length, to quote his own words, 'on Tuesday, Dec. 10, 1755, I found full and free forgiveness through the precious blood of Jesus Christ, to whom be honour and glory for ever and ever. Amen.'

Robert Robinson remains in London two years after this—following his own trade, and associating with the Methodists. His diary at this period is characteristic. With evident gusto in one entry—most of them are religious—he speaks of a monthly meeting, of 'its sweetness,' and of 'a good man in his own hair,' who opened the service—'prayed first.' His friends now urge him to preach, but he is diffident, and underrates his abilities. He nevertheless preaches by the hour to himself in his own room. He leaves London, and settles at Mildenhall, with a view of becoming a farmer; preaches for the first time 'to a few poor people in that village;' is invited to 'settle' at Norwich shortly after, and begins a course of itineracy in the neighbourhood. His mind now chiefly ran after those allegorical absurdities common to extreme Calvinists. He spiritualizes the blessing Jacob pronounced on his son Judah, and discovered the 'deep things' of orthodox theology shadowed forth by the *vine* and the *ass's colt*. On one occasion he records in his diary,

'I could not get a text from the Lord, till the last verse of the hymn. I took these words after, from Solomon's song, "*Comfort me with apples, for I am sick of love.*" I should have preached from these words before, but I could not tell the meaning of being "*sick of love*;" however, the Lord opened it to me.'

His resistance of the bribes of his relatives to conform, his marriage

with Miss Ellen Payne, and his rejection of infant baptism, distinguish the short period of his stay at Norwich. In 1761, he removed to Cambridge. Mr. Robinson was in the habit of making large entries, historical and autobiographical, (although written in the third person,) in the church book. This practice he continued for sixteen years. Very much light is thrown on his early career at Cambridge by these entries, of which the editor has been permitted to avail himself. In 1777 the entries cease.

Robert Robinson's residence at Cambridge extended over nearly forty years. His fame as a preacher drew to the old barn-like chapel men of taste and wealth. A new chapel was by and by erected, and the church and congregation grew in numbers and influence. There was at first no evening service, and Mr. Robinson started a large class of catechumens. Many undergraduates attended, drawn, at least most of them, by love of fun or mischief. The disgraceful conduct of the gownsmen called forth one of the most withering pieces of sarcasm ever uttered. Mr. Robinson had singled out two, and had demanded a public apology, or a fine of £50. But the annoyance continuing, he preached one Sunday evening, when many gownsmen were present, bent on mischief, a sermon '*On a becoming behaviour in Religious Assemblies.*' The text was 1 Tim. iii. 14, 15. '*These things I write unto thee . . . that thou mightest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.*' The opening paragraphs foreshadow the approaching castigation:—

'Do not imagine, my brethren, that I am going to affront your good sense by attempting to give you rules of behaviour at meeting. If your parents have omitted this necessary part of your education; if your masters and tutors have given you no tuition on this head; if you have had no opportunity of forming your deportment by a genteel acquaintance with the world; if you be strangers to that *benevolence* which *never behaves itself unseemly*; if you have en-

joyed none of these advantages, you are, however, in possession of one, of which common sense will avail itself; that is, the constant attendance of several members of this university, whose presence in your religious assemblies is a proof of their candour, and a pattern for your behaviour.

'Sons of the first families in the kingdom, they are polite from the womb. Designed for the first offices in the church, they are virtuous by profession. Enriched with a variety of knowledge, particularly that which relates to the government of mankind, they know the value of religious worship to the happiness of the individual, to the order of the family, to the government of the state, to the glory of God, and to the universal happiness of mankind. In them you have an example how you *ought to behave yourselves in the church of God*; and should there be one of this number who should ignorantly or designedly behave ill at public worship, his rudeness, so contrary to the public expectation, and to his own profession, would not fail of operating as an antidote on you. Let us, then, for the present, waive this part of the subject; and, should it appear necessary, let us return to it by and by.'

Mr. Robinson *does* return to it by and by. After referring to Timothy as a young minister of delicate constitution for whom Paul advised a singular regimen—'*a little wine*, and a deal of episcopal labour,' and opening up his text as urging men to behave well in the house of God because it is a church, because it is the church of the living God, and because it is the pillar and ground, that is, the seat or residence of truth,—he glances at the evils that are produced by ill behaviour in the church of God. 'Who knows,' says the preacher, 'but a plain unvarnished tale may place this article in a proper light? Forgive me, if it should be long; perhaps I may have a right for once to try the patience of those who often exercise mine.' He then refers to the surprise he felt fourteen years before in turning over the papers belonging to the society to find a singular covenant to be signed by all the members before they were admitted to the Lord's Supper, as the rule of their actions. He found one rule was, on no account whatever to enter the established places of worship. A second, prohibited members from accompanying with people of that community. A third, strictly enjoined

them not to marry with any members of that church. 'I was surprised that a people,' said Mr. Robinson, 'who were neither required to abjure in form Atheism, Deism, Judaism, or Popery, should yet be required formally to abjure the established church;' that the articles should be drawn up by the famous Joseph Hussey, a former pastor, a man of great learning and piety; and that he (Mr. Robinson) became curious to know how such articles should come to be adopted. He was himself invited to become pastor of the church, and declared he could not, unless these rules were relaxed, since excommunication was the penalty for any violation. The old men said that they were highly proper when first established, on account of the conduct of the gowmsmen. And then, with a whip of scorpions he lashes the undergraduates before him while seeming to narrate the doings of the gowmsmen half a century back.

'I'll tell you, gentlemen, how the gowmsmen of that age behaved in the church of God. When a young gentleman came first to college, finding no amusement in books, manuscripts, experiments, or any of the riches of literature, he must be amused with the oddities of Cambridge, among which old Hussey, the Presbyterian parson (as the cant of that day was,) was always numbered. Away a posse went to meeting, and in defiance of statutes and proctors, they would publish all along the streets, that they were going to have a little fun with the preacher. Arrived at the house, they would bang the doors, stalk up the aisles, fling themselves on the sides of the pews: just come from country schools, many of them from charity schools, they thought to give themselves airs were the marks of good breeding. One, with lack-lustre eye, with a vacant countenance, and a harmless heart, would toss, and twirl, and play with his cap; and when tired with that amusement, would walk off. A second, with a brazen brow and an iron sinew, if the minister mentioned a word which was not in his school dictionary, would swear he never had heard such a word in his life. A third, who thought he must act some part, would laugh, and, for want of discernment to know when, would often laugh when he ought to have

blushed. A fourth, with eyes full of adultery, (I use St. Peter's language) would stand on tiptoe, stare at all the ladies in the meeting, and sometimes, O lost to all decency! would peep under the women's hats. Do you wonder, my brethren, that there have been instances of the good women's losing all Christian patience, and before the whole assembly, slapping their faces? Ought that young gentleman to complain, who one day mistaking an old for a young woman, was knocked down by the old lady for his impertinence? These were the glorious criteria of academic politeness at that time of day. Whether the modern practice of hunting for the preacher, as astronomers hunt for Jupiter's moons, with magnifying glasses, were then in use, I cannot tell. If it were, I should think nothing could justify it; for if students' eyes be worn down by hard night-reading and writing, they should remember, that they come to divine worship rather to hear than to see; besides; if *spectatum veniunt* (they come to see) be allowed, *spectentur ut ipsi* (they come to be seen) ought not to be refused; and would not that have been, think ye, a very edifying sight? Some hundreds of people worshipping God by spying one another's features through glasses, the preacher in his turn spying them all! But to return.

'When I heard all this, I own, I was struck: but, having I know not what partiality for the gown, I tried to excuse what I could not in my conscience approve. I urged their youth. That, said the good old men, is no excuse; on the contrary, it aggravates their crime. The virtue of youth is modesty, and when a young man has lost his modesty, possess what he will, he is an object of horror. I pleaded their birth; but that would not do. For, said my opponents, if they be gentlemen's sons, they sin against their knowledge; and if they be poor lads, they sin against humility. Does it become poor lads, said they, to disguise themselves in a gown, and insult us, who would have disdained to set their fathers with the dogs of our flock? Such as they, said one,

"Forget the dunghill where they grew,
And think themselves the Lord knows who!"

I said, they were members of a famous university. They replied, that therefore they should be concerned for the honour of that reverend body; that this was the way to disgrace the whole university; that the worst part of the worst man's

character was, *He ate of my bread, and he lifted up his heel against me.*

Mr. Robinson pleaded that Mr. Hussey preached often, and to plain people, and purposely adopted a simple, homely style. Again he was beaten. 'At length I had exhausted all my pleas, and, as I could not excuse, I was forced to content myself with pitying and blushing for young men, whom, with all their faults, I sincerely loved.'

Perhaps the most stinging piece is this, where he turns directly on his audience:—

'To come into our places of worship now, after such scenes as these, is like coming home after a long rough voyage. Indeed some imperfections attend us still. Still there is, as there always will be, an Ishmael in Abraham's family. Notwithstanding all the just and generous efforts of the heads of houses; notwithstanding the frequent attendance of proctors; notwithstanding the example of hundreds of well-behaved gownsmen; there will be now and then an awkward, an ignorant, or an intoxicated lad, whose vanity and brutality will be insensible to all. Such a person appears among you, gentlemen, as Satan presented himself among the sons of God: but as a proof of the extreme folly of such a lad, to what disadvantage does he appear in your company in the house of God? Contrasted with you who behave well, he produces the same effect on spectators as an ill-drawn daubing hung by the side of a finely-finished picture would produce; the beauty of the one aggravates the horror of the other. With the greatest disgust of all, the more delicate sex especially, behold the frightful creature, and every tongue proclaims his enormous praise. All think him too bad for reason, and punish him with the severest ridicule; and should that question sometimes put up in the schools, be ever put in a circle of ladies, *Detur vacuum?* (Is there an empty place in nature?) They would be provoked to answer, *Detur*. (There is.) It is in the brain of him who behaves ill at divine worship.'

In 1774, Mr. Robinson published '*Arcana*;' or the principles of the late petitioners to Parliament for relief in the matter of subscriptions.' A proposal had been made to the senate by one of the fellows of Jesus College, Cambridge, for the

abolition of subscription at the time of taking the degrees, and several clergymen projected an appeal to Parliament for a similar purpose. The Nonconformists were at the same time seeking the repeal of a law, then well-nigh obsolete, which required Nonconformist ministers and schoolmasters to subscribe thirty-six and a half of the thirty-nine articles. More than 900 churches petitioned for relief. Mr. Robinson, always an ardent devotee of liberty, watched these struggles with the liveliest interest, and published '*Arcana*' as his contribution toward the general result. It consists of eight letters on candour in controversy, uniformity in religion, the right of private judgment, civil magistracy, innovation, orthodoxy, persecution and sophistry. The Editor has given brief quotations from each. In our judgment Mr. Robinson's best qualities as a writer appear in '*Arcana*': his clearness, vigour, and irresistible humour. We have only space for one citation. It is from the letter on sophistry.

'It is a just remark of the wise man, that he who applies his heart to know, to search, and to seek out wisdom, when he has counted mankind one by one, will scarcely meet with one among a thousand men, and fewer still among women, who attend to the reason of things, that is, who are capable of avoiding sophistry, and of admitting a close argumentation. Sometimes force, sometimes fun, supply the place of reason, and sanctify an argument by proxy. It is not long since a certain person, who could no otherways account for his ill-luck, ascribed his misfortune to witchcraft, and swam the supposed witch to prove her guilt. An old gentleman, who saw this tragi-comedy, though he detested the trial, yet believed the woman's witchcraft. Some of the neighbouring clergy endeavoured to convince the old gentleman both of the inhumanity of the trial, and of the absurdity of the notion. Pray, said he, gentlemen, do you believe that there were witches in the time of Moses? Undoubtedly we do. Very well, gentlemen, said the good old man, as it was in the beginning, is now, and ever shall be, world without end. Amen!

Mr. Robinson had now reached the zenith of his ministerial popularity. His literary labours were also vastly increased. At first fearful of using his pen, he now became a prolific writer. He trans-

lated from the French Saurin's sermons, Claude's Essay on the Composition of a Sermon, to which he appended most voluminous notes, published a *Plea for the Divinity of Christ*, and began his *magnum opus*,—the *History of Baptism*, which grew constantly on his hands, and was left after all a vast storehouse of references for some future historian.

The Editor thinks that the heresy of his later years is to be attributed partly to his acquaintance at the outset of his religious life with the narrow and dogmatic theology of Whitefield, and partly to his 'pervicacious adherence to an extravagant theory of liberty.' 'The importance of truth,' says Mr. Fuller, 'is itself a truth, on the belief of which our attention and attachment to all other truth depends,' and in his opinion Mr. Robinson's grand defect lay in his not so regarding truth. 'Brother,' he is represented as saying after some discussion on religious subjects, 'I have delivered my present sentiments; but I am going to feed the swans at the bottom of my garden; on my return, I perhaps shall think differently.' 'He worshipped at the temple of truth with decent reverence; but at the altar of liberty he prostrated himself as a passionate devotee.'

Of course his capacity for composition and for translation gained him notice in Cambridge. The *Plea* led to his being tempted by high church dignitaries to conform; 'youngsters' sought his aid for occasional sermons, and even a prebendary. Nay, an Irish dignitary offered him *five guineas a sermon*! It seems sermons were dearer then than now—for an advertisement in a certain clerical journal, once disguised in Latin, but now, gathering confidence we suppose by custom, published in plain English—offers sermons *lithographed to imitate manuscript* at eighteen-pence each, and guarantees that only one of a kind shall be sold in the same neighbourhood!!!

For the remainder of Mr. Robin-

son's memoir, we must refer our readers to the second volume of the Bunyan series. We should like to have said something about his itineracy, his church-government, his home preaching, his exhaustive studies, his passion for farming, love of a quiet home life, and affection for children; but we must forbear. We content ourselves with a few more citations. The first is from a letter written soon after the death of his daughter Julia.

'Julia was the beauty and pride of my family. She was straight as an arrow, five feet ten inches high. A dark eye like fire, and an oval visage full of sensibility and sweetness. A complexion like the lily tinged with the blush of the rose. She had a fund of sterling wit, and a wise, grave reason that directed the use of it. Nothing escaped her observation, and whether she roved in the regions of fancy, or plodded in the facts of creation and providence, her fine reasoning powers reduced all to truth, arranged all in order, and directed all to make her circle happy. She had the most just and sublime notions of God, and a perpetual veneration for Him. No suspicions invaded her serene bosom during a gradual decline of three years; on the contrary, often would she exclaim, His tender mercies are over all His works! Shall not the Judge of all the earth do right? She has felicity enough to enjoy and to communicate, and her sisters, who always waited on her, said, "Father, Jule is an angel." My heart, my aching heart! She was an angel. Ah! too true! She had wings and flew away. Do, dear Mrs. T—— forgive me. It eases me to write to you, for you, I know, share my grief.

"As on some lonely building's top
The sparrow tells her moan,
So, far from tents of joy and hope,
I sit and grieve alone."

I am not offended with the good Father in heaven. I have no fear about the lovely spirit of the departed. But will the Great Spirit be angry for perceiving, when my family assemble, that "David's place is empty?"

Here is a picture of quiet home life.

'You must know my eldest daughter is married, and to her husband I have put off my farm and all business, so that I have no employ of that kind, except to keep my house in repair, to cultivate my garden, to keep my pleasure boat in trim, to watch my bees, and to purr like old puss by the fire, to my wife and family. We are a sort of nursery, concealed by brick walls and high trees, guarded in front by the river,

our back to the town, and our prospect to the fields, and we have no ideas of solitude. Had Mrs. Robinson her health, all would have a zest?

But we must hasten to the end. Mr. Robinson went to Birmingham to preach for Dr. Priestley. He was, however, but the shadow of his former self. His sermons were desultory and feeble, full of Unitarianism and containing abundant evidence of an overworked brain and wounded spirit. On Monday, he had a fit, from which Dr. Priestley feared he would not rally. The next day he was the guest of William Russell, Esq., of Showell Green. He seemed better, and in the evening appeared to have regained much of his accustomed vivacity. He was found in the morning, June 8th, 1790, dead, the bed-clothes without a ruffle and no marks of pain in his features.

The Editor has very wisely devoted a large space in this volume to Mr. Robinson's letters. They have been collected from sources widely scattered and not generally accessible. Written to friends at different periods of his life, from the year of his first public effort as a preacher to within a month of his death—they are a faithful mirror of his opinions and of his character. There are several to *Dan Taylor*, for whose judgment he had the highest esteem, and whose friendship he dearly loved. 'We retain in our minds, (he says in one,) with singular pleasure a recollection of your excellent discourse to us at Cambridge, and we do ask one another what the General and Particular Baptists differ about; for, say we, *either Mr. Taylor is a Particular, or we are Generals!*' This was written sixteen years after the formation of our denomination. In another, written a year later, he says: 'My wife, who sits by, asks how people found their way to heaven before Calvin and Van Harmin were born? I answer, By the light of Scripture alone. Then, she adds, I shall content myself with my New Testament, and leave the great Latin folios to your friend Taylor and you.'

I reply, you may very safely, and we shall debate our points with as little gall as if the inquiry were, which of us would most dexterously jump over a five-barred gate.'

In a third, he thus refers to his labour of love. 'I keep poring over my manuscripts, and do not regret delay, for baptism is an amazing subject, and occupies a large part of ecclesiastical history. My first volume is on *Baptism*, not *Baptists*. I never knew till lately that any had been baptized in milk; but this, and a thousand other curious facts go to prove that when men depart from pure Scripture, no bounds are to be set to their extravagancies.'

'It is questionable,' he says farther on in the same letter, 'whether I ever write the history of *modern* English Baptists; and if I do, I shall not come at them these three or four years. My notion of the dignity of history forbids me publishing anything little or unimportant, and therefore I see very little to publish of the modern Baptists in London. The glory, the love of liberty universal, is departed from Israel, at least that part of it which presumes to strut forward, and give itself out for *the cause*.' Mr. Robinson then gives the following picture of things amongst us eighty years ago:—

'The Particulars are intoxicated with a false system of disjointed metaphysics, which they call the *gospel*. The Generals, if one may judge by their books which they publish as a body, are less tenacious of a system of *faith*, but equally zealous for an impracticable *discipline*. What else can be understood by the Leicester case, where they tax some of their members with *faction*? Or by the case of Leake, where they busy themselves about *suits*,—I suppose they mean *courtship*! What does Halifax mean, by speaking of expenses *necessary* to maintain the cause of *Christ*? Is there not reason to fear that Nottingham hath been too busy in excommunicating? Is Burnley wise to lay out £300 when they can raise only £50? And what do they mean at Nottingham by zeal in the cause of the Lord Jesus Christ? Does the Association take cognizance of property, deeds, titles, &c.?'

The most amusing letter in the whole series is the one addressed to Henry Keene, Esq., Walworth, and written in May, 1784. With this we must close. It is

A DIARY OF ONE DAY.

'Rose at three o'clock—crawled into the library, and met one who said, "Yet a little while is the light with you. walk while ye have the light—the night come when no man can work—my Father worketh hitherto, and I work."—rang the great bell, and roused the girls to milking—went up to the farm, roused the horse-keeper—fed the horses while he was getting up—called the boy to suckle the calves, and clear out the cow-house—lighted the pipe, walked round the garden to see what was wanted there—went up the paddock to see if the weanling calves were well—went down to the ferry, to see whether the boy had scooped and cleaned the boats—returned to the farm—examined the shoulders, heels, traces, chaff, and corn of eight horses going to plough—mended the acre staff—cut some thongs, whip-corded the boys' plough-whips—pumped the troughs full—saw the hogs fed—examined the swill tubs, and then the cellar—ordered a quarter of malt, for the hogs want grains and the men want beer—filled the pipe again, returned to the river, and bought a lighter of turf for the dairy fires, and another of sedge for ovens—hunted up the wheelbarrows, and set them a trundling—returned to the farm, called the men to breakfast, and cut the boys' bread and cheese, and saw the wooden bottles filled—sent one plough to the three roods, another to the three half-acres, and so on—shut the gates, and the clock struck five—breakfasted—set two men to ditch the five roods—two more to chop sods, and spread about the land—two more to throw up muck in the yard—and three men and six women to weed wheat—set on the carpenter to repair cow-cribs, and set them up till winter—the wheeler to mend up old carts, cart-ladders, rakes, &c., preparatory to hay time and harvest—walked to the six acres, found hogs in the grass—went back, and sent a man to hedge and thorn—sold the butcher a fat calf, the suckler a lean one—the clock strikes nine—walk into barley field—barleys fine, picked off a few tiles and stones, and cut a few thistles—the peas fine, but foul; the charlock must be topped—the tares doubtful; the fly seems to have taken them—prayed for rain, but could not see a cloud—came round to the wheat field—wheats rather thin, but the finest colour in the world—sent four women on to the shortest wheats—ordered one man to weed the ridge of the long wheats—and two women to keep rank and file with him in the

furrows—thistles many—blue-bottles no end—traversed all the wheat field—came to the fallow field—the ditches have run crooked—set them straight—the flag-sads cut too much, rush-sads too little, strength wasted, shewed the men how to three-corner them—laid out more work for the ditchers—went to the ploughs—set the foot a little higher, cut a wedge, set the coulter deeper, must go and get a new mould-board against to-morrow—went to the other plough—picked up some wool, and tied over the traces—mended a horse-tree, tied a thong to the plough hammer—went to see which lands wanted ploughing first—sat down under a bush—wondered how men could be so silly as to call me reverend—read two verses, and thought of His loving kindness in the midst of His temple—gave out, “Come, all

harmonious tongues,” and set Mount Ephraim tune—rose up—whistled—the dogs wagged their tails, and on we went—got home—dinner ready—filled the pipe—drank some milk—and fell asleep—woke by the carpenter for some slats, which the sawyer must cut—the Reverend Messrs. A. in a coat, B. in a gown of black, and C. in one of purple, came to tea, and to settle whether Gomer was the father of the Celts and Gauls and Britons, or only the uncle—proof sheet from Mr. Archdeacon—corrected it—washed—dressed—went to meeting, and preached from *The end of all things is at hand, be ye sober and watch unto prayer*—found a dear brother reverence there, who went home with me, and edified us all out of Solomon’s Song, with a dish of tripe out of Leviticus, and a golden candlestick out of Exodus.....

Correspondence.

SUPPORT OF DENOMINATIONAL INSTITUTIONS.

To the Editor of the General Baptist Magazine.

DEAR SIR,—When leaving the chapel after the discussion on the ‘Support of our Connexional Institutions,’ which took place at our late Association, I heard one of the brethren, who had supported the resolutions presented by the Committee, say to one who had voted against the third, ‘You need to go and live with Mr. Jones and get a conscience,’ alluding of course to the remark our estimable friend had just before uttered relative to his having a conscience.

Now, whilst I am quite disposed to believe it would benefit not a few amongst us ‘Glorious General Baptists’ to reside for a time within the more immediate influence of our good friend at Spalding, I am equally disposed to believe that it is not altogether conscience that we are needing in order to come to a wise decision, or to entertain correct views on this important subject. I am not quite sure, in fact, if the hint thrown out by Mr. Salisbury, relative to ‘a catechism on the first principles of nonconformity for adults’ might

not be exceedingly beneficial. Be that, however, as it may, I do feel Mr. Editor, it would be doing good service to the denomination generally, and to the progress of right principles in particular, if you would at your earliest convenience give us definitely and distinctly the main reasons for, or grounds upon which it is felt desirable and necessary to make so important a change in our ‘Constitution’ as the one recommended by the Committee in question.

I trust and believe that I ask this from no cynical motive, and I may say I hasten to do so from the remarks contained in your mention of this subject, on the third page of your late issue.

I am, dear Sir,
Yours truly,
ENQUIRER.

REPORT OF COMMITTEE ON CHAPEL DEEDS AND OTHER DENOMINATIONAL TRUST PROPERTY.

To the Ministers and Representatives of the New Connexion of General Baptists.

DEAR BRETHREN,—The Committee appointed at the Annual Association,

held at Wisbech, in June, 1860, to draw up details of a plan for the Registration and Custody of Chapel and other Deeds belonging to the Denomination; submit the subjoined mode of registering such deeds as practicable, efficient, and highly expedient: and for the due execution of the same your committee earnestly recommend that a Registrar be appointed, whose duty it shall be

1. To supply all churches in the denomination with a schedule, which when returned shall be copied into a book prepared for the purpose.

2. To forward to each new church admitted into the denomination a copy of the said form.

3. To enter from time to time, as information may be furnished, any changes occurring in relation to the said deeds,—and

4. To notice and advise the churches of any alterations of the law affecting trust property.

Your committee recommend that the schedules for the first return be issued to the churches at least two months before the next Association, with a request that they be returned as early as convenient to the address of the Registrar, and that in succeeding 'forms,' issued for 'states of churches,' space be allotted for answer to the query,—'What alteration (if any) in the state of Trust Deeds since last return?'

Your committee consider the advantages of a uniform and systematic mode of registration are so obvious that it is not necessary to occupy time by enlarging thereon; and believing the Association is only discharging its duty by affording facilities for such registration, cannot conceive any valid objection to the adoption of the plan suggested *inasmuch as it will be entirely optional with churches whether they avail themselves of its provisions or not.*

In regard to the custody of Deeds your committee think there are difficulties which render it inadvisable to attempt to carry out a plan of general deposit, especially as the denomination does not possess a central building eligible for the purpose.

Lastly, your committee refer to recent Acts of Parliament of great importance to all Nonconformist churches, and with which each church should be acquainted.

By the Act of 13 and 14 Vict. cap. 28, commonly called 'Peto's Act,' a new Appointment of Trustees of Chapel Property, when required, may be made at a *church meeting duly convened*, on a memorandum of such appointment, in the form given by the Act, being signed by the chairman of the meeting, without the formality and expense of the usual deed of transfer, such memorandum bearing a thirty-five shilling stamp; and by an Act of the 24 Vict. cap. 9, bearing date the 17th May, 1861, all Chapel Trust Deeds to be thereafter made must be enrolled in Her Majesty's High Court of Chancery within six months after the date of such deeds, and where any deed shall have been heretofore made and not enrolled within the time prescribed, power is given to enroll the same within twelve months from the date of the Act, otherwise such deed will be null and void.

Schedule referred to in the foregoing report, the heads of which are as follows, viz.:—

1. Description and Tenure of Property.
2. Date of last Trust Deed.
3. Trustees then appointed.
4. Trustees now living.
5. When new Appointment of Trustees to be made.
6. Doctrines referred to (if any).
7. Trusts.
8. With whom Deeds deposited.
9. For what purpose deposited.
10. General Remarks.

And the committee have taken the liberty of forwarding with this report the accompanying statement of the property belonging to Ely-place church, Wisbech, as fully illustrating the method of filling up the schedule.

THOMAS WATTS.
ROBERT CLARKE.
ROBT. WHERRY.
THOS. DAWBARN.
F. C. SOUTHWELL.

Wisbech, 21st June, 1861.

JUNE, 1861.

**STATEMENT OF PROPERTY BELONGING TO THE GENERAL BAPTIST CHURCH, ELY PLACE, WISBECH,
AND THE TRUSTEES AND TRUSTS THEREOF.**

Description and Tenure of Property.	Date of last Trust Deed.	Trustees then appointed.	Trustees now living.	When New Appointment of Trustees to be made.	Doctrines referred to (if any)	Trusts.	With whom Deeds Deposited	For what purpose deposited	General Remarks.
1. The Old Burial Ground and Building thereon, formerly the Old Meeting House, in Places Yard, Canal Side, Wisbech, Cambridgeshire Freehold.	1830 March 16	Butterfield, Richard Clarke, Robert Judd, George Abbott, John Batterbee, William Adams, Benjamin Brewin, John Rumball, Josiah Bage, Wm. Pike Green, William Ewen, Henry Wherry, John	Clarke, Robert Abbott, John Rumball, Josiah Bage, Wm. Pike Ewen, Henry Wherry, John	When Trustees reduced to five, seven new Trustees to be appointed, making the number '12 at least'	None	To be used and enjoyed by and for the benefit of the Society of General Baptists with in the Town of Wisbech, St. Peter's	Joseph Cox and Thomas Dawbarn Esquires, Wisbech	Security for an Annuity of £18 during the life of Mrs. Jarrom	
2. The Chapel, Ely Place, Wisbech. Freehold.									
3. The Burial Ground, with the Schoolroom erected thereon Crescent Passage, Wisbech. Freehold									
4. Buildings and Yard adjoining Chapel, Ely Place, Wisbech. Freehold.	1847 February 10	Pike, James Carey Clarke, Robert Wherry, Robert Batterbee, William Southwell, Fredk. Chas. Smith, Theophilus Raithby, Thomas	Pike, James Carey Clarke, Robert Wherry, Robert Southwell, Fredk. Chas. Smith, Theophilus Raithby, Thomas				E.F. & F. Jackson, Solicitors, Wisbech	Custody	This Property is conveyed to the Trustees absolutely. A Deed of Declaration of Trust will be prepared when thought expedient.
5. Chapel at West Walton Norfolk. Freehold	1849 June 2	Pike, James Carey Wherry, Robert Batterbee, William Raithby, Thomas Gromitt, John Edes, Joseph Gray, Thomas Abbott, John Smith, Theophilus	Pike, James Carey Wherry, Robert Raithby, Thomas Gromitt, John Edes, Joseph Gray, Thomas Abbott, John Smith, Theophilus	On Trustees being reduced to two seven new Trustees to be appointed in addition	None	For the benefit of and subject to the Orders and Resolutions of the Ely Place Church Wisbech either absolutely or conditionally	Mr. Robt. Wherry Wisbech	Custody	These Deeds have not yet been enrolled in the Court of Chancery, but will be so under the recent Statute passed 24 & 25 Vict. c. 9.
6. A small piece of Land in front of Chapel, at West Walton, Norfolk. Freehold.	1860 October 24	Watts, Thomas Wherry, Robert Raithby, Thomas Gromitt, John Gray, Thomas Smith, Theophilus Hutchinson, William Butcher, Thomas Cave, John Joseph	All	The like	None	The like	Same	Ditto	

AN EDUCATED MINISTRY.

IN TE OMNES DOMUS INCLINATA RECUMBIT.
VIRG. *ÆNEID*.

To the Editor of the General Baptist
Magazine.

DEAR SIR,—A subject so common, and discussed until it has become more than threadbare, would seem to require some peculiarity of circumstance before its admission into your pages should be sought or permitted. The age in which we live is so eminently practical, that common patience, or proper regard to the value of time, will scarcely allow us to entertain this question as one requiring proof.

Almost as well might we pronounce the introduction of steam power in its ever varied and unlimited means of application, an incubus on progress, a needless intrusion on the accepted conveniences of life, and detracting from the general comforts of society, as to attempt to demonstrate the propriety of a thoroughly sound and liberal education as being a requisite for the Christian ministry. Still, I fear, we have too good reason to believe there are not wanting some who are either so naturally stupid, or at least pretend to be, as to require proof, and judged by their effort or desire are partially sceptical. With such it will not serve our purpose to dispute. We must leave them to the tender mercies of those who are better fitted with argument and have more gentle charity than we possess.

The peculiar state of feeling just now prevailing in our body, and the excitement that is abroad for securing suitable premises in which students designed for the ministry are to be accommodated, seems to furnish a sort of excuse for the few hasty suggestions that may follow.

A building or college for students argues a necessity for the acquisitions to be secured within its precincts. For ourselves, we are not solicitous for a building: our concern is rather to select as candidates young men with right qualifications,

such as may well avail themselves of the advantages offered, and that the help afforded be, in kind and degree, such as shall fit them for the high office to which it is their desire to devote themselves.

To us, three qualifications seem indispensable to those making the Christian ministry the object of life: active and fervent piety, thirst for knowledge and talent for its acquisition, and facility, when obtained, to impart it to others.

On the first of these characteristics it is superfluous to say much. The possession of religion is essential to the teaching of it thoroughly. The squeamishness of those who question the propriety of young persons not making a public profession of religion being engaged advantageously in conducting the singing of our public worship, or in helping to give elementary instruction in our Sabbath schools, or in any other of our varied instrumentalities of usefulness, will find little favour at our hands. The preparation for the Christian ministry is another, and a vastly more important avocation, and involves consequences infinitely momentous. We cannot understand this office being desired, except by a mind richly imbued with vital godliness; neither should we lay much stress on this work being the object of youthful desire. That may be essential to success, but, in our judgment, the wish to be thus engaged is no proof of fitness. '*Poeta nascitur non fit.*' If it were possible for us to know, there is little doubt that every bosom swelling with grateful emotion on the first reception of the truth, desires nothing so ardently as to be engaged in its proclamation. The divinity within man, rescued from the thralldom and governance of sin through the reception of the gospel, and awakened to a consciousness of its blessed estate through the undeserved but forgiving love of God, pants for its diffusion. It longs to tell its own indebtedness, and to all the world the greatness and the grandeur of divine love.

Why it is, or should be so, it is not for us to say. It may be a natural instinct, and accounted for in the way our reason suggests why the spark ever rises towards the source whence its light and heat emanate, or as the minutest particle of matter attracted by the force of gravitation ever verges to the centre of universal matter. All we know is problematical, but we believe it is so, and in the absence of further demonstrative evidence, our inquisitive and too prying curiosity must remain unsatisfied. Possibly after the lapse of ages, and the progression of the human intellect, purified and intensified by Divine teaching, we may be able to comprehend the mysteries and appreciate the unmixed beauties of that infinite power which first gave authority to law, to matter its being, and life to man.

A desire for knowledge and ability to acquire it has been named as another requisite. The most cursory glance will furnish sufficient evidence of the truthfulness of this position. Any hesitancy here must be fatal to the proper discharge of the duties of this sacred trust. A mind properly cultivated to direct and instruct others should have a constant thirst for knowledge. Eager and persevering in its pursuit, as the ancient used to say, it should drink in '*avidis auribus*.' To be right up to its work it must ever be acquiring, and in the accumulation of mental conquest find true life and happiness. While rejoicing in all that is legitimately enjoyable in the society and intercourse of the most refined of our fellow men, braving every danger, and repudiating impossibilities, his adventurous spirit must rise to higher regions of intellectuality and enterprise: as the eagle, darting into regions unknown, and hitherto unexplored, and duly comparisoned by nature's hand, soaring aloft, without fear or alarm, disports amid the dazzling splendours of an unclouded sun, so shall the holy one in search of greater holiness, plumed with devotion's wing, rise to the very summit of all human

desire, and meekly bending before the eternal throne shall hold secret converse with his Maker—drinking from the very fount of God of the pure waters of life, his purified soul shall return to our midst and reveal in clearer light and gentler love the messages of Heaven's mercy to a sinful race.

For our other requisite, an easy way of imparting to others what we wish them to know, we fear we have left ourselves little space to enlarge. Unlike other possessions, mental acquisition is not amenable to the laws which govern the material world. Made up of properties so subtle and undefinable, and as yet so little understood, it resents dominion exercising a gross discipline, and the rule that prevails in other creations. Empires, states, gold, precious metals, and every form of earthly wealth, may be divided and subdivided, and thus be diminished as regards individual possession. Not so intellectual riches. The imperial edict and kingly mandate, the Papal hierarchy, and the denunciation of the bigoted synod are alike powerless either to create or to destroy. Impartation to others is at once the easiest and surest method to secure self-aggrandizement. If a linguist, or mathematician, or any student in the higher branches of science, wish to perfect himself, he could not possibly do better than begin to teach that in which he may desire to excel.

Notwithstanding the amount and variety of acquisition is of little value unless it be accompanied with the power of communication. What would it avail us to know that mines of incalculable wealth lay hidden at an inaccessible depth below the surface of the earth, or that in a time of dearth and famine the mountains of the moon were vast granaries of corn, and contained the staff of life sufficient for all the hungry and the famishing? We should take our daily walk heedlessly over those stores of worthless wealth, nor would our eyes look with a wistful gaze after those golden visions so helplessly out of reach. None but

a fool would harp over the one or crave the other. In the same dilemma is the man, however diversified and profound his learning, if he have not the gift of impartation. Rich in personal possession, he is comparatively useless to his fellow men, and valueless to the world.

We have lamentable instances of this among men of modern times, men of extraordinary abilities and almost infinite acquirement. It would seem invidious if not sacrilegious to mention names, or wherever was there a man of finer mental perception, of more profound emotional sentiment than the late Rev. John Foster? By way of distinction and on universal authority, he was styled the prince of British essayists. Abounding in a rich variety and depth of continuous thought, sublime in the vastness of his conception, and the lofty flight of his imagination, nice even to fastidiousness in his selection of language as the medium of their transmission, and all pervaded with an ardour of feeling almost seraphic, we should have deemed his public ministrations irresistible. But for want of an easy and acceptable manner of imparting to others a knowledge of the riches which fed and nurtured his own spirit, we say it with the deepest regret, he could neither command nor sustain an audience of any magnitude or importance. If we mistake not, when introduced to a large auditory, it not unfrequently dwindled to insignificance, and of those who remained, the majority were influenced by Christian consideration and personal respect.

Now for humanity's sake let us enact no more follies of this kind, no more such pulpit exhibitions of men conscious of their own inaptitude, a very misery to themselves, alike degrading to human nature and derogatory to God, and serving only as a spectacle for fools to ridicule and angels to weep over.

In conclusion, one word to the youthful aspirant after this holy calling. We must beg to remind him that of all professions this re-

quires the utmost self-denial, and no one should encourage thought of it without counting the cost. Self-sacrifice should become a passion. Our Lord's admonition should be well pondered, 'Whosoever will be chief among you, let him be your servant.' A heart deriving its chief enjoyment in endeavours to secure the happiness and well being of others must rise superior to the mere worldly good and see its chief delight in fulfilling the claims of duty and of service.

The exacting and exhausting principle underlying the command by which the Gospel is enforced carries along with it a happy and blessed consolation. No one is expected to do more than he is able, but the divine law tolerates no short-coming. 'According to that a man hath' is it required of him. The bestowment of the alabaster box of ointment as well as the widow's mite cast into the treasury won our Lord's approval, not from the amount of the gift, but because 'she had done what she could.' In like manner, also, 'Thou hast been faithful over a few things, I will make thee ruler over many things, enter thou into the joy of thy Lord.'

As ever yours,

TYRO.

Nottingham, September 2nd, 1861.

GOD'S FATHERHOOD.

To the Editor of the General Baptist Magazine.

DEAR SIR,—Allow me to thank you for kindly forwarding to me the note of C. E. concerning a passage in my article on 'God's Fatherhood,' which appeared in your August Magazine, and about which he requires some explanation. To darken counsel with words without knowledge is the fault of some, and it is very likely a fault of mine on some occasions; but I would humbly submit that in writing the sentence in question I did not fall into that error; but wrote the words of truth and soberness.

Your correspondent has, however, written his request in such a kindly spirit that I will try to reply. Your correspondent writes, 'In your number for August is an excellent article on God's Fatherhood, in which occurs the following sentence: "We do not find God revealing Himself in the character of a Father to the *saints* of Old Testament times; we do not read that they knew Him by such an endearing name." Then he observes, "surely the esteemed writer must have overlooked such passages as Deut. xxxii. 6; 1 Chron. xxix. 10; Psalm ciii. 13; Isaiah lxiii. 16, lxiv. 8; Jeremiah iii. 4-19; xxxi. 9; Malachi i. 6, ii. 10.'" It never occurred to me in reading these verses that there was in them a revelation of God's Fatherhood; but only of His absolute ownership, and tenderhearted compassion and care. Further, I would humbly submit, firstly, that these passages do not reveal nor teach God's Fatherhood as revealed and taught in the economy of grace, by Jesus and by the Holy Ghost, in the epistles of the apostles. Secondly, that they do not reveal God's Fatherhood as an actual and Divinely natural relationship, which the saints of those times enjoyed and recognized as do believers in Christ Jesus in the present dispensation. Thirdly, that they teach God's Fatherhood in a very secondary and figurative sense, whereas to Christian believers it is a primary and real relationship, and not secondary and metaphorical; in a word the dispensation of Jesus is immensely and grandly in advance of the dispensation of Moses in the development of glorious truths, privileges, dignities, and relationships, which spiritual blessings become the heritage (most goodly and pleasant it is) of all believers in the gospel of the grace of God. The recognition of this loftier standing 'by grace' is prerequisite to a life in the full sunshine of joy and hope, and is the privilege of those who have been made to sit in heavenly places with Christ Jesus.

Again, a careful reading of the

above cited passages, with their contexts, will yield this fact, that where God is spoken of as a father it is in connection with either His creation, providence, and clemency, or all of them; and all of those passages, save one, may be ranged under these heads. He often put forth and urged His claims of ownership of Israel by appeals to His creation of them; His miraculous providence displayed for them, and His mercy towards them; and on some occasions, as in the contexts under consideration, He gave these claims a touching tenderness and pathos by representing His conduct towards them as like that of a father towards his child.

Again, the contexts in which some of the above verses occur were harangues addressed to, or descriptive histories written about, Israel, and about them exclusively, but surely no reader would affirm that all the Israelites were saints, and that they were the children of God in the sense that Christian believers are, because he found in the song of Moses the solitary word father applied to God. Their history is fully against such a conclusion. Even where those verses occur there is wailing and lamentation over vices and idolatries, confirming the declaration 'Their spot is not the spot of His children,' &c. The context in which the word father occurs will determine the extent and limit of its application, and in every instance cited you will find its application to be either relative, comparative, or illustrative, and never to imply a positive and real fatherhood as enjoyed by Christian believers. For illustration, observe the term father as it occurs in the above mentioned places in Deuteronomy, Isaiah, and Jeremiah relates to God's right to them by virtue of His creation of them, and preservation of them, or His longsuffering mercy towards them, as we have before shown. Here I would observe that the covenant engagements of Israel to be God's people added to His claims upon them, but this covenant nowhere makes a revelation and de-

claration of God's Fatherhood to them; neither by Moses and Aaron in Egypt nor at Sinai, do we find such a distinct revelation during any part of their subsequent history down to the day of Christ as to individual saints receiving such a revelation. I have no record. Moses did not receive such an one either at the flaming bush in the Valley of Horeb, or when put by the hand of God in the cleft of the rock whilst He passed in glory before him, and His claims upon them like the claims of a father upon his child. No, all was a revelation, as at Sinai, of Awful Majesty and Holiness. I do not read that Joshua, Samuel, David, Asaph, or any of the prophets were more favoured in this respect than Moses: indeed it is questioned whether any saint of the Old Testament was admitted to such intimacy as he. Where, I would ask humbly, is the passage revealing God's Fatherhood to any of the saints living within the limits of the Mosaic dispensation, and where the song and prayer addressed to Him by any saint in the full conscious recognition of his filial relationship to Him by conversion through the grace of the Spirit? There is no declaration of God's Fatherhood in Psalm ciii. 13. It is simply a comparison and illustration: 'As a father pitieth his children, so the Lord pitieth them that fear Him.' I understand the term father in those verses quoted from Malachi as having in their context the same comparative and illustrational sense. Once more, the citation from Jeremiah xxxi. 9, I take to be a happy proof and confirmation of what I have said about the metaphorical use of the word father in the Jewish scriptures when applied to God, because of the terror of the whole prophetic context; and in contrast to it, I would say that Jesus, and not Ephraim, is the firstborn of the whole family in heaven and earth, and of which family God is not figuratively but really the father. Again, I humbly submit that a mistake was made in citing 1 Chron. xxix. 10, 'Wherefore David blessed

the Lord before all the congregation, and David said, Blessed be Thou Lord God of Israel our Father for ever and ever.*' After having carefully re-examined the passages cited by your correspondent, together with their contexts and the circumstances of the people of whom the contexts treat, I have come to the conclusion that they prove and warrant the statement that 'we do not find God revealing himself in the character of a father to the saints of the Old Testament times. We do not read that they knew him by such an endearing name.' It was only figuratively and comparatively, by way of illustration and accommodation, that he was called father. Fatherhood properly implies a substantial and living relationship to children begotten, and this mutual relationship God and sinners born of the Spirit sustain towards each other through the grace of our Lord Jesus Christ. Read Romans viii. 14 to 18, Galatians iv. 1 to 7, John xvii. 20 to 25, xx. 17, 1 John iii. 1 to 2, &c. Now of God's Fatherhood in this New Testament acceptation of the term I have yet to learn that the saints of Old Testament times recognized and understood. Certainly the passages in question do not declare it, but the idea is foreign to them. But again, there is one other fact that struck me forcibly, and I think it points to the question very significantly. It is this, that Mr. C. E. should be obliged to pass over Job, Genesis, Exodus, Leviticus, Numbers, and almost out of Deuteronomy, before he could discover a verse where God was called father. He pursued this great man Moses to the very verge of death and the grave before he could get from him the application of the term father to his God. Then C. E. had to pass over to Isaiah and Jeremiah, and from them to Malachi. How significant is all this! what a contrast to the New Testament in respect to the subject in question. How desert-like the one, and how green and luxuriant the other in evidence and

* Israel (Jacob) is the father here referred to, and not the Lord God of Israel.

teaching on the subject. It is not true, at least in regard to this Gospel question, that old times were better than these.

But again, there is another fact still more significant in connection with these citations. When the first of them was uttered the patriarchal age had expired, expired long ago, and its noble godly saints with it; but its records afford no testimony that they knew God by the endearing relationship and name of Father. The book of Job, the records of patriarchal literature and theology, yield no evidence of such a revelation having been made to the saints of those ages; and this is a very significant fact. I think Mr. C. E. will see the want of any sort of testimony from the patriarchs on this question. All these facts are interesting and most important, and the consideration of them sweetly helps us to see and feel the glorious light in which we walk. A ramble in the starlit age of the patriarchs, or the moonlit region of Judaism, only increases our gladness and appreciation of the gospel and its benefits, our affection to 'Our Father in Heaven,' and admiration of His love to the saints of the pre-gospel ages. He was shrouded in the robes of majesty and thunder, but before us He appears apparelled in the robes of love and grace. He is to us the Lord God still, in all the glory of His infinite greatness and holiness; but in His fatherhood to us we see the fulness of his love, which flings around Him a glory that we love, and a greatness in

which we exult, because He is 'Our Father.'

If the defence is not admissible by Mr. C. E. I shall be glad either to hear or read from him what he thinks will put me right.

I remain, dear Sir,

Humbly yours,
J. F.

THE PRIZE MANUAL.

To the Editor of the General Baptist Magazine.

DEAR BROTHER,—Each competitor for the prize offered by the last Association is required to forward the M.S. together with a sealed letter containing the address of the writer, to the College, Chilwell, Nottinghamshire, on or before the first of February, 1862.

Yours truly,

W. UNDERWOOD.

FUND FOR THE AID OF THE FAMILY OF THE LATE REV. S. WIGG.

To the Editor of the General Baptist Magazine.

DEAR SIR,—I write a few words to urge on all friends who have received the appeal for the family of our late brother Wigg, to respond thereto as early as possible. This will make the help doubly acceptable, and will enable the committee to terminate their efforts early,

I am, yours truly,

J. BURNS.

September 17, 1861.

Obituary.

RICHARD PARR, Esq., formerly of Kirton, Lincolnshire, died on the 4th of August, at Rougemont, Exeter, the residence of his son-in-law, R. S. Gard, Esq., M.P. for that city. He was in the ninetieth year of his age, and had been for more than twenty years a member of the church in Borough Road, London, which he

joined when it was under the pastoral care of his valued friend, the Rev. John Stevenson, M.A. Having at a somewhat early period attained a sufficient fortune to be independent of business, he travelled extensively in America and on the Continent, and acquired those habits of observation and those results of it which

lent so much to qualify a man for agreeable social intercourse. His anecdotes of American life, as he saw it in his pedestrian tours, were full of interest and illustrated the simple humour of the Slave, the smartness of the Yankee, and the affability of the Presidents, one of whom, Mr. Madison, after hospitably entertaining him for the night, said as Mr. Parr was leaving his mansion next morning, with his knapsack on his back, "This, Mr. Parr, is the right way to see a country,"—a remark our friend was pleased to quote. Whilst his character was based on a profound sense of his own unworthiness and the only but all-sufficiency of the atonement, it was pervaded by a cheerful spirit, and by an unwearied interest in the religious welfare of young men. In all his greetings and adieus he never failed, in his own tender patriarchal manner, to insert some hint or hope on the subject, which was more impressively enjoined in that affectionate correspondence by letter which for a long time he kept up with those young men in different parts of England and the Continent, to whom he had been useful. His periodical visitations among some of our churches will be remembered gratefully by some of my readers. They recollect how his 'simple faith' and all but puritanical notions of worship mingled delightfully with that shrewd sense, genial humour, and true kindness that gave such a charm to his society. He had a most cordial hatred of priestly assumption: on this he let his vein of satire and shafts of irony play at will. In politics he was a Liberal and Free-trader 'to the backbone,' and was among the first of those who had thriven on the land to avow the fallacy and foresee the doom of the Corn Laws. His manners were those of an English country gentleman whose self-respect and pride, not inconsistent with a true and marked Christian humility, were inspired and sustained by a high sense of honour and a most scrupulous regard for the truth. His modesty was not less remarkable. There was a quiet dignity and calm assur-

ance about his faith in Christ which left behind him a fragrance of piety. When his increasing age and infirmities compelled him to discontinue his travels among his friends in England, his religious sympathies were confined to the Baptist cause in Exeter. The writer called upon him there a few years since and found that the 'Old Pilgrim of Exeter' (as he called himself) had just received a visit from Mr. Spurgeon, which had gratified him. His general health had rather improved recently, and it was only a few days before his death that any serious alteration occurred. Even then his mind was as active and cheerful as ever, and exceedingly happy in the prospect of death. On the last morning of his life (Sunday) he was asked if he would like the Baptist minister to attend him. With characteristic thoughtfulness he declined, saying that his duties on Sunday were too heavy; he might call on the next day. Soon after, his daughter read to him from St. John, when he remarked, 'My time is short.' After dining he became somewhat restless and requested to see his son-in-law, to whom he said, 'I am going to heaven.' Then, settling into his arm chair as if for sleep, he sank quietly into a sort of stupor, which after a few hours ended in a breath so easy that his surrounding family could scarcely tell when it ceased. Once after they had thought him unconscious they asked if he suffered pain. He answered, 'No:' and with this last utterance his spirit ascended to the paradise of those who are 'faithful unto death.'

He took a warm interest in the erection of the Borough Road Chapel and contributed liberally to the requisite funds. Here and there in our Connexion (with whose faith and practice he cordially sympathized) are men whose younger religious life has been invigorated by the counsel and example of our lamented and sainted friend. May we also 'die the death of the righteous, and our last end be like his.'

G. S.

Leicester.

Intelligence.

CONFERENCE.

THE WARWICKSHIRE CONFERENCE was held at Nuncaton, on Monday, September 9th, 1861. In the absence of the Rev. William Lees, of Walsall, the Secretary preached in the morning. At the business meeting in the afternoon, W. Crofts, Esq. of Wolvey, presided. All the churches reported except Austrey. Since the last Conference 44 have been baptized, and 19 remain as candidates. It was resolved:—

1. That no change take place in the number or time of the Conferences.

2. That the thanks of the Conference be given to brother Goadby for his efficient services as Secretary for four years, and that we express our deep regret at his removal from us, and pray that the great Head of the Church may bestow abundant blessings upon him in the new sphere of labour to which he may be directed.

3. That the Rev. W. Chapman be requested to act as Secretary for one year.

Reference having been made to the expenses of the Secretary, the representatives of four of the churches contributed on behalf of their respective churches a small sum towards their defrayment. The other churches, it was hoped, would forward their quota at the next Conference.

The next Conference was appointed to be held at Polesworth, on the second Monday in January; the Rev. J. Parkinson, of Hinckley, to be requested to preach.

T. GOADBY, Sec.

BAPTISMS.

LOUTH, *Walker Gate Chapel*.—On July 1st, 1861, three persons were baptized and added to the church; and on the 16th of September, two others put on Christ by baptism in the presence of a deeply interested congregation.

OLD BASFORD.—On Lord's-day, July 1st, 1861, we baptized thirteen persons, ten of these were from Arnold, and join the General Baptist church at that place; one was a Wesleyan, and remains with her own friends; the other two with ourselves. And on Lord's-day, September 1st, eleven others were submitted to the sacred rite, six of these join the church at Arnold, and five the church at Old Basford.

W. B.

MACCLESFIELD.—On Lord's-day, June 2nd, two friends were baptized by our pastor, in the morning, and received into the church in the evening. July the 3rd, one young person was baptized. July 31st, four persons made a public profession of their faith in Christ, all were teachers in our Sunday-school. The congregation was very good and attentive. August 28th, one female was baptized; the Rev. J. Maden, of Gambleside, preached on the occasion, and our own pastor baptized, and received her into the church September 1st.

W. G.

CASTLE DONINGTON AND SAWLEY.—On Sunday, the 11th of August, after a sermon preached by our minister, Mr. Taylor, to a large congregation assembled upon the bank of the Trent and the adjoining bridge at Sawley, four persons were baptized in the river. Great solemnity and decorum pervaded the whole. On Sunday, the 1st of September, six persons were baptized in our chapel at Donington.

J. B.

TODMORDEN.—On Lord's-day, August 25th, our pastor baptized twelve believers in Jesus. It was truly a happy time. Our prospects for the future are bright and cheering.

ROCHDALE.—On Lord's-day, Aug. 25th, three persons were baptized; and during the service several were convinced that our practice was in accordance with the Scripture narrative. On the following Thursday, one more attended to this ordinance;

and on the following Sabbath the four were received to the Lord's table. J. N.

RIPLEY.—On Sunday, August 25th, our esteemed minister baptized nine friends, (five of these are in connection with our Sabbath-school). Our prayer is that they may remain faithful unto death. The ordinance was very impressive, and the chapel crowded.

NOTTINGHAM, *Stoney - street*.—We baptized nine friends on Lord's-day, September 8th, all of whom, and two others at same time, were received into the fellowship of the church at the Lord's table in the afternoon. Three of the baptized were the first-fruits of our branch at Bath-street, and we are thankful to say others from the same place are now candidates. B. Y.

BURNLEY.—On Lord's-day, September 15th, 1861, our minister baptized eight candidates in the presence of a large congregation.

ANNIVERSARIES.

BURNLEY, *Enon Chapel*.—On Lord's-day, September 8th, 1861, two sermons were preached by our minister, the Rev. John Alcorn, on behalf of our Sabbath-school. The day was very unfavourable. The collections amount to £87 4s.

CASTLE DONINGTON.—September 8th, Rev. G. Needham, of Ripley, preached our anniversary sermons; the attendance was good; collections fully equal to previous years; and considering the rain, the great decrease of our population, (according to the last census, nearly one-fifth), and the depression in trade, they amounted to more than we anticipated. J. B.

OPENING.

WHITWICK.—*Opening of the New Chapel*.—The neat and spacious chapel which has recently been erected for the use of the Baptist congregation at Whitwick, was opened for public worship on Lord's-day, July 28th, 1861, when sermons were preached by the Rev. J. Steven-

son, M.A., of Derby. On the following Tuesday, July 30th, the Rev. J. Burns, D.D., of London, preached. On Monday, August 5th, a tea meeting was held, when the assembly was addressed by the pastor of the church, who presided, the Rev. G. Hester, of Loughborough; J. Holroyd, of Barton; T. Wilshire, late of Waterford; and Messrs. Baldwin, of Loughborough; Langham and Stenson, of Whitwick; and Dennis, of Hugglescote. All the services were very interesting; the congregations very good; and the proceeds satisfactory. The chapel was universally admired, and but one opinion prevailed as to the propriety of the step taken in its erection. The old chapel has been converted into a school-room, opening into the new chapel at the side, so that much more and better accommodation (which was much needed) is thus provided for the Sunday-school. With such greatly extended facilities for the purpose, we trust that there is a prospect of a flourishing Baptist cause being established in this thriving town.

RIPLEY.—*Chapel Anniversary*.—After having had our chapel closed for a short time for the purpose of cleaning, painting, the erection of a new and powerful organ, &c., it was re-opened on the 4th of August. The Right Honorable Lord Teynham preached, afternoon and evening, two very interesting and scriptural sermons to very large congregations. On the Monday following, we had our annual tea meeting; about two hundred and sixty sat down. Lord Teynham preached again in the evening. His Lordship's visit to Ripley has given very general satisfaction. The total amount collected was £32. We regard this as the most interesting chapel anniversary we have had.

MISCELLANEOUS.

STALYBRIDGE.—On Saturday, September 7th, a very interesting tea meeting was held for the liquidation of the chapel debt. After tea the chair was occupied by R. E. S. Oram.

Esq., and encouraging addresses were delivered by the pastor, the Rev. J. Sutcliffe, and brethren A. Brooks, J. Edwards, J. Heap, and T. Kirkman. The proceeds of the tea, with donations and the praiseworthy efforts of the ladies' serving committee, amounted to the handsome sum of £40.

GENERAL BAPTIST COLLEGE, CHILWELL, NEAR NOTTINGHAM. — Our readers will remember that the Committee were empowered by the Association to purchase the premises now held on lease at Sherwood Rise. While negotiations were on foot more commodious and far more eligible premises at Chilwell, near Nottingham, fell into the market. The Committee at once gave the preference to the property at Chilwell. It stands about a mile from the Beeston station, consists of a good house, and a large separate building called the college, with a second residence at one end, and a

tower, surmounted by an observatory at the other. Including garden, orchard, and paddock, there are eight acres of excellent land abutting on the turnpike road. The situation is most beautiful and salubrious. The late proprietors having failed, the assignees put up the property for sale by auction, with a reserve bid upon it of £3,500. The bid on behalf of the college was £2,950, at which sum it has since been purchased by private treaty. The property cost the late owners little short of £5,000. The principal building, of a most substantial character, was erected only three years ago. The whole estate is freehold. Now that a 'local habitation' has been secured every way so suitable we sincerely hope that our college will still further awaken the sympathies and elicit the support of every church in our denomination.

Marriages and Deaths.

MARRIAGES.

Sep. 10, at the Baptist Chapel, Wirksworth, Mr. Chas. Bryer, London, to Patience, youngest daughter of Joseph Malin, Esq., of Shottle, near Belper.

Sep. 11, at Archdeacon-lane Chapel, Leicester, Mr. Jos. Truman, youngest son of Rev. T. Stevenson, to Harriet, fourth daughter of the late Mr. Staples, of Leicester.

Sep. 12, at Mary's-gate, Derby, Mr. W. Robinson, to Sarah, daughter of Mr. J. Barraclough.

Sep. 12, at Trinity Church, Chelsea, J. A. Froude, Esq., to Henrietta, daughter of the late John Ashley Warre, Esq., M.P.

Sep. 15, at the Baptist Chapel, Peterborough, Mr. Henry Harbour, to Mrs. Harriet Todd.

Sep. 18, at Mansfield-road Chapel, Nottingham, Mr. A. T. Rackham, of the Admiralty Registry, Doctor's

Commons, London, to Annie, second daughter of Mr. W. Stevenson, Shakspeare-street, Nottingham.

DEATHS.

April 14, at his residence, 28, Florence-street, Islington, Mr. Thos. Haswell Burke, of Newgate-street, London, aged 64. He was the son-in-law of the late Rev. John Preston.

August 21, at Basford, near Nottingham, Mr. Thomas Hill, aged 79.

August 22, at Barlestone, Mr. Thomas Kirkman, Garlands-lane, aged 88. He was for nearly sixty-five years a devoted member of the church at Barton Fabis. He lived and died rejoicing in the truth, and was universally respected in the church and the world.

Sep. 7, at Glasgow, of bronchitis, after a few days illness, Henrietta, the beloved wife of Mr. Henry Mallet, of Nottingham, aged 55.

Missionary Observer.

PROPOSED NEW CHRISTIAN VILLAGE AT CUTTACK.

BY REV. J. BUCKLEY.

Cuttack, July 2nd, 1861.

At the time of sending our last report, we were in a state of great anxiety and concern in reference to securing a plot of land for another christian village. I am now glad to tell you that the land has been secured, and that we all feel much satisfaction in the settlement of the question. It appears desirable now to relate the circumstances, somewhat in detail, for the information of the friends and supporters of the mission. Early in 1857, J. Peyton, Esq., a generous and warm-hearted friend of the mission, who had removed from Cuttack; in a letter to me* gave the property on his estate, comprising two houses, one of which was large, to the mission here. He left us at liberty to let the houses, and devote the proceeds to the mission, or to pull them down and sell the materials for what they would fetch. The proprietary right in the land belonged to the Zemindar, (a Mussulman who has given us a good deal of trouble), and it was subject to an annual rent of 64 rupees, which has now increased to 94, (£9 8s.) The extent of it is nearly 30 bigahs or about 10 English acres. For a time the large house was rented, and the proceeds devoted, after deducting expenses, to the mission schools; but it became at length so much out of repair that we could not let it: the expense of putting it in thorough repair was far too serious to incur; and so we decided to pull it down and sell the materials. I should however state, that we have from the beginning strongly felt the desirableness of establishing another christian village on the land, as all our available land

for building purposes has long been occupied, and our young people who wished to build houses could not secure land for the purpose: but the difficulty in securing it has often seemed well-nigh insurmountable; and nothing but the persuasion that the Lord could easily remove all obstacles, and that if secured, it would be of invaluable service to our native christians, has prevented us from throwing it up in disgust. Our first difficulty was, that the pottah (or title deeds) which Mr. Peyton promised to send to me never came to hand, either through negligence of his agents, or through the awful mutiny which raged a few weeks later, and stopped communication: but if we had obtained these documents they would have been of no service when the house was pulled down. There have been as many as four or five suits instituted to enhance the rent, or oblige us to give up the land; and the annoyance and vexation which all this litigation has occasioned have not been small: but hope has sustained us. It is about a month since the case was decided in the Judge's Court. I was summoned as senior respondent to appear, and did so: the case was dismissed on technical grounds; but I was assured by a high authority that the law was altogether against us; and that if the Zemindar instituted, as he had a perfect right to do, a suit in the civil court, the decision must be adverse to us. The brethren had previously endeavoured to persuade him to agree to terms similar to those finally adopted, and he had repeatedly promised to do so; but as often evaded the fulfilment of his promise. When the case was dismissed he appeared disheartened, and his Mooktear (attorney) promised on his behalf when he left the court, that he would give a lease of the land on the terms mentioned, and would do it at once. We hoped to obtain it the

* This Letter has been filed in the Judge's Court.

next day, which happened to be Friday, but were again doomed to disappointment. The Zemindar was said to be so much indisposed as to be unable to transact business, (it is sometimes convenient to be so, and we suspected this might be the case with him). Nothing can be done in this country without oiling the wheels a little. A present of a few rupees facilitates business amazingly, and often saves expense in the end; so we promised the Mooktear a handsome fee if the lease was speedily given. The business was soon settled. The following day was Saturday, and he told us that the astrologers had been consulted and pronounced that a very unlucky day. Sunday was our holy day, and it could not be done then; but on Monday it might be effected, and accordingly it was. May the blessing of the Lord rest upon what has been done. The anxieties of four years are now at rest; and the lease is to the next assessment, which will be in 1877. Before that time many of us will be sleeping in the dust of the earth; but it is presumed that if any difficulty then arise, the assessment will be at the same rate as the adjoining land.

A question was raised at the Liverpool Conference on Missions, as to native converts being gathered from the heathen and formed into separate villages; and the wisdom of this course was questioned by one and another; but it should be understood, that so far as Orissa is concerned, and I apprehend the remark will apply to other parts of India, the missionaries have had no option. The exclusive and wicked system of caste has compelled them, willing or unwilling, to pursue the course they have done, and those who object, could not if placed in their circumstances have acted differently. We are not according to the proverb, to blame the most wicked of beings beyond his demerits, but the blame, if blame there be, in establishing separate christian villages must without question be attributed to the selfish and hateful caste system which originated in his dark and malignant abode.

I must add, as the result of a good deal of experience in relation to christian villages, that apart from the conviction, that in present circumstances, such a course is necessary for the good of the people, I would on no account sustain the responsibilities which, in this respect, I do. I have actually had during a great part of this year three cases in the courts at the same time. Happily at the present time I have only one. Other engagements are to me far more congenial and interesting; but I attend to these solely on the ground of its being my duty. I do not know that I have ever before referred to this aspect of my work; and I could if disposed tell a long story about these things, but I will only further say, that I find it very difficult in relation to these engagements to act on the inspired direction. "Whatsoever ye do, do it heartily." May all our duties, whether pleasurable or otherwise, receive the blessing of the Lord; and may the imperfections of our holiest services be pardoned for his beloved sake, "whose we are and whom we serve."

LABOURS AT POOREE DURING THE HOT SEASON.

BY REV. G. TAYLOR.

Piplee, July 15th, 1861.

HAVING spent some time at Pooree in the hot season as usual, you may be interested with a short account of our labours there.

Knowing somewhat of the turbulent spirits we had to meet on the field of conflict, we went to the bazaar the first night, I confess with "fear and trembling," and yet I trust in humble dependence on Him who has said, "Fear ye not the reproach of men, neither be ye afraid of their revilings." As to numbers, our audience on this occasion was good, several hundreds being present, but alas! characterized by stolid indifference and unconcern. Objections were raised and questions proposed, but clearly

with no care to have them answered or met. We might have been addressing so many statues rather than living, responsible men, whose everlasting interests were involved in what was being said. To preach to such an assembly, where all seemed dead as death itself, was indeed a task; far more difficult than had our worst fears been realized as to the stout opposition and rude reproaches of a Pooree mob. I need scarcely say that we returned home with saddened hearts, though I trust more fully sensible of our need of God's Holy Spirit to incline the hearts of the people that they may "attend to the things which make for their peace."

Our next opportunity, which was a decided improvement on the first, was commenced by singing one of Makunda's beautiful hymns on "Christ, the Incomparable One." After which Damudar stood up, and with his natural warmth and pathos, gave a most exquisite epitome of the "gospel of our salvation," when such was the attention of all present, that one could not but hope good was being done.

In the course of the evening the subject of taxation, about which the people are much excited just now, was once and again introduced. They considered it "injustice," "oppression," "robbery," &c., &c., and then asked us how our religion that admitted such unrighteous deeds, could be the true one? One man remarked, "If by trade we make five rupees, you tax us ten, and do you think we shall listen to your preaching?" The poor "Padre" and his associates always get a full benefit of all the misdeeds, or supposed misdeeds, of the sircar (Government). The people have not the opportunity, or lack the necessary courage, to express their real sentiments to the commissioner or collector of the district, which is not the case as to the missionary, whom, notwithstanding all Government's profession of neutrality, and the "Padre's" own repeated protest, they seem firmly to believe is connected with, and therefore re-

sponsible for the acts of Government. More than once have we been told that this "taxation," or as the natives call it "*ticcus*," is a scheme of the christians, and that its ultimate object is to proselyte the whole hindoo community. Some have said, "Ah, you see that your preaching and books, &c., do not answer, do not make the hindoo christians, and so, as a last resource, you have petitioned Government to impose this '*ticcus*,' thinking that thereby we shall all become the worshippers of your Jesus." When we have protested that we were not the servants of Government, were in no way connected with Government, and therefore were not responsible for its conduct, they have replied, "But you are the sircar's *gooroo* (teacher) and of course the sircar does just what you advise!"

One cannot but think that much of this suspicion in the native, as to some design on his religion when anything novel is introduced by Government among them, is the result in great measure of the want of a bold declaration of its attachment to, and consistent carrying out of, the principles of christianity on the part of our rulers. True, the proclamation of our beloved Queen was all that, as to language, one could wish; but so long as heathen temples are wholly or in part sustained by grants from the public treasury, and Government servants are allowed to be present, and even take part at heathen festivals, so long will that proclamation be viewed on the religious question, as mere pretension.

At a subsequent period we had an unusually large congregation and many very serious and attentive hearers. Not only was there an absence of violent opposition, but of that more to be deplored disposition to turn everything sacred into ridicule, so that it was difficult to believe we were addressing a Pooree audience. My native colleagues appeared to be specially helped from on high, for they spake with much unction and effect. While they were preaching a very respect-

able young man came up to me and begged I would give him a book, such as that, part of which he had in his house. I told him to sit down and when the preachers had concluded I would attend to his request. Upon this he hastily arose and went away, but in about fifteen minutes he returned with two leaves of the New Testament in his hand. "This," said he, "is the kind of book I want, will you give me a copy?" He further said, "There is a Byragee living a little distance from here who wishes much to see you, he has read this book and wants to have some conversation on the subject." I promised him he should have the book he requested, and that we would take an early opportunity to visit the devotee. So the next evening, after a most encouraging service at the bazaar, when, according to promise, the young man was again present, we went to the Byragee's residence. He was evidently expecting us, for he had painted his body with various colours, and had a tremendous plume of peacock feathers on his head, and sitting in a retired part of the house in apparent meditation. He received us very politely, and bade us be seated, and then, by way of conferring his blessing on the sahib, he two or three times stroked me down from head to foot.

On asking wherefore he had sent for us, he replied that he had met with a part of our holy book and had read it with interest, but that he wished to know more about it. The two leaves contained an account of the destruction of Jerusalem and the end of all things, Matt. xxiv. He then bade one of his disciples (three or four of whom were present) read parts of the chapter, repeating extensively himself by heart; he asked what the various events predicted referred to, and when they were to take place, especially and repeatedly did he inquire what he was to understand by "the time of your redemption draweth nigh." He was totally ignorant of "The Son of Man," and therefore very naturally attributed

the phrase to Krushna, whom he himself worshipped, and much time was spent in trying to convince him of his error on this point.

During conversation he appeared much afraid lest his neighbours should hear what was being said within, and when any one knocked at his door, he inquired very particularly who was there before he would permit the door to be opened.

I stayed with him about half-an-hour, when, thinking he might converse more freely with the native brethren were I not present, I took my departure. And so it was, for the brethren reported that after my departure the Byragee became more at ease, and with greater freedom spoke of his convictions and impressions. He also invited them to sit on his own new mat, (a most unusual thing,) and allowed them to light their cigars at his own light. After having questioned them generally about the religion of Jesus Christ, and particularly as to the twenty-fourth of Matthew, he said, "I have frequently passed through the bazaar and heard the gospel preached, and it appeared very strange to me that these christians should come here year after year and labour to teach and instruct the people notwithstanding that scarcely anybody appeared practically to regard what was said. And that, though hooted, and reproached, and insulted; though pelted with dust, and bedaubed with cow dung, not only persisted in coming, but did not attempt to resist such evil treatment. Seeing all this made me think there must be something peculiar about this new religion." The brethren then asked him, if he was prepared to acknowledge his convictions before the world? To which he replied, "No! I have not the courage to do that, nor should I like anybody to know about the object of your visit." Indeed, the brethren could see how greatly afraid he was lest anybody outside should hear what they were talking about. Once and again when any of them grew animated and spoke rather loudly, he begged they would

desist, as "those outside might hear." The preachers tried to show him the extreme folly and sin of thus fearing man more than God, and begged he would decide to be the Lord's at whatever sacrifice. On ascertaining that his name was "Gunga Dhor Das." "Why," said they, "we have one 'Gunga Dhor,' and he was the first to come out from heathenism in the neighbourhood of Cuttack, be *you* the first to come out from Pooree."

Late in the evening my colleagues returned home evidently much cheered by what they had seen and heard. "He was exceedingly friendly," said Damudar. "Yes," added Thoma, "it is a very encouraging case." "Truly," said Shem, "it appears to me to be very like the case of Nicodemus." And we unitedly "thanked God and took courage."

On a subsequent occasion at the bazaar, Shem, in showing the helplessness of the gods in time of trouble and danger, and the consequent deplorable condition of those who trusted in them, said, "some-time ago there broke out a fire in the vicinity of a temple devoted to Mahádábe (great god or seva), near Cuttack, and no sooner had the inhabitants intimation of the same, than they very naturally took to their feet and fled for safety. But what of the idol? Did he attempt to save his followers? Yea, did he flee for his own safety? Alas! poor lifeless thing, he had not the power, and his temple was burnt down over his head. And yet this is your *great* god, as his name denotes. If he has not the power to save his own house from the devouring flames, how can he possibly save your souls from the flames of hell? Towards the close of the service a poor infatuated man standing by exclaimed, "I don't care what you say, this (referring to Juggernath) is my Dābatā, and him will I worship. Let him save or let him destroy, I will live and die shouting, hā Juggernath, hā Juggernath hā Juggernath!!!" and his oration was about to be followed by the

loud acclamations of the assembled multitude; but beckoning to the people to be silent for a minute, we replied to the excited orator. "It would be an easy matter for you to call Bāli (sand), Bhāta (rice), children in play frequently do so, but would that change its nature? and could you therewith fill your belly, even should you sit over it, and all day long call 'rice,' 'rice,' 'rice,' so neither will your calling that block of wood, god, make it such, though you call it so to your dying day, nor will you thereby satisfy the cravings of your hungry soul; none can do that but Jesus Christ." So saying the people were restrained. In the course of the evening Bonamāli, the brahmin of Damudarpore, of whom accounts have been given from time to time, came up to us and appeared as much attached to the cause of Christ as ever. He seated himself on a log of wood by the native preachers, and in the presence of some 300 or 400 hearers gave them some pān leaf to eat with him. But alas! he seems not yet to have courage to "come forth without the camp, bearing the reproach of Christ!"

As to the conduct of the people generally at Pooree, this year, I think there is a marked improvement; in fact I could not account for the seriousness and attention (the first night and a few other occasions excepted) which characterized our hearers, and that not only as to strangers, but even the inhabitants of this vile place. Not on a single occasion were we so interrupted as to be obliged to break off ere we had done; only once was a shower of gravel thrown about my head, and never were we hooted out of the bazaar. Shem, who is in his first year of probation, and who had never before been to Pooree, remarked that he had had great fears about standing up in the bazaar at so notably wicked a place, and where the people were so celebrated for their rudeness and turbulence, and that he was greatly and agreeably surprised to find them no worse than he had found them at other places.

We are looking forward with much interest to the mail that shall bring us news of the Association, and are greatly wondering "to what extent you have been able to entertain the question of a 'Mission to the Khonds.'" The question is fraught with deepest interest, and will, I hope, meet with the hearty support of the whole Connexion. The field is so evidently a part of the "land which the Lord our God has given us to go up and possess," that I do not see how, as a Connexion, we can get rid of the responsibility. May God give us grace to be faithful to our trust.

VISIT TO BHUDDRUCK AND JAJIPORE.

BY REV. W. HILL.

THURSDAY, January 3rd.—The past six days we have spent preaching in Bhuddruck and the neighbourhood. On Saturday and Wednesday we attended the markets, which were very large. To give a full account of the audiences and opportunities for preaching we had in different places, and on different occasions, would occupy too much space; but I may say that while on several occasions I was pleased, in the majority of instances it was quite the opposite. As a rule, the people are not simply wicked, but *only* wicked, openly wicked, profanely wicked, unblushingly wicked! and not merely do they commit the sins detailed in Romans i., but "glory in them, and take pleasure in them that do them."

Besides the markets we also preached in the bazaars and at the government salt warehouse, and had large congregations. The manager at the salt warehouse was very kind, and provided us with chairs. On one occasion he affirmed that their shastres were true, when he was reminded that, according to their shastres, there were seven kinds of seas, as milk, spirit, clarified butter, &c., but these lads (government school boys) would tell him this was all

false. He said no more, but making a bow, walked away. He told me that 80,000 maunds of salt, of 80lbs. each, were sold annually from that warehouse. The salt is made on the coast and brought up on bullocks, the price when we were there was rupees 2/8 or 5s. per maund. Since then the price has been increased.

With the addresses of Sebo Patra I was very much pleased. Well read in the shastres, and clever and cool in argument, he is more than a match for his opponents. His illustrations and appeals are also very telling. One man had been speaking very largely on the power and glory of Juggernath and of the brahmins investing him with life. "Look, brother," said Sebo very quietly, "by some accident a man loses his eye; can all the brahmins in Orissa give him another?" "No!" was the reply. "Will you then be good enough to tell us who can give eyes to a piece of wood?" To show the inability of the brahmins to change one substance into another, and that its nature would remain the same notwithstanding all their efforts, he said, "Now there's a man takes a crow; what does he do? He pulls out feathers here, and sticks others there. Getting his colouring, he paints it green and yellow, blue and red. It looks very handsome, and he says it is a singing bird, when lo! on opening its mouth it cries, *Caw! Caw!!* and notwithstanding all his pains, all his declarations, it is a crow still. So it is with your Juggernath, wood he was, and wood he is, in spite of all the charms and declarations of the brahmins." One day a very respectable looking man came to our tent and asked for some books. He stated that he had received a Gospel in Bengali from our American brethren, and referred to the birth, death, and resurrection of Christ. He further stated that he was anxious to find out the true religion, and that he approved, thus far, of Christianity. On Lord's-day, service was conducted in our tent, and in the evening, in company with our dear native friends, we commemorated the love of Christ.

Friday, January 4th.—Our bullocks not being able to go to Jajipore in one day, we left Bhuddruck early this morning. During the heat of the day we took shelter in a bazaar. We were thus preserved from the sun's fierce rays, and for this we felt not a little thankful. The road was thronged with pilgrims. As our cart was passing a group, our little Henry seeing them cried out with all the energy he could command, "*Toombhra Jesu náhé!*" which is, "*You have no Jesus.*" Short! scriptural! solemn! but how applicable to all the heathen. In the afternoon we proceeded a few miles further, and had our tent pitched for the night near a large village. Many of the villagers gathered around us to whom we sang hymns and proclaimed the gospel. They made many inquiries respecting Ceylon, and were surprised to hear that instead of its being under the dominion of the gods it was under the control of the "great queen," about whom they also made many inquiries.

Saturday, 5th.—Shortly after day-dawn this morning we continued our journey. In many places the road was washed away, and though we had to cross two rivers, about nine o'clock we reached in safety

JAJIPORE,

Famous in the annals of pagan history; this city stands on the southern bank of the Byterini river, and next to Pooree is the strongest bulwark of superstition in Orissa. Its great antiquity is attested by extensive ruins, while the massive stone images proclaim it to have been a city wholly given to idolatry. Not only have the people been compelled to yield to the invading foe, but the *gods* have shared the same fate, and while one rajah has enthroned them with honour and fallen before them in lowly adoration, another treating them with the utmost contempt has hurled them from their thrones and laid them in the dust. Three of these colossal images still occupy the position into which they were cast by the Mussulman conquerors,

though an Oriya assured us that "they had fallen from heaven." The conquerors not satisfied with dethroning the gods, demolished the temple in which they were enshrined, and, as a still further act of desecration, erected a shrine on the ruins, which they dedicated to their own worship. In another part of the town we saw seven other colossal images, but these having been recovered from the river into which they were hurled are set up in a shed and are again worshipped as gods. The stone steps leading to the river are well worn by the bare feet of the multitudes who descend to bathe in the so-called sacred stream — a stream across which the dead are said to pass to the infernal regions. To the men in charge of the images we made a few remarks, urging them to forsake their idols and worship the only true God, when we were met with the usual question, "How are we to live?" Outside the town we saw a temple of great note; apparently it is very ancient, and the enclosure is unusually large. Within its walls there is a well much celebrated. Into this the pilgrims throw cakes made of rice or sweetmeats, and these are said to atone for the sins of deceased ancestors. To the people who assembled before this temple we had the privilege of witnessing for the only true God. On the way thither we passed a stone column some thirty feet high. It is remarkable as being composed of a single stone and must be several tons weight. With the rude appliances of the people the mystery is how it was erected. On the head stone there is an inscription, but this of course we could not decipher. Calling the oldest man in the neighbourhood, I tried to procure, but without success, some information from him. Inquiring of some other bystanders as to how it was reared they replied, that "it came itself!"

For five days we remained preaching Jesus and the resurrection in the town and neighbouring markets. In the bazaar, as might be expected, we encountered fiendish looks, derisive sneers, and vile abuse, but on the whole the people heard quite as

well, and even better than I expected. One evening, as we were about retiring, a stone struck Dunai in the eye.

Thursday, 10th.—Early this morning we intended to leave for Khunditpur, but a heavy fall of rain prevented us. Towards eleven o'clock, it clearing up, we started, and went by way of Hurroepore market. It being shaded by trees, I took our dear children with me into the market. Such a scene having in all probability never been witnessed before; the stalls were forsaken, and immense crowds followed us; more, doubtless, to see the "white children" than to hear me.

Friday, 18th.—Reached home in safety this evening and found all well. On the way we preached at the markets we visited on our outward journey. Thus have we endeavoured, over a large extent of country, to preach Christ and Him crucified. With many trials we have also had much to strengthen faith and inspire hope.

ORDINATION OF THE REV. THOMAS BAILEY.

THE service connected with the designation of Mr. Thomas Bailey, late a student in the Nottingham College, as a Missionary to Orissa, was held at Ashby-de-la-Zouch, on Tuesday morning, September 17th. It being feared that our own chapel would not be large enough, the service was conducted in the Wesleyan Chapel, which was kindly lent for the occasion, and which was crowded with a deeply interested auditory. After singing the hymn commencing

"Great was the day, the joy was great,"

the Rev. E. Bott, the pastor of the missionary, opened the service by

reading appropriate portions of scripture and prayer. The introductory discourse was delivered by the Rev. W. R. Stevenson, who selected Acts xiii. 1-3, as the basis of his remarks, and from this passage illustrated the advantages of such a service both to the missionary himself and to the friends under whose auspices he is sent forth. The questions to the missionary were proposed by the Rev. R. Kenney, the answers to which, given with unaffected simplicity and much christian feeling, were peculiarly touching and satisfactory. The conviction appeared to be felt by every one, that Mr. Bailey was called of God to the missionary work, and was avowed in the simultaneous and hearty pledge given by the congregation to remember him at the throne of grace, and to sustain the mission with which he is connected. Special prayer was offered for the missionary by the Rev. W. Underwood, after which much judicious and practical counsel was addressed to him by the Rev. I. Stubbins, the senior missionary of the Society. It has seldom been our lot to attend a meeting in which the Divine presence was so sensibly felt, and in which so rich an unction from the Holy One rested upon all who took part in the proceedings as well as upon the assembly at large. The evening service was held in the Baptist Chapel. The Rev. T. Mays read the scriptures and prayed, and the Rev. J. Lewitt preached. The arrangements made by the friends at Ashby for the refreshment of the body were all that could be desired; dinner and tea being provided for the numerous visitors in the spacious Market Hall. Altogether the day was one long to be remembered. Mr. Bailey will proceed by the overland route to India, and expects to sail from Southampton on the 20th inst.

Foreign Letters and Subscription Lists deferred to next month for want of room.

NOTICE. — The Secretary of the Foreign Mission expects to remove his residence from Quorn don to DE MONTFORD SQUARE, LEICESTER, during the first week of this month, and requests that all letters may be sent to the latter address.

THE
GENERAL BAPTIST
MAGAZINE.

NOVEMBER, 1861.

THE CONVERSION OF THE PHILIPPIAN JAILOR.

BETWEEN the conversion of Lydia and the conversion of the Philippian jailor striking points of difference are observable. The scenes of their conversion were different. Paul and the missionary party found Lydia at the *proseuchæ* of Philippi, which in position, and perhaps in some other respects, resembled places of the same kind. It was outside the gates of the city, an indignity enforced by pagan intolerance. It stood by the side of a stream, for the convenience of those Jewish ablutions which preceded prayer. It was environed with trees and open to the sky. In the *proseuchæ*, as in the temple, every one prayed apart for himself, although general exhortations were occasionally permitted. In this secluded spot the devout Jews and proselytes shut themselves out from man that they might the better commune with God. The rippling waters of the *Gaggitas* discoursed softest music, and a gentle and fitful murmur, audible above the sounds of half-suppressed prayer, stole in from the leafy covert without. No noisy heathen revel filled the air with discord. No unhallowed sights dissipated the attention. Each worshipper gathered fervour from the common occupation. An upturned eye might see

the clouds flitting in swift chase over the fair face of the sky above, but wandering thoughts would be recalled by them to Him 'who maketh the clouds His chariot, and walketh upon the wings of the wind;' and a glowing Oriental fancy might picture them as celestial couriers hastening to heaven's gate laden with importunate prayers. The whole spirit of the place was that of trustful love, looking up to the Strength of Israel, and waiting for the fulfilment of His promise.

The other scene was a cold, dark, damp, and cheerless prison. Lofty walls shut out the sweet breath of heaven. Narrow gratings, opening within, admitted but a dim and feeble light. Low vaults, crowded, reeking, and loathsome, echoed with the ravings of madmen, the cries of the despairing, and the dolorous moans of the sick and dying, for Paganism could not point then, nor since, to any Howard who sought out prison abuses, and sacrificed his own life in the effort to save the lives of others. One night indeed other sounds were heard, but so unwonted were they, so dissimilar to the genius of the place, that the prisoners of every class ceased their perpetual moan that they might the more eagerly listen. The spirit of

the prison was portrayed on every side in significant symbols—in massive walls, ponderous bolts and gates of iron, and Roman instruments of torture. It was strong, grinding, despotic, irksome, overpowering force. Nor was all this without its suggestions as to the history which preceded that change which it is our purpose now to consider.

The previous character of Lydia and the jailor, and the mode in which each was prepared for the gospel, were as unlike as the scenes of their conversion. Lydia, as we have already seen, was naturally susceptible, had been religiously educated, had profited by her instruction, had fed her piety by frequent visits to the *proseuchæ*, and had been gently led from faith in the promise of a Messiah to trust in its fulfilment.

The jailor's history gives us a totally opposite picture. Natural disposition may have decided his preference for his office. The office itself was one which engendered harshness and cruelty, especially where no noble principles held them in salutary restraint. Paganism would not supply the jailor with any such check, or did not, as we shall presently see. The men under his care, from their mixed character, necessitated firmness, and the refractory temper and even violence of some, supplied incentives for that firmness to degenerate into severity. The worst passions of his nature were most commonly called into play, and sourness and cruelty thus became habitual. Jailors are proverbial for their surliness, and while there have been many honourable exceptions, the keeper of the Roman prison at Philippi cannot be reckoned among them. He received the command from the prætors to keep Paul and Silas 'safely,' and interpreted the command with such latitude as reveals, and could only have been suggested by, his own cruel disposition. The two missionaries were put into the worst part of the prison, and their lacerated bodies, still bleeding from the blows of the lictor's rods, were forced, by the ingenious and merciless violence

of a Roman rack, into a constrained and painful posture.

Cruel men are often cowards; and insensible to pity and tenderness as the jailor appears to be from this act of superfluous cruelty, he might yet share in that servile fear common to pagan minds when brought face to face with the great forces of nature. When the thunder boomed through the vaulted heavens; when the quick lightning—Jove's own bolt, as the pagans thought—leaped forth from the dark cloud and darted swift destruction on impotent and defenceless men; when the storm swept furiously over the land and sea, bowing a forest or stranding a fleet; when the volcano belched forth a flood of fire, and threatened to bury beneath its hot lava, not fields only, but a crowded city; when the very earth beneath them quivered and shook, dismantled their proudest towers, and laid level with the earth their most enduring strongholds, or even bid fair to do this,—at such times as these the men whose worship mainly consisted in appeasing the ire of their gods, crouched before their avenging presence in abject fear. Just such an event as the last had now come upon the jailor. The firm earth shook, as if convulsed with internal spasm. The prison rocked on its foundation. Tentacles barred up doors swung open in an instant. Wooden racks were splintered, and iron fetters snapped asunder, leaving every prisoner unmanacled and free. The gods were near indeed. Were they for him, or *against* him? How shall he know? And yet how near had he been to knowing! Another moment, and the gates of death would have been closed behind him, and his soul hurled into Tartarus for a hundred fiends to snatch at.

Thought moves with incredible rapidity in the face of peril. Days are crowded into hours, and a moment's reflection brings back the doings of a life. Conscience, as if in revenge for the long suppression of its light, burst forth into a devouring flame. It may have been thus with the jailor. In that first

moment of fear, the more intense because also the first moment of returning consciousness,—the whole course of his previous life may have been recalled, with all the dark deeds of blood done in that prison, never brought to the prætors' knowledge, and which none saw but that Eye that pierces all darkness, and before which even the night shineth as the day. The long-forgotten and miserable victims of the jailor's inhumanity, the silent and sheeted dead, move in gibbering and ghastly procession before his terrified imagination. His more recent acts of moroseness were recalled, and that needless cruelty of which he had been guilty only a few hours before. Added to this, there might be the thought that some of his infamous deeds would now be brought to light, and that many a blanched skeleton in the cells would tell its own hideous tale. There was also the certainty that the punishment due to the prisoners, who had doubtless taken advantage of the earthquake to escape, would now fall upon him.

A ready way out of all his difficulties flashes upon his mind. Why should he not take it? Philosophers had given it their approval. Illustrious Romans had lent it the best sanction they could offer—their own example. Cato, of Utica, rather than fall into Cæsar's hands, had perished by his own. This Philippi, too, was celebrated in the annals of suicide. Here 'fled, but not with feet' two great men, Cassius and Brutus; and Titinius, the messenger of the last, had followed his master's example. The jailor draws his sword; but before he had time to fall upon it, a voice arrests his ear, rendered audible by the awful stillness that always follows an earthquake; and that voice cried—'Do thyself no harm, for we are all here.' While this was an assurance to the jailor that he would not have to suffer in the place of the escaped prisoners, may it not have suggested to him a totally new aspect of self-murder? Was there, then, *harm* in suicide? Is my bravery not only cowardice but injury? Can no one

hurt me but myself? How is this?

It is also evident, from the jailor's subsequent conduct, that he thought the mysterious power brought so awfully near that night was in some way or other on the side of the men to whom he had shown such needless brutality. Common curiosity was certain to have prompted him to enquire the why and the wherefore of their imprisonment at the time it took place. The story of the Pythoness, the slave-girl with the spirit of Apollo, would lose nothing in passing from lip to lip, nor would the account of the men by whose word that spirit was suddenly rebuked. The whole affair might perhaps have been forgotten, but the voice of one of the company had just saved him from laying violent hands on himself, and now the story of the Pythoness returned with unexpected vividness. These men were possessed somehow of a power, or at any rate were backed by a power, greater than that wielded by the far-darting Apollo, whose arrows had once slain the hideous serpent, and whose baleful presence was now felt by desolating plagues. He had heard Paul's voice; he now exhibits nervous anxiety to see Paul's face. He calls for torches—every lamp being quenched by the recent convulsion. He hastens to the inner prison, and yet he fears as he hastens. Once within, he, the valorous Roman, that was so near playing the 'Roman's part,' falls on the prison floor before Paul and Silas. Has conscience, then, continued its work? It would seem so. The missionaries lift him up. They are then led forth from the inner prison to the open court. The jailor's pent-up feeling, indicates itself by a quivering lip and an averted eye, and has gathered force by temporary restraint. At length it bursts forth in one short and eager enquiry, 'Sirs, what must I do to be saved?'

The title by which he addresses Paul and Silas, an honorary one, especially used in speaking to superiors, and the full force of which is lost in our English 'Sirs,' is a further indication that he thought there

was something supernatural in their mission and power.

We can hardly suppose, however, that the jailor understood his own question, the most momentous that any man can ask. Bodily fear he certainly felt, and a natural desire for safety; yet it would almost seem that even to himself his question covered a much wider meaning. His abject fear in presence of the earthquake, his awakened conscience, the recollection of the cry of the Pythoness about 'salvation,' the voice of the man that had saved him from suicide, on whose account and on that of his companion perhaps the earthquake had come, perhaps in answer to their prayer, the undefined feeling that he himself was not what he ought to be, and that these men would help him in his perplexity—seem to have suggested the enquiry. That there was a feeling of need is evident from the question itself, but the evidence is not so clear that he knew what he needed. Pathetic, abrupt, and urgent the enquiry certainly is, and appears like the sharp sudden cry of a soul in agony. The mind is too agitated to give any clear explanation of the nature of its need, or indeed to know what that need can be; like the half-sleeping mother's cry in alarm from midnight fire, ignorant of the precise point of the danger or of the way of escape; a cry from which all but the most necessary words are dropped out—'Help! fire! the child!'

Perhaps also this anxiety to 'do' something may indicate that the pagan jailor was already thinking of costly offerings, or even macerations of his body for the sin of his soul. All such fancies were at once swept away by the comprehensive answer of Paul. However little the jailor understood his own question, Paul understood it, and replied accordingly. In the answer there is no hesitancy, no equivocation, no provoking 'if,' but a full, clear, positive enunciation, containing the very pith of the gospel. 'The word of the Lord' spoken by the two prisoners would by and by put

the jailor in a position to know definitely what he needed, and what he had shown a willingness to possess. In such a condition of mind and with such teachers, he would learn rapidly. Salvation, Paul in effect tells the jailor, is not got by doing, but by trusting. It is not earned. It must be taken as a free gift. 'It is of faith that it might be of grace.' 'Believe on the Lord Jesus Christ, and thou shalt be saved.'

Fear gave way to love, as the word took effect, for 'perfect love casteth out fear.' The jailor is a new man and gives proof of it by his altered treatment of Paul and Silas. The furrows on their backs, the cruel imprints of the rods, are washed. Then follows a baptism by torchlight in the prison, at which 'he and all his' put on the Lord Jesus; a welcome given and accepted to the jailor's house over the prison; and the men who had been thrust into the inner prison are now by the same hand gently pressed into the place of honour at his own table. Much rejoicing there was that night in a place where joy had once been a stranger.

The light thrown upon conversion by this history is obvious. If Lydia were a type of the religiously-educated, who pass by an easy transition into 'fellowship with Christ,' the jailor is a type of those who have been living in gross sin, and wilful ignorance of God's character and claims, and who are surprised into a conscious nearness to God by some sudden calamity. In all such instances fear first takes possession of the soul. And no wonder. The Merciful Father is hidden behind the vapours which arise from the sinner's heart. He seems to frown them away, rather than to invite them near. The honest mountaineer bears more resemblance to the gigantic and distorted shadows of his reflected form on the mist of the Brocken, than the conceptions which under such conditions men get of God bear to the true revelation of Him in the gospel of His Son. But when the first emotion is

fear, the first cry will be for safety, even though no very satisfactory notions may be held as to what that safety really is. And yet, the Son of the Highest came to 'bind up the broken-hearted,' as well as 'to set at liberty them that are bound.'

To expect, however, that conversions will be 'twins at all points' is to ignore the individuality of man, and to teach others to expect any such exact agreement is to shut our eyes to the lessons of two such

opposite histories as those of Lydia and the jailor of Philippi. The gospel has but one centre, but its attraction turns every way, like the flaming sword of the cherubim. Not surely that God's 'wonderfulness in counsel and excellence in working' may simply be a theme of astonishment. Is it not rather that men may be brought back again, each from his own crooked paths, to Him who is their 'heart's centre and spirit's rest?'

DR. CANDLISH ON THE ATONEMENT.*

IN an address delivered in 1843, on the occasion of the Edinburgh Commemoration of the Westminster Assembly, Dr. Candlish made some remarks on the subject of the Atonement and Faith, as handled in the Protestant Confessions generally, and the Westminster Standards in particular. He said 'the death of Christ has a certain reference to all men universally—that it has a certain bearing even upon the lost, because it lays the foundation for the offer of the gospel to all men universally, and lays the foundation for that offer being perfectly honest and free, on the part of God.'

It appears from the preface of the book before us that he subsequently learned his views had been in some respects misapprehended, especially in their bearing on a controversy then pending as to the Extent of the Atonement, and he wrote a series of explanatory papers which appeared in the Free Church Magazine in 1844-5. These papers were collected and published with an introductory treatise and supplementary notes in May, 1845. A second edition appeared in the following month. The book was then suffered to get out of print. Repeated enquiries for copies have been made by friends in Scotland, by clergymen of the English

church, and by others, and a new edition has been earnestly desired. Dr. Candlish has therefore recast and revised his work, he has re-written a great part, and has sought to give greater order and clearness to its statements. It now appears in its maturity.

We do not intend to discuss the scriptural authority of the system propounded, but we propose to enquire what would be its effect, if admitted—would it be a help or a hindrance to the progress of the gospel in the world? Could the claims of the gospel be sustained upon the Calvinistic basis herein laid down—sustained we mean against the objections of infidels, and as the divine foundation of the faith of a sinner seeking salvation?

In the Bible the gospel is proclaimed as the manifestation of God's glory, and of his good will to man. The claim founded upon it is, that every man shall receive the Saviour offered to him, believe in Him, love Him, and obey Him. It is an appeal of love. If there be any susceptibility in man, under divine influence, this demand of love for love goes directly to his heart. So strong is it, that if this fail all else is vain. 'Neither would they believe, though one rose from the dead.' Let it be remarked that all its force, as applicable to any man, is derived from his personal interest, from the proof of God's

* The Atonement: its Reality, Completeness, and Extent. By Robert S. Candlish, D.D. London: Nelson, 1861.

love to himself personally and individually. It would be as rational to address the appeal to Satan and to the angels whom God spared not, but cast them down to hell, as to a man, if such a man there were, for whom Christ did not die. 'God commandeth his love towards us, in that.....Christ died for us.'

How, then, is this appeal of the gospel affected by the theology of this volume? Dr. C. denies that Christ died for all men. He asserts, as the fundamental proposition on which his system rests, that Christ died for the elect and for no others. These are his words, 'The doctrine for which, as Calvinists, we are concerned to contend may be said to be neither more or less than this: that for whomsoever Christ died at all, for them he died efficaciously and effectually.' Page 86—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. This is no propitiation, in any proper meaning of that term. It is no offering of Himself to bear their sins,—no bringing in of a perfect righteousness on their account.' Page 193-4.'A call addressed equally to all men, in connection with an atonement which from its very nature must be limited to those—how many or who they may be I cannot tell—who He who made it actually and personally, in law and judgment, represented.' Page 44-5. The texts commonly quoted as speaking of the death of Christ as a provision for the salvation of all men, and as decisive against the Calvinistic scheme are classified and examined by Dr. C., and his decision is this: 'It is only by a process of distortion, by their being made to suffer violence, that they can be so explained away as to become even neutral in the controversy.' Page 86, 87.

It follows from all this that there are some men whom Christ bought to save, and they will be saved; there are others whom He bought to condemn, and they will be condemned. To that part of mankind who constitute the first of these classes the claims of the gospel apply in all their force, if it could only be ascertained who these persons are. We do not deny that for an experienced Christian, who has ascertained his interest in Christ, there is truth enough in Calvinistic doctrine to sustain his spiritual life; but if there is no spiritual life without faith, and if faith cometh by the word of God, we cannot understand how any man can become a Christian when the truth, without which there is no saving faith, viz.: that Christ died for his sins, is so explained away that it is impossible for him to ascertain his own interest therein.

It is evident that upon these premises the tone of the gospel message must be lowered. Its accents are no longer those of condescending beseeching love. The address of the apostles was, 'Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead be ye reconciled to God. For He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him,' 2 Cor. v. 20, 21. The basis is firm; the appeal is indisputable. Now mark the contrast! Dr. Candlish speaks of the gospel offer rather than of the gospel invitation. An offer may be less cordial than an invitation; it expresses no desire that it should be embraced. He has made the study of theology and the preaching of the gospel the work of his life; he is a Doctor in Divinity and the president of the Free Church of Scotland, but when he calls on a sinner to believe, he cannot tell him what there is to be believed. When he preaches Christ, he cannot tell the sinner what interest he has or may have in His atonement. These are his words: 'Those who maintain that in order to his being justified a man must believe that Christ died personally for him as an individual

are in consistency compelled to adopt a mode of statement in regard to the bearing of Christ's death upon all men indiscriminately, and particularly upon the lost, which strikes at the root of personal substitution altogether; making it difficult, if not impossible, to hold that Christ actually suffered in the very room and stead of the guilty. What may be the nature of that relation—what may be the precise bearing of Christ's death on every individual, even of the lost, I presume not to define. My position is, that it is unnecessary to define it. For I do not ask the sinner to believe in the precise definition of that relation respecting himself. For if we hold that faith is the personal closing with God's free and unconditional gift on the part of the individual sinner, we are not required to state, in the form of a categorical proposition, what is the precise relation between the death of Christ and all mankind. And so we are left free to maintain, that while in some way unknown to us, the effect of which, however, is well known, namely that it lays the foundation for the free offer in the gospel of salvation universally to all men,—Christ's death has a bearing on the condition even of the impenitent and lost; yet in the strict and proper sense He was really, truly, and personally, a substitute, in the room of the elect, and in the room of the elect only.' Page 35, 6, 7, 8. The Bible shews 'much more anxiety to silence and subdue man, than—at least beforehand, or before he is subdued—to satisfy him. "Let God be true, and every man a liar." "Who art thou, O man, that repliest against God?" "Let every mouth be stopped." "He that is unjust, let him be unjust still; and he that is filthy, let him be filthy still." "Be still and know that I am God." "He that doeth my will shall know of the doctrine." These, and such as these, are maxims of which Scripture is full.' Page 235-6.

We suppose a man must be saved personally and individually, if saved at all. Without the death of Christ the ministry of reconciliation could have no existence; its claims apply

to no man who is excluded from its benefits.

After reading the quotations we have made, some of our readers may be surprised at what follows. They may think, perhaps, that there is an inconsistency between the different statements that is not to be reconciled with the transparent veracity which ought ever to be maintained on subjects concerning the eternal interests of men. We confess we do not understand how a preacher holding a limited atonement can invite his hearers, one and all of them indiscriminately, to believe in Christ; and assure them that they may be saved if they will, whilst he believes that for many of them there is neither ransom, redemption, propitiation, or atonement. 'I hold it,' says Dr. C. 'to be of the utmost consequence to maintain that what is offered in the gospel to all men indiscriminately and without exception, is Christ as a real substitute—a real and efficacious propitiatory sacrifice.' Page 251. Speaking of the aspect in which the gospel presents Christ to sinners, he says the salvation 'is in its nature suited and adapted—it is specially applicable—to the case of each individual sinner; as much so as if the individual sinner's case had been the case particularly provided for, nay, had been the only case provided for, when the salvation was planned and accomplished.' Page 263. 'I hold that the discoveries of Christ in the gospel, as the Saviour of sinners generally, are so full, pointed, and precise in themselves, and are so brought home to the individual by the Spirit working in him, that he is persuaded, as by a leap—not indeed at hazard or in the dark, but still as one would venture from a burning house into the arms of a friend standing below—to cast himself upon Christ.' Page 297. 'To every individual, believer or not, elect or not, it is a proof and pledge of the Father's bowels of compassion yearning over him, and the Father's eye looking out for him, and the Father's arms open to embrace him freely, if he will but be moved to return.' Page 201.

Are we to conclude from this, that man being placed in a state of gracious probation, with all the opportunities and influences of the gospel, the question whether he is to be saved or lost is to be decided by himself as a probationer? Dr. C. and every Calvinist, of every shade, would protest against the sentiment that God has been so gracious to man in the gospel as to adapt it to his necessity, so that a single sinner will be brought to the Saviour without some special grace. 'The reason of the admitted limitation, practically, of the plan of salvation must be sought either in the purpose of God's will, going before both the work of Christ and the work of the Spirit, and defining both; or in the power of man's will coming after both of these works, and restricting what God has left general. 'Is it not better to regard the will of the Eternal Godhead as the source alike, and the limit, of the whole plan; and to make both the work of Christ and the work of the Spirit commensurate with that will, which they exactly fulfil. Page 241.'

It cannot admit of a question whether any can be saved for whom Christ did not die. 'The work of substitution reveals the impossibility, from the very nature of God—from His being what He is—of pardon out of Christ, or of condemnation in Christ.' Page 348.

Is there in any way whatever any possibility of reconciling the statements we have quoted, is there scope and room for the discretionary exercise of Divine grace and the free play of human will? To entertain such a thought would be to come under suspicion of 'a disposition or incipient tendency to "heretical pravity," or latent unsoundness on the essential doctrines of the common faith.' Page 359.

Dr. C. does not deny that there is a difficulty, 'a supposed appearance of insincerity on the part of God.' 'Other theories affect to explain and vindicate the Divine administration to the entire satisfaction of human reason.' The Calvinistic system 'frankly owns the impossibility of

making all plain, and appeals to the absolute supremacy and almighty power of God as the only answer, in the last resort, to cavilling questions.' Page 242. 'The whole difficulty is resolved into the sovereignty and mere good pleasure of God, Father, Son, and Holy Ghost; and the question, Why is it not God's pleasure to save all men, or to save more than are actually embraced in the plan? is met by the question, Why is it His good pleasure to save any?' Page 241.

If there are men thoughtfully examining the claims of the gospel, it will not be commended to their judgment by referring the 'supposed appearance of insincerity on the part of God' to His absolute supremacy and almighty power. If there had been no gracious overtures made to mankind in the gospel, if there had been no inviting Saviour, no beseeching apostle, no promises of mercy, it might be a question of sovereignty, but it cannot be so now. Here are three affirmations made by Dr. C. as plainly as words can make them. First, that for whomsoever Christ died at all, he died effectually and efficaciously. (Then for those who are lost He did not die in any sense whatever.) Secondly, that to all those for whom Christ did not die God offers salvation. Thirdly, that from His very nature, from His being what He is, it is impossible for God to bestow salvation on any man out of Christ. Hence it is not a question of divine sovereignty, but of divine faithfulness; not whether God is almighty and absolute, but whether God is true?

This is not all. The Divine justice is brought into question also. 'He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God,' John iii. 18. Then, if the first and the third affirmations of Dr. C. are true, unbelievers are condemned for rejecting that which it is as impossible for them to accept as it is impossible for God to bestow. There is no room for the question about the power of the human will, or of the meaning of the words 'cannot and will not;' the impossibility is not in

the will of man, but in the nature of God.

Dr. Candlish seems to think he is bringing no impeachment against the veracity of God when he says that God offers salvation to those on whom it is impossible, from His very nature, that He should bestow it; nor against the equity of God when He says, that He has condemned for

rejecting the Saviour those for whom the Saviour did not die.

Idolatry 'changes the image of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things,'—what is the image of God exhibited by this system of hyper-Calvinism?

SAMSON, THE VIRGINIAN SLAVE.

CHAPTER VI.—THE HUNTERS BAFFLED.

A WEEK had passed since Samson so unexpectedly found himself an inmate of the Quaker's home. Assisted by the kind care and medical skill so freely bestowed on him, his health and strength had returned, and his wound was rapidly healing. He had been undeceived in regard to his first impression, that he had reached the end of his journey, the land of safety to the slave. His kind friends had shown him a map of the country and explained to him that though he was no longer in a slave State he was as far as ever from legal safety and protection—that he must continue his flight till he escaped from beneath the shadow of the American flag.

According to the advice of Dr. Eldridge, the knowledge of his presence in the settlement was confined to a few of the most prudent and reliable people, who accepted the task of protecting him with a full knowledge of its perils.

It was towards morning, but all was yet still dark in the village, when Abram Jones was aroused by a loud rap at his door. Dressing himself hurriedly and going out, not without misgivings that there might be unwelcome visitors, he was surprised no less than delighted to find Dr. Eldridge.

The doctor cast a sharp glance round to make sure they were not watched, and then, entering the house and closing the door, he said hastily,

'Samson is here; I suppose?'

'Samson is here, but what is the

matter?' said Mr. Jones, placing a chair for the doctor, who declined it with an impatient gesture, saying,

'He is pursued, and there's no time to lose. The hunters may be here in an hour.'

'Pursued? What reason have we to believe this?'

'Reason enough to know it. I have been to Cederville to visit a sick man to-night. I left my horse at the tavern, and when I went to get him, the hostler told me that a party in pursuit of a fugitive had just arrived and put up their horses till daylight. The fellow gave me this advertisement, which they had put in his hand, and told me that they said Samson was no doubt in this place, and mentioned thy name as being suspected of harbouring him. They have had a spy about, who has picked up something, and Samson must be removed before it is light to a safer place.'

'But where is that, doctor?'

'Anywhere is safer than this. I called at Samuel Willard's as I came by, and they are ready to take him. So let him be got up without a moment's delay.'

And he was got up and hurried across the fields to the house of Samuel Willard, and before it was daylight he was snugly stowed away in a narrow space between the ground and the kitchen floor.

When the morning dawned there was no sign in the Quaker settlement that anything unusual had occurred, or was likely to occur. Mr. Jones and the boys were milking the cows and

Mrs. Jones was preparing breakfast, when six men rode into the yard. Dismounting and tying their horses, one went to the back side of the house, one remained in front, and the other four approached the door. Mrs. Jones answered their rap by quietly opening it.

'We will come in,' said a rough man, who held a paper in his hand. 'We have authority to search the house, ma'am.'

'Ah!' said Mrs. Jones very quietly.—'Well, you can walk in; but I would like to know what you expect to find that authorizes you to take so much liberty.'

The men looked at each other. There was none of the terror or confusion which they had expected to cause. 'To tell you truth, ma'am,' said the first speaker, 'we have good reason to suppose a fugitive slave is in this house. Maybe you don't know, ma'am, that he is a slave; such fellows are always ready with a story to deceive folks; you have only to show him to us, ma'am, and we will give you no further trouble.'

'If that is your business you can search the house, and be assured that if there were any such person here you could not force me to betray him to you.'

'Don't stand here fooling,' said one of the men, pushing in. 'We've lit in a regular nest of abolitionists. Let me but find a nigger here and I'll give them a taste of the law, — me if I don't.'

'Thee need not swear nor make threats,' said Mrs. Jones, calmly resuming her work. 'You can search the house, and while you are about it, please satisfy yourselves, so that we need not be troubled with a second visit.'

'Cool,' said the last speaker with an oath, notwithstanding the admonition not to swear. 'We'll see how she looks if we find the nigger here,' and they commenced the search. Every nook and corner, from cellar to garret, was ransacked; and then, with looks of disappointed rage, they left the house and made a like thorough search of the barn and outbuildings.

When they had 'satisfied themselves,' one of the party returned to the house and abruptly entered the room where the family were assembled for their morning worship.

'Walk in, friend,' said Abram Jones, who was seated at a table with a large Bible open before him; and one of the boys rose and offered a chair.

'No, thank ye; can't stop,' he said, glancing from one to the other of the group, and going on like a person who is uncertain about the effect of what he is saying, 'we havn't found the nigger we are looking for. Now we think you can help us in this business if you will, and we can make it handsomely for your interest to do so.'

'Ah!' said friend Jones, laying his hand on the open page and looking up.

'Yes. See here. There's five hundred dollars offered for this fellow, dead or alive. Just show us where he is, and one half of this shall be yours.'

'And thee thinks if I know where this man is it will be for *my interest* to give him into thy hands, and to take this money?'

'Certainly. It needn't cost you a dollar. We'll see to the expence.'

'Interest is a powerful motive. I must say it affects me a great deal.'

'Of course, as it does every sensible man.'

'But, then, there are expences and risks in this business which I do not like to incur for so small a sum.'

'I don't understand you. I said we'd bear the expence.'

'Yes, I know; but there are expences thee has not reckoned on. To do what thee proposes I should have to spend such an amount of principle as would bankrupt me. I can't afford that; and then I think there is a risk—a very great risk. Hear what the Lord our God says; and he turned his eyes to the page before him and read: "'Thus saith the Lord: Execute judgment in the morning, and deliver him that is spoiled out of the hand of the oppressor, lest My fury go out like fire, and burn that none may quench

it." Now, my friend, I believe God, and I cannot see that it would be for my interest to incur His wrath, as well as lose my own self-respect, for two hundred and fifty dollars. There were those of old "who sold the righteous for silver and the poor for a pair of shoes," but in studying their history I am satisfied they did not even make money by it; so I must decline a partnership in thy business, even though it paid a great deal better than it does.'

'You needn't waste your cant on me,' said the man, flinging himself out of the house with an oath. Joining his companions, one of them said,

'Well, Stephens, what have you got out of the Quakers?'

'Got? nothing. But they know, — them! I'd like to string them up and apply the cat-o-nine-tails till it brought the truth out of them. We ought to have a law for such.'

There was a consultation. All believed that the slave was in the settlement, and they resolved to make clean work, searching every house. They were joined by several men from Cederville, who rode in 'to see the sport,' and were willing to lend a helping hand.

As we have said, very few persons knew that a slave was or had been in the place, and they found the people justly indignant and really surprised at their visit. As they went from house to house, everywhere disappointed, they grew more and more inclined to believe they had been misled, and consequently they grew less vigorous in their search and more respectful in their behaviour.

When they reached Samuel Willard's it was near night. The volunteers from Cederville had gone home, and the whole party were discouraged. They entered the house as they had others, and were told to look about and satisfy themselves.

Samson, as he lay under the floor, heard them walking over him; heard them read a description of his person to Mrs. Willard, and offer to share the reward with her if she would assist them to find him. He

distrusted her. He was not sure that any one would resist such a temptation. Poor man, he had seen little to give him confidence in human nature till the unexampled kindness of the last week. Now the thought came to him that this had been all deception; that he was placed in his present position that he might be taken without the possibility of defending himself. He opened a pocket knife and examined it. He had this means, at least, to disappoint their hopes of taking him alive. He knew where a fatal wound might be made with a small instrument.

So he lay there listening, as from time to time their voices and footsteps receded and again approached him — listening as you or I should if our life hung on the word of one whom we supposed more likely to betray than to serve us.

At last he heard them no more. Were they gone? He could not believe it, or if they were, it was only to return with more force. His clothes were wet with perspiration, wrung out by the agony he had suffered. He could endure it no longer, and crept from his hiding place into the cellar.

Mrs. Willard was there. They had not seen each other before, and they met with something like mutual terror. His gigantic form and fierce haggard face startled her, but seeing that he was terrified she sought to calm him by the assurance that the danger was passed; his pursuers had gone: there was nothing more to fear.

He did not believe her. The idea of treachery had taken possession of his mind. She led the way out of the cellar. Night had set in, and he saw the stars twinkling through the window. He could trust the stars; they had not deceived nor misled him. Who or what else could he trust? She talked cheerfully and kindly to him and offered him food, which he accepted.

'Pear'd like she was an angel,' said Samson in telling his story, 'she was so good; but I's 'fraid all de time she 'a thinking of de money, and says f, I'll get away;

dat's de safest way. So when she want to stop me, I tell'd her to wait till I come back, and left her stand- ing dar. Don' know how long she waited. She hasn't seen dis chile since.'

Scripture Illustrated.

ABRAHAM'S PURCHASE OF MACHPELAH.

GENESIS XXIII. 3—17.

ABRAHAM'S negotiation for a sepulchre is very Oriental and striking. Such a purchase was quite necessary. There has always been in this country (Palestine) the utmost exclusiveness in regard to tombs; and although these polite Hittites said, 'Hear us, my lord: thou art a mighty prince among us; in the choice of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead;' Abraham was too expert an Oriental not to know that this was merely compliment. The thing was quite out of the question; nor would Abraham himself have consented thus to mingle his dead with the dust and bones of strangers, even if they had been willing. He knew well how to understand the offer, and therefore pressed his request to be allowed to purchase. . . . In concluding the purchase with Ephron we see the process of a modern Oriental bargain admirably carried out. The polite son of Zohar says, 'Nay, my lord, hear me: the field *give* I thee, and the cave that is therein, I *give* it thee. In the presence of the sons of my people give I it thee: bury thy dead.' Of course! and just so I have had a hundred houses, and fields, and horses given to me, and the bystanders called upon to witness the deed, and a score of protestations and oaths taken to seal the truth of the donation: all which of course, meant nothing whatever, just as Abraham understood the true intent and value of Ephron's *baksheesh*. He therefore urged forward the pur-

chase, and finally brought the owner to state definitely his price, which he did at four hundred shekels of silver. Now, without knowing the relation between silver and a bit of barren rock at that time, and in this place, my experience of such transactions leads me to suppose that this price was treble the actual value of the field. 'But,' said the courteous Hittite, 'four hundred shekels! what is *that* betwixt me and thee?' O how often you hear these identical words on similar occasions, and yet acting upon their apparent import you would soon find out what and how much they meant. Abraham knew that too; and as he was in no humour to chaffer with the owner, whatever might be his price, he proceeded forthwith to *weigh out* the money. Even this is still common; for although coins have now a definite name, size, and value, yet every merchant carries a small apparatus by which he weighs the coin to see that it has not been tampered with by Jewish clippers. In like manner the *specifications* in the contract are just such as are found in modern deeds, verse 17. I see this negotiation in all its details enacted before me, and hear the identical words that pass between the parties. The venerable patriarch, bowed down with sorrow, rises from beside the couch on which lay the lifeless body of his beloved Sarah. He *stands* before the people, the attitude of respect which etiquette still demands. He addresses them as *beni Heth*, 'sons of Heth;' and in the same words he would address these Arabs about us now as *beni Keis*, *beni Yemen*, according as each tribe is now designated. He begins his plea with a reference to his condition among them as a *stranger*—the

very idiom now in use—and this plea appeals strongly to the sympathies of the hearers. He stood and *bowed himself* to the children of Heth: another act of respect in accordance with modern Oriental manners. The next step is equally so. He does not apply directly to the owner of the field, but requests the neighbours to act as mediators on his behalf. It is thus still; and nothing can possibly be more annoying to our Western habits and feelings than this. A merchant cannot sell a piece of print, nor a farmer a yoke of oxen, nor any one rent a house, buy a horse, or *get a wife*, without a succession of go-betweens. Abraham knew this, and applies first to the neighbours of Ephron. How much manœuvring, taking aside, whispering, nodding of heads, and claspings of hands there was before the real owner was brought within reasonable terms, we are not told; but at length all the preliminary obstacles and conventional impediments are surmounted according to the most approved style of etiquette, and the contract is closed, *in the audience of all the people that went in at the gate of the city*. This also is true to life. When any sale is now to be effected in a town or village, the whole population gather about the parties at the usual place of concourse, around or near the gate, where there is one. There all take part, and enter into the *pros* and *cons* with as much earnestness as if it were their own affair. By this means the contract, in all its circumstances and details, is known to many witnesses, and the thing is made *sure*, without any written agreement. In fact, up to this day, in this very city of Hebron, a purchase thus witnessed is legal, while the best drawn deeds of a London lawyer, though signed and sealed, would be of no avail without such living witnesses. — *Dr. Thomson.*

WATEREDST WITH THY FOOT.

'The land whither ye go to possess it, is not as the land of Egypt, from whence ye

came out, where thou sowest thy seed, and wateredst it with thy foot, as a garden of herbs: but the land whither ye go to possess it, is a land of hills and valleys, and drinketh water from the rain of heaven.'—Deut. xi. 10, 11.

The reference here is to the manner of conducting the water about from plant to plant, and from furrow to furrow, in irrigating a garden of herbs. This is both fatiguing and unhealthy work. When one place is sufficiently saturated, the gardener pushes aside the sandy soil between it and the next furrow with his feet, and thus continues to do till all is watered. He is generally knee-deep in mud, and many diseases are thus generated. The goodly land, (unlike the land of Egypt which was dependent on the rising of the Nile for its water,) drank up the rain of heaven, and required none of the drudgery of 'watering with the foot' to make it fruitful.

THE VALLEY OF ACHOR FOR A DOOR OF HOPE.

HOSEA II. 15.

THE valley of Achor runs up from Gilgal toward Bethel. There Achan was stoned to death, and by that act the anger of the Lord was turned away from Israel, and the door of entrance to the promised inheritance thrown open. Achor means *trouble*, affliction, from whence perhaps comes our word ache. Thus the valley of affliction was the door through which Israel at first entered the land of Canaan, and thus again the Lord, by His prophet Hosea, promised to lead Israel to peace and rest through the valley of trouble. The very indistinctness, (which Orientals delight in,) makes this mode of speaking the more suggestive. The *valley of Achor*—a *door of hope*; not a bad motto for those who 'through much tribulation enter the kingdom.'

Correspondence.

IS CONVERSION MIRACULOUS?

To the Editor of the General Baptist Magazine.

DEAR SIR,—Sinners are described in the Bible as *dead*; all are said to be *dead*, so that there is no difference between the moral and the profligate, the gentle and the violent. But the question is, What is meant by that word; what is comprised in that awful state; how are we to regard those lying in it? Some take the word literally and physically, and push its signification to such an extreme that in their idea sinners are as incapable of yielding credence to God, and in fact of understanding His testimony, as the dead are of hearing the voice and being affected by the relations of the living. They speak of sinners as in their graves—as ‘dry bones—very dry;’ as utterly, and universally, and by their very nature, incapable of even the least movement, motion, or response to God. Their ears are deaf, their eyes are blind, their hearts are gross, stupid, past feeling; they have lost all power of knowing God, and even believing him, and consequently labour under a natural, inevitable, and everlasting inability to receive God’s message of love or to be impressed with His manifested goodness and love—as much so as a rotten carcase. Hence they sometimes use the Lord’s order to his servant of old, ‘prophesy unto these dry bones’ as a fit, and truthful, and literal representation of the gospel ministry; and when it is asked in continuation of the metaphor, ‘Can these dry bones live?’ they boldly and consistently reply, No, never! unless the Spirit of God *first* come and breathe on them, raising them out of their graves and causing them to stand upon their feet, and then imparting to them spiritual faculties or senses, or at least restoring those faculties which previously and by nature are lost, incapable of use—as truly so as

the eye glazed by death, or the heart which disease has ossified, or the hand or arm which paralysis has withered or violence dislocated from its socket. In opposition to this view which, in my opinion, stultifies aliko scripture language and living facts, I beg to record my protest, grounded on the following considerations:—

The subjects of miracle feel in themselves beyond all doubt that they have been miraculously operated upon, Mark v. 33; and their consciousness, as in the case of the quondam blind man, enables them to defy all the cavils of doubters, infidels, and scoffers, John ix. 25. And all beholders are constrained to exclaim, ‘He hath done all things well.’ Here God’s works speak for themselves; they all praise Him; He gets glory, manifests His glory, and is glorified in them. But how different ordinarily is conversion? Sometimes conversion is so gradual that the subject is unable to remember either time or place, and sometimes it is with so little self-evidencing that the subject questions and debates the fact itself. How many thousands of professed Christians, yea ministers, have used the words even before God,

‘Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord or no?
Am I His or am I not?’

How could this be if conversion were a miracle? Still oftener the life of the convert has sadly failed to demonstrate beyond doubt either to himself or others the great work wrought by the divine hand. According to Calvinism, the convert ought to be a complete, indubitable, exemplary Christian; knowing his election of God, longing after God, palpitating with all divine emotions, reflecting the divine glory, and constraining all around to glorify God in him. Blessed be God! there have been many such, but alas! far more numerous are they (of whose conver-

sion there could be no doubt, and who unquestionably died in the Lord), who have been very inferior in character, and whose deficiencies were glaring and constant sources of sore doubt and fear to themselves. However few such cases, were they but a very small minority, they would still be a demonstration of the falsity of the theory.

A similar argument may be derived from the Holy Spirit's language as addressed to the sinner himself. Conversion is by some said to be a miracle, the necessary result of Omnipotence; and yet we read: 'Turn ye, turn ye, why will ye die?' which, on the Calvinistic hypothesis, is just as reasonable as to bid the dead 'Come forth.' The command implies and is only rational on the supposition, they *could* turn; that nothing was wanting to their turning that God could give. So also in Ezekiel we read, 'If the wicked man turn from his wickedness which he hath done,' &c., which is manifestly incompatible with a belief that conversion is miraculous. Still more striking is the language of Paul to the Thessalonians, 'Ye turned to God from idols.' One so careful of the divine glory and so fully satisfied as to the nothingness of man, could never have used such language had not his idea of divine agency been wide as the poles asunder from John Calvin's. So also of himself he says, 'I was not disobedient to the heavenly vision,' clearly implying he *might* have been; language, therefore, to one who held Calvinistic notions, absurdly nonsensical, if not profane. Peter, addressing the multitude, said, 'Repent ye and be baptized, &c., for the remission of sins. . . . Save yourselves from this untoward generation,' Acts ii. 38. So also Acts iii. 19, and elsewhere. It is not for a moment supposed that sinners can of themselves apart from divine agency, 'turn,' or 'convert,' or 'repent' (change their minds), but our argument does not require it. All that is contended for is, that scripture phraseology is absolutely incompatible with the miraculous in conversion or the theory

that conversion is comparable to the quickening of the dry bones seen in Ezekiel's vision, with which it has been so fashionable to resemble it. If the miraculous theory be disproved the whole system falls to pieces, as it must do when once looked upon by the bright, piercing, and melting eye of truth.

The argument is capable of a third application corroborating the conclusion already reached. Conversion is ascribed to man as the agent; the sinner is said himself to turn to God and thus to be a rational, spontaneous, concurrent agent in the change; and now, further, we shall find that the truth itself is spoken of as possessing an inherent and efficacious power, as indispensable to the result and by divine constitution and appointment made auxiliary to its production. Thus 'the law of the Lord is perfect, converting the soul.' 'The gospel is mighty to God,' divinely mighty, 'the power of God unto salvation.' 'The word of God is *quick and powerful*,' &c. 'By His own will begat He us by the word of truth.' These are a sample of the scriptures which ascribe an invariable and native energy to God's truth—an energy tending to convert the soul, 1 Peter i. 23; John xvii. 17. It is not intended by citing these to contend for a life and power in the truth or the gospel separate from and independent of Him who is the substance and glory of the truth and the gospel, but simply that the power of God unto salvation is never abstracted or withdrawn from the gospel, so that wherever there is the one there is the other likewise; in short, that the association which many describe as sovereign, occasional, and never to be calculated upon, is constant, indiscriminating, and absolutely certain. The divariation of the divine word and the divine Spirit who inspired it, is a fiction of modern times, invented to serve the exigencies of a theory and conceal its profanity. The reproach of the word being 'a dead letter' is a refinement of *religious infidelity* reserved for a time when the great things of God's law have come even

amongst so-called Christians to be considered 'common things,' and when the old snecr of Paganism as to the '*foolishness* of preaching' is taken on the lips of men who call themselves gospel ministers and whose boast is in being 'Evangelical.' The force of truth was owned even by Pagans. It is exemplified in daily life and in courts of justice every day, while all history is its memorial. Truth, when uttered by righteous lips, testified to by appropriate actions and enshrined in lovely affections, is the mightiest power in the world and is divinely adapted to act upon, to affect, to subdue, to win hearts. But when the truth is that of the gospel; when the truth is infinite, pardoning, renewing, adopting, immortalizing, and glorifying love, God's love enshrined in the man Christ Jesus, giving life for human guilt, then it is indeed the power of God and wisdom of God; and when that love is rendered visible and palpable in a woman's form, and is made to surround a man on every side, busying itself for his welfare and gushing forth on his neck in woman's tears, no wonder Peter should suppose that even 'without the word,' without any formal, lengthy, and ministerial exposition of it; the man should be 'won by the chaste conversation of his wife,' &c. This passage, like the others referred to, is prodigiously at variance with the miraculous theory of conversion as taught by some, and gives to human agency an awful importance and necessity which Calvinism directly tends to depreciate and deny. The contradiction of this system with God's word is seen also in this—that while of old God's word was 'glorified,' now it is made the subject of prayer that the 'dead letter' may be blessed, a prayer for which the whole Bible may be searched and no precedent found, nor anything approaching to one; and that while of old the apostle's main concern was, that he might be so filled with the Spirit (with light, love, joy, zeal, &c., the fruits of the Spirit), that he might open his mouth boldly and speak the

word as he ought; now the thoughts of our preachers are turned to some miraculous influence apart from the 'good news' about the Son of God, and unconnected with the spiritual condition of the preacher's own mind.

Another application of the argument derived from the language of scripture, is borrowed from the song of the redeemed. They sing unto Christ the Lamb, to Him who redeemed them with His own blood, and ascribe their salvation unto His mediation, His blood and righteousness. According to Calvinism, the death of Christ only occupies a subordinate and really a very inferior place in the process of salvation. Firstly and chiefly, the system bases salvation absolutely and for ever on the *eternal Decrees, of which however the song maintains an utter silence*; and, secondly, it rests salvation on the exercise of an omnipotence which, as being irresistible, unchallengeable, and sovereign, is an adequate cause of itself for the presence in glory of all who are its selected subjects. The death, the vicarious sufferings of Christ, are plainly subordinate and minor, especially with those who, while admitting the universality of the death of Jesus, deny that it meant or secured anything for the vast masses, but only, according to one of their chief names (Dr. Candlish), acquired for Christ the power and right of damning them. Those who believe that the Holy Spirit has for his sphere of operation all those for whom Christ died, and that it is because that Jesus died for all that the Spirit seeks to persuade and save *all*, may consistently give the glory 'to Him that sitteth on the throne, even the Lamb;' but Calvinists cannot in consistency, and *in fact do not* in their formal public discourses. Hence in their prayers and sermons they give the prominence to the Spirit; the 'finished' work of Christ is put in the background, and simple faith in Him is depreciated and made light of in comparison with that saving influence, that almighty touch, that quickening power which the system teaches

its disciples to regard as all-important and the infallible pledge of heavenly glory.

This is not a misrepresentation or a partial statement, but what I myself have heard from their pulpits and in their prayers. In both, the stress is laid upon the exercise of sovereign grace, which means an almighty power put forth to change the sinner's heart, towards effecting which the gospel is only a dead letter, devoid of any real efficaciousness. And when on earth the chief thought is about the Spirit, when entire sermons can be preached without one allusion to the atonement, without the slightest recognition of Christ but the bare name, and when many prayers can be offered up without one expression of exultation that 'the Lord is well pleased for His righteousness' sake: prayers brimful of unbelief and belonging rather to the dispensation which 'gendered to bondage,' than to the dispensation of the 'Spirit who does not speak of Himself:' when such are the features of religion on earth, why, if the thing be right, should not the same features obtain in heaven, and be more fully developed? Why not hear the song recording the sovereignty, and power, and grace of the Spirit? But instead we hear, as described by John, one song and the burden of it is, 'The Lamb that was slain,' without any mention of that which, on Calvin's system, was *far more important*, and was in fact the hinge on which salvation turned. Mr. Spurgeon said, he 'would not care for a salvation which was not infallibly secured,' thus virtually undervaluing the death of Jesus as the world's propitiation, unless some additional boon and guarantee to himself specially were attached. So, too, that good man, Rev. J. H. Evans, writes, 'One wants *something more than salvation by grace*. I need sovereign, discriminating, electing grace, mercy, and love, and nothing short of this would be, could be, salvation to my soul.' The 'common salvation,' 'salvation by grace,' of which the apostles boasted is now found out to be inadequate—a failure! 'The

salvation' is *not* 'in Christ Jesus,' 2 Timothy ii. 10; but in something higher and more efficacious. So true is it, even now, that 'the cross is foolishness' even to some Christians; 'the offence of the cross' has not ceased at this day. But the song of heaven unquestionably exhibits the proper aspect of the redemptive scheme, and in giving exclusive prominence to the Lamb—to the blood, solemnly and divinely teaches wherein our great glory consists, and how in the whole scheme the Son of God 'has the pre-eminence' and 'bears the glory.'

This by no means, and not in the smallest degree lessens the love, gratitude, and glory due to the Spirit, for His blessed part in the salvation of men; but let us not be wise above what is written, and let us not invert the order which infinite wisdom has established and which beams with the glory of divine goodness. The exaltation of the Son, the Saviour, is the exaltation of the Spirit likewise, who anointed Him for His work, by whom also he accomplished our redemption, and who with the Father and the Son is 'One God, blessed for evermore!' I object then to Calvinism, as robbing Christ of a portion of His glory, denying the efficiency of His love and death, and ascribing to a mysterious *something* which God has never spoken about, that which God himself ascribes wholly to the cross, through faith in it.

Once more, the miraculous theory is inconsistent with facts. 'Facts are stubborn things,' and have subverted, crumbled into atoms, and scattered to the winds many a fair and an imposing system on which prodigious learning, exalted genius, and most passionate and persevering labour have been lavished. Conversion is said to be a work of God's omnipotence and creative energy. Well, I look on the converted and I find the result is by no means worthy of, or commensurate with, the kind of power said to be involved. The ancient disparaging proverb would fatally apply here, 'Montes parturiant, et mus ridiculus nascitur.' It is well

known that very many who are reputed Christians and who eventually die in the faith, are very far from being exemplary or consistent. Their character is woefully defective, their temper churlish, their selfishness manifest, their worldliness disgraceful, and their devotional exercises scant and formal: and we are asked to believe of these thousands of Laodiceans, of 'neither hot nor cold' Christians, of these half-and-half characters that a power equal to that which made the world—Omnipotence—in its direct exercise, has converted them, and then, alas! abandoned them to chance, or at least to circumstances, and their own caprices and passions. They are like foundlings who had noble parentage, their parents of Cræsus-like wealth, but immediately they are able to beg their bread and crawl about, they are cast upon the wide world to fight their way as best they can, but betraying few, if any, and equivocal indications of their princely birth. I do not wish to speak evil of Christians, but as a Christian and a pastor, I cannot forget how many I have known of whose safety in death I could not doubt, and who considered that they had been converted years before their last illness, but whose lives were grievously inconsistent and very far from adorning the doctrine of God their Saviour. Many others can bear similar witness. Now, according to Calvinism, their souls were converted by miraculous power; omnipotence was exerted on their behalf, and yet immediately the change was effected the parties were left in extreme ignorance, feebleness, imperfection, and sadness; without any effective and infallible provision for their fulfilling the will of God which is their sanctification, and showing forth the praises of Him who called them out of darkness into His marvellous light. Those who hold the miraculous theory will admit that the *great bulk* of Christians are grossly defective in character, and life, and will most earnestly deny that any one instance of perfect holiness has ever been known in this life. Yet 'as for

God his work is perfect,' and if conversion be His work in the high, peculiar, and exclusive sense for which they contend, I ask for the results of the Almighty agency; for the permanent consequences of it; for proofs and evidences that the Divine presence has been there and the hand of God moulded the soul after his own image. Were they to hold that every convert is made perfect in love; sanctified in body, soul, and spirit; bears the full image of his divine regeneration; and is dead to and free from all defilements, &c., in this I could see a feasibility, and something that did honour to the divine agent,—the theory would have the merit of consistency about it; the 'nodus' would be worthy of the 'Deus.' But when I am asked to believe in a miraculous regeneration, and then am told the progeny is puny, rickety, erring, the constant sport of many temptations from without and raging passions from within, and am shown thousands of these children: I cannot believe in the allegation; I say the tree is known by its fruits, and that if regeneration were by divine power directly exerted, there would be a very different offspring resulting,—it is incredible that so perfect and infallible a worker, one so loving to see his own image in all his children, should beget children and then allow them to go abroad into the world so lame, so deformed, so emaciated, so ragged, and so incompetent to bring any honour to Himself or help to His cause. The imperfection of Christians then is a demonstration of the falsehood of the theory. Against the miraculous or organic influence theory, therefore, there lies the objection of the result, or at least the external and practical manifestations of conversion. 'As for God, His work is perfect.' The effects of immediate divine operation are *perfect, unimitable, self-demonstrative*; there can be no question as to the agent, and the worthiness of the work of the worker. Of it, as of revelation, it may be said, 'Add not thou unto it, lest He reprove thee and thou be found a fool.' His miracles of bodily

healing were instantaneous, perfect, and self-evidencing. The sick not only lost their diseases but recovered perfect health; the blind were restored and able to bear the blaze of day; the leper's flesh became 'fresher than a child's;' the dead were restored to human society free from the emaciation which had preceded their decease; and the maniac demoniac not only ceased his howlings, his cuttings of his flesh, his diabolical deportment, but at once became a preacher of righteousness. The gift of tongues enabled the possessor to speak with all the fluency and force of a native, and without the slightest embarrassment. All miracles are perfect; the effect of *omnipotence* cannot but be so.

But it is urged in favour of the Calvinistic theory, that conversion is explicitly and repeatedly ascribed to God. And who doubts His agency? who is there who would not be horrified at withholding from Him a full revenue of praise? Job ascribes the slaughter of his sons by the Sabeans' sword, and David the lying, slanderous reproaches of Shimei—to God, and by the highest authority we are taught to regard the painting of the flower, the fall of rain, the spreading of our table, and even the acquisition of riches as the Lord's doing—involving His agency and demanding an adoring recognition of His gracious sovereignty and efficiency. In fact 'all things (but sin) are of God.' But Divine agency does not necessarily involve overpowering, or imply that the subject is passive and will-less as *clay* in the potter's hands, otherwise every act of righteousness, every deed of benevolence, every instance of self-denial by godly people, would imply that even saints are themselves dead, as dead, as truly 'dry bones' *after* as before regeneration, as incapable of holiness as the sinner himself, since it is true of saints that God 'works in them to will and to do;' and therefore, according to Calvinism, every good work is the result of *Almighty* power in which man's will has *no* part and which sets aside man altogether as only an offence or

incumbrance to the Most Holy. In short the theory goes to obliterate altogether human agency, to make all good works absolutely divine works, and consequently divinely meritorious; equally glorious as their efficient cause. Truly, Satan's primal lie is repeated and believed even now,—'Ye shall be as gods.'

Yours truly,

Sheffield.

J. J.

THE BUSINESS OF THE ASSOCIATION.

To the Editor of the General Baptist Magazine.

DEAR SIR,—I feel that it would hardly be courteous to treat your correspondent Q. D. L. with silence, but I am free to confess that I scarcely know how to set about a reply, for his production is either so brilliant as to dazzle all my dull powers of comprehension, or otherwise so intensely misty as to extinguish every ray of light that I am able to bring to bear upon it. He appears to have soared far above the points of my letter into a region peculiar to himself, and it would not be at all prudent of me to attempt to follow him any further than to state, I have yet to be convinced that *Teetotalism* is the *legitimate* business of the Association. I am quite aware it may be dragged in as a case from a church, and so might anything and everything else connected either with the nation or the universe, but I still maintain that when any such business has been allowed frequently to disturb the harmony and destroy the Christian feeling of our annual meeting, it would be wise, and strictly in accordance with the principles of the Association, to adopt some measures to prevent a further repetition of it, and this is the '*reason*' I previously assigned, which Q. D. L. could have found had he been at all desirous of doing so. The idea of the tectotal question being a '*dreaded*' one is a phantom of his own visionary imagination. We dread it only as breaking our peace by its introduction, and worse than wasting our time. His charge of '*tautology*' may

be quite proper for aught I know. I am not aware that I was guilty of it; but if he will take the trouble to read over (without very much care) the first paragraph of his own letter, he will certainly be reminded of the old adage, 'They that live in glass houses should not throw stones.' I must leave others to deal with the latter portion of his letter, as I certainly have no intention to enter into any discussion of the merits of the question; but it will be well for us to remember that statements are not always facts, and old stale arguments have very little weight. We ought never to despise other denominations, but only follow them so far as they follow Christ. Nor are we justified in confining the meaning of passages of Scripture within our own narrow interpretations. The principle that 'I am the man, and wisdom will die with me' is delusive and ought to be avoided.

I hope I shall be pardoned if I give expression to the opinion that no society ever suffered so much from intemperance on the part of its own members as the Teetotal Society, and that if more prudence and discretion had been displayed by its various advocates it might have occupied a far more exalted position than it at present holds; and then the question arises,—If this mistake has been made in the past, would it not be wise to guard against it in the future?

It has been whispered that my letter was written by a minister, and that certain large-hearted people have determined not to hear him preach on that account. This, if true, is contemptible; but I beg to assure your readers that the responsibility is my own, and that no minister was in the slightest degree aware of its contents, or that it was at all likely to appear. I have only to repeat that my sole motive is the benefit of the Association, and if my letters are only used as placards for teetotal advertisements I shall have nothing further to say on the subject.

I remain, dear Sir,

Yours faithfully,

Loughborough.

H. J.

PROVISION FOR THE FAMILIES OF DECEASED MINISTERS.

To the Editor of the General Baptist Magazine.

DEAR SIR,—The death of the late lamented Rev. S. Wigg seems to call attention to a want in the Denomination, i.e., some Provision for the Families of Deceased Ministers. Considering the small amount of remuneration received by the generality of ministers, and the calls constantly made upon their sympathies, together with the bringing up of a family, it is almost impossible to lay aside much for provision in case of death. It does seem to me, Mr. Editor, it would be more honourable did we as a denomination strive to make the minds of those who minister to us in divine things more at ease in the prospect of death.

I beg to propose the following plan. We have, I think, speaking in round numbers about 20,000 Members of Churches in the Denomination, and about 100 Ministers—the deaths, I think, average three per annum—

Say 20,000 Members at 6d.	
per annum	£500
„ 100 Ministers at £1 ditto	100
	£600

Average Deaths of Ministers
three, which would be
for each family £200

Thus something would be done. The amount to be paid to a committee appointed by the Association, who shall be managers of the fund—each church in connection to pay its proportion to the committee out of the church fund, according to the numbers on the church book, in one annual payment. Members might pay as found most convenient, either one payment or at each ordinance a 1d. a time.

Should you find place for this in the Magazine a more excellent way might possibly be suggested.

I am, Mr. Editor,
Your obedient Servant,

J. W. B.

Obituary.

ELIZABETH SHARRARD was born at Fleet, September 15th, 1832. Her parents attended the Established Church, and she was in her early days sent to the Sabbath-school taught there. As she grew up she became much attached to the Establishment, and even manifested a dislike to dissenters, so that it was seldom that she attended elsewhere. She at length left home for service, and living close to the General Baptist Chapel, Fleet, it was more convenient for her at times to worship there, and accordingly she occasionally met with us. It was on one of those occasional visits that her mind was first impressed with spiritual things. This was under the first sermon preached by brother Barrass, at Fleet. From that time she attended with us more frequently. Her mother having died, she went home to attend to the domestic concerns for her father. Having now an opportunity of regularly attending the means of grace with us, she embraced it, and also became a teacher in the Sabbath-school. Her serious impressions continued to increase. She sought the counsel and instruction of our ministers and other Christian friends, and was led at length fully to decide for God by a sermon preached by our present pastor, from the words 'My spirit shall not always strive with man.' Having given her heart to God, she sought the fellowship of his people, and was cordially received by them, and was baptized and added to the church on Lord's-day, May 5th, 1851. From that time until the close of her life she ever manifested a deep concern, not only in its affairs, but in those also of the Connexion. During the ten years of her connection with us she had her trials and temptations, some of which were severe; yet she steadily persevered in the narrow way, laboured also in the Sabbath-school, and in other ways to do good, and thus to bring glory to God. In the autumn of last

year her health began to fail. For some time she suffered from a low fever. It was at length feared by her medical attendant that her lungs were affected; other advice was sought, when those fears were confirmed. Still it was hoped she would live through the summer months. In this hope she herself indulged. Early in the spring she was, at her earnest request, removed to her sister's, near Linn. The journey was accomplished better than could be expected, but she sank rapidly afterwards, and departed this life May 5th, 1861, just ten years from the day she was received into the church at Fleet. During the whole of her affliction she never expressed any fear as to her interest in Christ, but would often wish her evidences of his love were more apparent, and that she could be more resigned to his will, and more joyful in the prospect of death. The Lord fulfilled his promise in her experience, 'as thy day is, thy strength shall be.' Her end was joy and peace. She would scarcely allow her relatives attending her dying bed to weep, saying, 'Don't weep for me, I am not afraid to die.' On one of her relatives entering the room and enquiring if she was dying, and receiving an answer in the affirmative, she exclaimed with rapture, 'Yes, dying to live.' Thus she entered the dark valley of death cheered with the prospect of eternal life beyond. Her death was improved the following Lord's-day evening, by our pastor, from 1 Cor. xv. 57, to a large and attentive congregation.

There were some traits in the character of our departed sister then noticed which are worthy of imitation. She was ever able not only to give a reason of the hope that was in her, but why she belonged to that particular denomination to which she was united; nor could any influence lead her to hide her convictions of truth. She was anxious to have her mind stored with

useful and especially scriptural knowledge. For this she strove earnestly; nor did she strive in vain. She was diligent in her attendance on the means of grace. As a Sabbath-school teacher she took great delight in her work. This led her to be punctual in her attendance and faithful to her class. As a Christian friend she was faithful and sincere. If all acted as did our departed sister there would never be occasion to adopt the mournful complaint of the Psalmist, 'The words of his mouth were smoother than butter, but war was in his heart; his words were softer than oil, yet were they drawn swords.' That our departed sister had her imperfections we do not deny. These she would often confess and mourn over, and sigh that she did not display more of the spirit of Christ. Of her defects we speak not, nor should we speak of her excellencies, except to magnify the grace of God in her. Christ was the foundation of her hope in life and in death may he be ours. Amen.

MR. JOHN FIRTH was early brought to the Saviour, probably before he was nine years old, in the neighbourhood of Halifax, Yorkshire, the place of his nativity. He became identified with the Wesleyan Methodists, and was called by the church and the Divine Spirit to officiate as a local preacher at the early age of fifteen. He usefully and efficiently filled that vocation, while pursuing his secular calling, for about ten years.

It is now two years since, in the providence of God, he offered himself for the work of the London City Mission; and on entering this new sphere of labour he most faithfully and assiduously devoted himself to domiciliary visitation, and the holding of numerous meetings for the promotion of the temporal and spiritual welfare of the poor people on his district; and God has given him the desire of his heart. Just before his last illness, he had arranged for a social tea meeting to be held at his own house, for those

who had been brought to Christ through the blessed Spirit accompanying his agency.

It is now fifteen months since he offered himself as a candidate for believers' baptism and membership with the Baptist Church in New Church Street, Edgware Road, London, under the pastoral care of the Rev. Jabez Burns, D.D. This was not a hasty step, but after due deliberation he observed that the important ordinance of baptism was scriptural and right. The mode of worship at the above place was lively and spirit stirring; the preaching evangelical and edifying; and the devotions eminently congenial to his transparently simple, intelligent, and pious spirit. He took great interest in the religious services, especially the prayer meetings, and was very much beloved by his pastor and the church, who deeply feel and lament his loss.

He had recently become very sanguine as to future usefulness, and in addition to his success in the onerous duties of a city missionary, he had sent a very elaborate and beautiful article to the General Baptist Magazine, entitled, 'God's Fatherhood and God's Home.' He appeared to write (though unconsciously) in anticipation of his immediate arrival there. He was one of the representatives at the last Association in Leicester, and much enjoyed the services.

His death was rather sudden and unexpected. On Friday, the 23rd of August, he had an effusion of blood from the lungs, arising from congestion, and after lying in a critical state for some days, the bleeding being stopped, he appeared to be rallying. But having prematurely got up and exposed himself, he was attacked with bronchitis, which shortly hastened his death.

The Rev. Dr. Burns, myself, and several brother missionaries visited him in his painful affliction, and we always found him in a most peaceful state of mind, quite resigned to the will of his heavenly Father. He said to me after his first attack, 'I felt so composed and resigned that

if death had come then I sometimes think it would have been best.' An aged missionary asked him one day, 'Does the anchor hold?' He replied, 'Yes, it holds.' He said to me, a few hours before his death, when asked if Jesus was precious, and if He supported him then,—'O yes; He is my precious Saviour—my only hope for salvation.' He departed to his Father and home on Tuesday morning, the 17th of September, in the 27th year of his age, and was interred on the following Friday, in the Willesden Cemetery, Paddington, in the same grave along with a brother missionary who had died a few days before him. The Rev. Dr. Burns conducted the service, and a large number of missionaries and other friends were present on the occasion. A short and appropriate address was delivered in the chapel, and by the request of one of the deceased's brethren, the ceremony at the grave was closed by singing the hymn—

'Jesus, lover of my soul,
Let me to Thy bosom fly.'

His death was improved on the ensuing Sabbath by his esteemed pastor to a crowded audience, and we hope it had a salutary effect.

He has left a widow and two young children, and a circle of friends to lament his loss. May the bereaved ones be sustained by Him who is the 'Father of the fatherless and the Judge of the widow in His holy habitation.'

Our brother Firth had learned that—

'Example hath a louder tongue than precept.'

Hence he lived as well as taught the religion of Christ. He had an aspiring mind. He only wanted to be thoroughly known in order to be appreciated. He was possessed of talents above mediocrity, and was rapidly improving in general know-

ledge. His cheerful disposition and poetic turn of mind rendered him a very acceptable public speaker and agreeable companion. His honesty and integrity, even to the degree of simplicity, is seldom equalled, and perhaps never surpassed; hence he was a faithful friend, and, as Jonathan and David, we were becoming more closely united. However his short, and though at times trying and difficult, yet useful career in this probationary state has terminated. May we join him in the home of our Father, and pursue together the lofty study and delightful employment of that perfect state, where we shall 'know as we are known,' and be 'for ever with the Lord.'

AN ACROSTIC.

J ESUS call'd thee to thy mansion,
O how unexpected too!
H ence thy soul's anticipation,
N ew projected work to do.

F aint and feeble was thy body,
I n thy early, manly prime,
R ender'd so by anxious study,
T oil and labour most sublime!
H as death come before the time?

L o! the Master, he hath said it—
O nly let him say 'Well done;'
N othing can invade his merit;
D eath has not the power to come:
O nly Jesus! brother spirit,
N eeds thee now with him at home!

C ome up hither, angels 'wait thee,
I n thy Father's heavenly home;
T hus thy Saviour has received thee
Y onder on his radiant throne!

M arvellous his glorious merit,
I nfinite his love and grace,
S ince he has redeem'd thy spirit,
S aved thee to behold his face:
I n thy dying hours we heard thee
O n the verge of Jordan say—
'N ow he is my precious Saviour,
A nd my only hope and stay.'
R aise thy songs to Christ for ever,
Y onder in the realms of day.

T. HALL.

Intelligence.

CONFERENCES.

THE YORKSHIRE CONFERENCE assembled at Bacup, September 17, 1861. Rev. C. Springthorpe opened the morning service with reading and prayer, and Rev. Mr. Fox, of Rochdale, preached from Psalm cxxvi. 6.

In the afternoon the Conference met for business. Rev. J. Taylor prayed, and Rev. J. Sutcliffe presided. The reports received from many of the churches were good. 94 were reported baptized since the previous Conference.

The following resolutions were passed.

1.—That we cordially welcome the Rev. J. Alcorn, minister of Enon Chapel, Burnley, into this Conference and district.

2.—That we recommend the church at Rochdale to make application to the general Committee of the Home Mission for pecuniary help.

3.—That we grant from the Home Mission Fund to the church at Bacup, the sum of £250 towards a new chapel, to be given as soon as practicable after the £70 now due on the Todmorden chapel has been paid.

4.—That as the friends connected with the second church at Bradford are endeavouring to reduce the debt on their chapel, we agree to pay interest on £100 until they have £400 of the principal.

5.—That Mr. Rhodes and Rev. W. Gray audit the Home Mission accounts.

6.—That the next Conference be held in the Infirmary-street chapel, Bradford, December 26.

7.—That Rev. J. Alcorn preach in the morning.

O. HARGREAVES, *Sec.*

THE LINCOLNSHIRE CONFERENCE was held at Fleet, on Thursday, September 19, 1861. In the morning brother Stenson read and prayed,

and brother W. Sharman preached from 1 Peter i. 12.

In the afternoon the reports from the churches were read, from which we gathered that twenty had been baptized since the last Conference, and that thirteen remained candidates for baptism.

The application from the church at Lincoln, for financial aid, was again deferred until the next Conference, for final consideration.

A circular having been read from the church at Lincoln, soliciting gratuitous ministerial aid, while their other expences are so heavy, it was resolved, That we sincerely wish the friends at Lincoln success in their attempts to procure gratuitous ministerial aid.

The Secretary having reported that he had succeeded in obtaining acceptable supplies for the church at Yarmouth during the past quarter, it was resolved, That the Secretary be requested to assist the friends at Yarmouth in obtaining ministerial supplies during the next three months.

That the next Conference be held at Pinchbeck, on Thursday, December 19, 1861, and that brother Mathews be requested to preach in the morning.

In the evening an exceedingly interesting 'thanksgiving service for the gracious harvest,' was held, in which brethren Collin, Martin, Fysh, Baldock, Chamberlain, and the Secretary took part.

THOMAS BARRASS, *Sec.*

THE CHESHIRE CONFERENCE was held at Stoke-upon-Trent, on Monday, Oct. 14, 1861. The secretary opened the morning service by reading and prayer, and the Rev. R. Pedley, of Wheelock, preached from 2 Cor. iv. 7.

The Conference met in the afternoon at half-past two, when the Rev. C. E. Pratt, presided.

After reading the minutes of the last Conference, the chairman read

the reports of the churches. So far as relates to the conversion of sinners, which is the great object for which the church should labour, the reports were not so pleasing as we could desire. Still the prospects appear to promise better things in future. Baptized, 20.

Resolved,—

1, That the church at Stoke-upon-Trent desires to thank the churches of the Cheshire Conference for their sympathy and aid in the reduction of the chapel debt.

2, That this Conference consider the subject of uniting with the General Home Mission at our next meeting.

3, That this Conference hears with pleasure that mainly through the liberality of the friends at Tarporley and Wheelock there is now an attempt being made to introduce the Baptist interest in Nantwich, and fervently prays the attempt may be very successful.

4, That the thanks of this Conference be given to the Rev. R. Pedley for his sermon in the morning.

5, That the next Conference be held at Tarporley, on the second Tuesday in April, and that the secretary be the preacher.

6, That the thanks of this Conference be given to the secretary for his services during the past three years, and that we request him still to continue to serve us.

J. MAUDEN, Sec.

THE MIDLAND CONFERENCE met at Ashby-de-la-Zouch, on Tuesday, September 17th, 1861. The ordination service of the Rev. T. Bailey, missionary to Orissa, was held in the morning. The interest felt in our esteemed young brother, and the very favourable weather, drew together a large company of friends from the adjacent churches. The attendance at the Conference in the afternoon was unusually large. Rev. J. Stevenson, M.A., of Derby, prayed, and Rev. R. Kenney, of Burton-on-Trent, presided. From written or oral reports it appeared that 176 had been baptized since the last Con-

ference, that 134 were now candidates for baptism, and that five had been restored to fellowship. After singing the doxology, the minutes of the last meeting were read.

Explanations were offered by the secretary about two items of business taken up at the last Conference, touching the Rev. J. Parkinson, of Hinckley, and Rev. D. M. Graham, of New York; and the following *case from the General Home Missionary Committee* was then discussed: That this Committee, deeming it important that the denomination should put forth more strenuous efforts in Home Missionary operations, yet feeling it impracticable to obtain liberal collections and subscriptions from the churches of the body, until some definite and worthy sphere is presented to their attention towards which their resources may be applied; after serious deliberation, strongly recommends, in accordance with the resolution passed at the Association, held at Wisbech, that a New General Baptist cause be commenced at Liverpool: that we adopt this resolution in the hope that the districts into which the churches of the Midland Conference are divided, will unite with other churches of the denomination not connected with any district Home Mission, in order that this effort may be thoroughly efficient and successful. And that the secretary submit this resolution to the consideration of the Midland Conference, to be held at Ashby-de-la-Zouch, with a view of eliciting its sentiments on the scheme herein proposed, and its hearty co-operation in carrying it out.

It was generally felt by the brethren assembled that before the suggestion of the General Home Missionary Committee could be taken up, the different branches of the Home Mission in the Midland district must be welded into one strong society, and it was therefore unanimously agreed:—That this Conference recommends, as soon as it shall be found convenient, a union of the Midland local Home Missionary Societies into one general Society for Home Missionary operations.

The next Conference to be held at Friar-lane, Leicester, on Tuesday, December 17th, 1861. Rev. Giles Hester, of Loughborough, to preach.

The Rev. J. Lewitt, of Nottingham, preached in the evening.

J. J. GOADBY, *Sec.*

BAPTISMS.

PETERBOROUGH.—On Lord's-day, September 1st, three persons were baptized, two of whom were received into the church. T. B.

YARMOUTH.—On Lord's-day, Oct. 13th, four young persons were baptized, by Mr. Barrass, of Peterborough, and were received into the church.

BIRMINGHAM.—On the first Sabbath in September, Mr. Harrison baptized twelve persons, five of whom were added to the church at Lombard-street, and seven were belonging to a Baptist cause in another part of Birmingham. This was an interesting service, being the commencement of Mr. Harrison's labours in connection with our senior minister, and the first time of his administering the sacred ordinance.

J. S. C.

SMARDEN.—October 6th, one was baptized after a discourse from Luke xvii. 17-19.

LETON.—October 6th, six friends put on Christ by baptism.

SALFORD.—On Wednesday, the 18th inst., at the Great George-street Baptist chapel, Salford, kindly lent for the occasion, the Rev. B. Wood, of Bradford, (late of Salford,) preached on baptism, from Hebrews viii. 5. 'See that thou make all things according to the pattern showed thee.' After which he baptized the late leading singer of the General Baptist chapel, Salford, who a few months ago gave his heart to the Lord Jesus. [We beg to inform our General Baptist friends that there are a few of us meet on a Lord's-day afternoon for prayer and exhortation, at No. 13, Bedford-street, Broughton-road, Salford. We shall be glad if any of our General Baptist friends whenever in Manchester will join with us.]

ANNIVERSARIES.

WESTON-ON-TRENT.—The anniversary services of the Baptist chapel in this village were held on Monday, July 1st. A marquee having been erected for the occasion, two sermons were preached by Mr. C. H. Clarke, of the Baptist College, Nottingham. The congregations were very large. Between the services about 500 persons sat down to tea. The collections were exceedingly good, amounting with the proceeds of the tea to about £30. W. T.

COVENTRY.—On Sunday, August 18th, 1861, two sermons were preached on behalf of our Sabbath school, in the Corn Exchange, by Mr. C. H. Clarke, of the College, in the afternoon we had a large congregation, and in the evening the spacious edifice was crowded, many being unable to gain admission. The collection amounted to about £30 including donations of two guineas each from the Mayor, Right Hon. Edward Ellis, M.P., and Sir Joseph Paxton, M.P. J. C.

NOTTINGHAM, *Stoney-street*.—On Lord's-day, September 1st, 1861, and the following day, the anniversary of the re-opening of this chapel was held. Right Hon. Lord Teynham preached on the Sunday. On the Monday, a tea meeting was held in the Mechanics' Hall. The spacious hall was crowded in every part. Addresses were delivered by Revs. H. Hunter, W. Underwood, W. R. Stevenson, G. Hester, and others. Collections, including the proceeds of the tea, all the trays of which were generously given—amounted to £60.

TARPORLEY.—Sermons in support of the General Baptist Missionary Society were preached in the Public Hall, Tarporley, on Lord's-day, Oct. 13th, by the Rev. I. Stubbins. On the following day, the annual public meeting was held in the same place. Addresses were delivered by Messrs. Aston, Brassey, Green, Dutton, Hoofield, Hall, and Brooks, from India, and by Revs. C. Swannell (Wesleyan), J. B. Lockwood and I. Stubbins. Mr. R. Bate,

of Ash Hill, read the Report, from which it appeared that £62 8s. had been realized during the year. The interest of former years was fully sustained, and many felt the visit of the brethren to be the means of spiritual quickening to their souls.

MISCELLANEOUS.

SMEETON.—The General Baptist church in this village has been nearly extinct, having had no addition by baptism to its small number of members for fourteen years. The average attendance the first four months of this year was only eight persons. The chapel was about being closed in April, when by request of the trustees, three members of Archdeacon-lane, Leicester, visited us, and the five members composing the church have since been received into fellowship with Archdeacon-lane. The pastor has spent two Sabbaths with us, and has had large congregations, and thirteen members regularly supply our pulpit. We have now a congregation of 100 persons. On Sabbath-day, July 21st, Rev. J. F. Winks preached; and the following day a tea meeting was held, when seventy friends came by train from Leicester. The chair was taken by G. Stevenson, Esq. Addresses were delivered by Rev. J. Holroyd, of Barton; F. Islip, Independent, of Kibworth; W. Brooks, from India; J. F. Winks and T. Russell, of Leicester; who advocated the formation of a Sabbath-school, which is now formed and continued with pleasing success. Improvements have been made in the chapel; and sermons preached on Sabbath-day, October 13th, by Rev. T. Stevenson, of Leicester, to large congregations, when collections were made in behalf of the recent improvements. W. F.

THE THIRTY-THIRD ANNIVERSARY OF THE LINCOLNSHIRE AND CAMBRIDGESHIRE SUNDAY SCHOOL TEACHERS' UNION was held at Spalding, on Thursday, July 25, 1861. At seven o'clock a teachers' prayer meeting was held, when blessings were earnestly sought on behalf of the

schools and services of the day. At ten o'clock, in the absence of the minister of the place, the chair was taken by the Rev. F. Chamberlain, of Fleet, when the reports of the schools were read. Some had to state with joy the success that had attended their labours, others to mourn the want of more faithful labourers and of success in their efforts. At eleven o'clock, the public service was opened by the Rev. J. Cotton, of Holbeach. The Rev. G. Hester, of Loughborough, preached from Genesis xxxvii. 5-8. At half-past two o'clock the friends again assembled, the Rev. J. Cholerton, of Sutterton, was elected chairman, after which the business of the Union was transacted. 1, The minutes of the last meeting read and confirmed. 2, The next annual meeting to be held at Gossberton, on the last Thursday in July, 1862. 3, That the Rev. W. Sharman, of Coningsby, be the preacher, or in case of failure the Rev. J. Cholerton, of Sutterton. 4, That the thanks of this meeting be given to brother Fysh for his services as secretary for the last three years, and that he be requested to continue those services for the next three years. 5, The question from Boston, see General Baptist Magazine for 1860, page 344, was brought forward, when after a long and animated discussion it was unanimously resolved, That we decline to answer this question, but would affectionately exhort the teachers in our Sabbath schools to be cautious as to the amusements in which they indulge, ever seeking to avoid the appearance of evil. 6, What are the best means for the teacher to adopt in the private study of the lessons, and how may he best secure the attention of his class? Resolved, That we earnestly recommend a diligent study of the word of God, and that the instruction be imparted with affection and earnestness. We would recommend as a valuable help the lessons published by the Sunday School Union, and Sunday School Times also; and that the Rev. J. C. Jones, of Spalding, be requested to prepare a paper on this subject to

be read at the next annual meeting. 7. That a committee consisting of the superintendent or one of the teachers from each school make arrangements for the alternate monthly correspondence with the schools during the year. At a subsequent meeting these arrangements were adopted. At half-past six o'clock the evening meeting was commenced when, after a vote of thanks to the friends at Spalding for their kind and liberal provision for the friends, and to the Rev. G. Hester for his excellent sermon, the substance of which he was requested to forward to the Editor of the General Baptist Magazine for insertion in that publication. The following brethren addressed the meeting: the Rev. W. Sharman, of Coningsby; F. Chamberlain, of Fleet; G. Hester, Loughborough; J. C. Jones, Spalding; and Mr. W. Franks, Gedney Broadgate. The services were well attended throughout the day, and were deeply interesting. We hope many would return to their work with renewed energy to labour more earnestly in seeking to bring the young to Christ.

ANTHONY Fysh, *Secretary.*

FORNCETT AND MOULTON.—*Harvest Thanksgiving Tea Meetings.*—On Monday and Tuesday, September the 9th and 10th, we had our annual gatherings gratefully to acknowledge the goodness of God for the bounties of his providence. Both chapels were filled, and a gracious sense of the Divine presence enjoyed. After tea the meeting at Forncett was addressed by brethren Maddeys and Dunn, of Forncett, and Earn, of Long Stratton. The meeting at Moulton was addressed by brethren Maddeys, of Forncett; Wilkinson and Palmer of Norwich, and Trudgill, of Moulton. Much good is anticipated.

DONINGTON-ON-BAIN, near Louth.—On Tuesday, September 24th, a large and interesting tea meeting was held in connection with the General Baptists at this village. At five o'clock about 250 took tea in the Wesleyan school-room, kindly lent for the purpose, after which a meeting was held in the chapel ad-

joining, which was crowded to excess, many being unable to gain admittance. Mr. T. Burton, minister of the church presided, and excellent and effective addresses were delivered by the Rev. W. Orton, and T. Horsfield, and Messrs. Esberger, Milne, and Forman, all of Louth. We desire to express our gratitude to the numerous friends from Louth, Asterby, Brough, and other places in the immediate neighbourhood who kindly aided us by their presence. We trust this is not the last meeting of the kind we shall have. The profits go towards the reduction of the debt on the General Baptist meeting-house.

T. B.

BIRMINGHAM.—*Recognition Tea Meeting.*—On Tuesday, September 24th, the friends connected with the church and congregation assembling in Lombard-street met together in the chapel, to recognize and welcome the Rev. J. Harrison, (late of the General Baptist College, Nottingham), as an assistant to the Rev. G. Cheatle. The gathering was one of peculiar interest. After tea, a public meeting was held. Mr. Cheatle occupied the chair. Letters of apology for absence were received from Revs. J. Lord, J. J. Brown, J. Hammond, C. Vince, and R. W. Dale. The ministers on the platform were Revs. J. Harrison, Hunter, (of Nottingham); Lees, (of Walsall); W. P. Barnett, W. Hanson, R. D. Wilson, P. Sibree, E. Derrington, T. Feaston, J. Barrett, and W. Griffiths. Messrs. Hunter and Lewitt, of Nottingham; (the pastors of Mr. Harrison), were invited to take part in the proceedings; and Mr. Hunter in the unavoidable absence of Mr. Lewitt, read an excellent letter from that gentleman, addressed to the meeting. Some time has elapsed since Mr. Cheatle proposed Mr. Harrison to the church, as one whom he considered calculated to supply that increasing necessity for ministerial assistance which he had long felt needful, having sustained the pastorate alone for fifty-two years. The church unanimously seconded the proposal of their aged pastor. Mr. Harrison

enters on the co-pastorate with hopeful and encouraging prospects of usefulness.

Louth, Walker-gate Church.—Welcome Tea Meeting.—On October 1st, the General Baptist church meeting in Walker-gate chapel held a public tea in the Council Chamber, Town Hall, to welcome the Rev. T. Horsfield, as co-pastor with the Rev. J. Kiddall. The trays were given by the ladies. About 200 assembled, including representatives from all the religious bodies in the town. Rev. J. Kiddall not being able to preside, Mr. W. Newman was called to the chair. After singing and prayer, he briefly sketched the history of the church under the ministry of the Rev. J. Kiddall, from its formation in 1849; referred to the yearly increase by baptism; the amount that had been contributed to denominational and other religious objects; the time of trial through which they had been called to pass during the last two or three years, in consequence of the affliction of their devoted pastor; and concluded by giving a cordial welcome to the new minister. The Rev. T. Horsfield in addressing the meeting referred to the circumstances which had led him to Louth, and the hope he had that the hand of the Lord was in it. He dwelt at some length on the elements of an efficient ministry, and sought the prayers of the people that these might be found in him. Rev. J. C. Smith, pastor of Maltby and Alford, (the other portions of the same church), spoke on the affecting changes which take place when one minister retires and another is introduced. Rev. R. Ingham, of Halifax, expressed the joy that he had in being present at such a

service, and gave suitable counsels to pastor and people. Rev. W. Orton, of the North-gate church; Rev. W. Herbert, Independent; Rev. E. Wright, Free Methodist; Rev. T. Burton, of Esterby and Donington; and Mr. Fysh, Town Missionary; addressed the meeting and gave a cordial welcome to the new minister. The meeting throughout was a most happy and interesting one, for which the friends feel devoutly thankful, and are encouraged to labour on in the work of the Lord.

HARLOW, ESSEX.—On the 10th Oct. an interesting meeting was held in the Baptist chapel, Harlow, for the purpose of offering to the deacons of the church a token of respect and gratitude. After the proceedings had been opened by singing and prayer, the Rev. T. R. Stevenson delivered an address on the origin, nature, and qualifications of the diaconal office. On behalf of the church and congregation, he then presented testimonials to Messrs. Pink and Whittaker, the deacons, for the efficient and faithful discharge of their duties. Feeling responses were then made by the recipients of the presents, and suitable speeches made by Messrs. Young, Wyatt, and Choppin.

CASH RECEIVED ON ACCOUNT OF THE COLLEGE.

Birmingham	...	...	...	5	9	4
Broughton	...	...	...	1	10	0
Chesham	...	...	...	7	7	0
Denholme	...	...	...	1	11	0
General Baptist Fund	...	...	...	17	10	0
Hose	...	...	...	2	8	0
Kegworth and Diseworth.	...	...	...	3	0	6
London, Commercial-road	...	...	...	7	16	7
Whittlesea, Rev. S. S.	...	...	...	...	...	...
Allsopp	...	...	...	0	10	6
Lenton	...	...	...	5	15	6

Notes of the Month.

ECCLESIASTICAL.

Let country dissenters beware! One Charles Winkworth, of Beedon, in

the employ of a Mr. King, has been fined five shillings and costs for non-attendance at the parish church. The musty statute under which this

outrage was committed wants looking into. If it be not obsolete, it is time it was expunged from the laws of free England. We shall hear more of this affair by and bye. Mr. Macnaught, of Liverpool, has shown an example of honesty that the seven champions of heresy would do well to follow. He has resigned his office and its emoluments. Perhaps his friend Dr. Williams will take the hint. Next year is the second centenary of 'Black Bartholomew.' Our good friends, the Independents, are already bethinking themselves how they may best commemorate the ejection of the two thousand faithful ministers of 'Christ's holy gospel' in 1662. Various plans have been proposed: a hundred new Independent chapels, a cenotaph in Bunhill-fields, a congregational hall in the metropolis, are some of the things suggested in the way of memorials; and lectures, pamphlets on Puritans and nonconformity, are likely to be numerous. We are glad of it. The 'autumnal gathering' has taken the lead in this matter. At its recent sittings in Birmingham, a paper was read on the ejection of 1662, and at a crowded meeting in the Town Hall, Dr. Vaughan and others spoke on the same subject. The pastors' retiring fund, started by the Independents has reached £22,000. Three fifty guinea prizes are offered by the congregational union to be competed for by ministers among the Baptists and Independents—on the nature, constitution, characteristics, and government of the Chris-

tian church in New Testament times—on the history of the growth and development of Independent principles of church organization and government at the reformation—and on the advantages which would result from a true representation, based on scriptural principles, of the entire independent body, ministerial and lay, in England and Wales, for the purpose of fraternal Christian conference and co-operation, with suggestions for the attainment of such a representation. The essays are to be sent in by the 25th of March, and the adjudication to take place by Bartholomew's day, August 24th, 1862.

We sincerely regret that the Baptists at Welshpool have been attempting to out-Blondin Blondin. The Right Hon. Lord Teynham has been placarded by them on the walls as the 'distinguished nobleman, about to preach in the Town Hall, admission one shilling;' and to make the matter worse, a special train actually ran on the Sunday for the accommodation of those at a distance! Even this, however, is not so bad as Spurgeon's lecturing in his tabernacle on 'Shrews, and how to tame them.' It was going quite far enough, one would think, to lecture on monkeys, with a stuffed one by his side: but it is an offence to common decency for any man, much more any minister, to stand up before an audience in which women greatly preponderated, and crack coarse jokes about Xantippe and philosopher's experiments. Mr. Spurgeon deserves for his coarseness—all the castigation the daily and weekly press have given him. The poor old Pope has been drivelling again.

A protest called an 'allocation' has just been issued. Victor Emmanuel and company get plenty of abuse: and yet why grumble at Pio Nono? Abuse is about all he has to give in these degenerate days. Father Passaglia, an eminent Italian priest, has written a pamphlet to show that the Pope must give up his temporal power, if he would save the papacy. Of course he has made Rome too hot for him. The Pope's police have searched his house, and seized his papers, but the Jesuit father had escaped. His pamphlet, '*Pro Causâ Italicâ*,' is a presage of coming changes. Despite its place in the Index Expurgatorius, it will be read by many Romish priests. Passaglia approaches no nearer to protestantism than this, that there shall be a free church in a free country, and his arguments are such as will have more weight with Papists than with Protestants. No harsh words such as fell from Luther's lips about Leo the Tenth fall from his about Pius the Ninth. Passaglia, our readers will remember, was some few years back the valiant defender of the Pope's favourite doctrine—the immaculate conception of the Virgin. The Spanish mob is becoming anti-Romish. The other day the bishop of Barcelona ordered a great bundle of 'spiritualist books' to be burnt, just as martyrs were of old, and the people shouted—'Down with the Inquisition!'

GENERAL.

THE King of Prussia has been talking about his recent coronation like James the Second. He, forsooth, does not rest on the voice of the people, but 'receives his crown from God.' This is absolu-

tism with a vengeance. The settling of the Roman question must still be deferred. The Sphinx of Europe has declared it. His plans are not yet ripe, and so 'the sword of the deliverer of Italy' must be kept in Rome a little longer. Minghetti, a celebrated Italian statesman, has written to Richard Cobden, and denies that the late Count Cavour and Victor Emmanuel ever intended to cede Sardinia to France, and that there is now no such intention. Roebuck has barked too soon. He is about as accurate over this Sardinia affair as he is over constitutionalism in Hungary. The facts are against him. Perhaps, like the Frenchman in the well-known anecdote, he will say—'So much the worse for the facts.' Hungary maintains a dignified position of non-resistance to the military and Germanizing policy of the emperor of Austria. She wants nothing but the restoration of her old laws, and charges Francis Joseph with violating them. The Hungarians are very much in the same position as our ancestors when they resisted the arbitrary power of Charles I. It is not unlikely that before very long, there may be even closer resemblances. Austria is said to be making friends again with Russia, in anticipation of the revolt. Poland is in a state of siege. Russia has been startled from its dull monotony by the fracas at the university of St. Petersburg. The students refused to pay the fifty roubles per year for their learning demanded by the new regulations, and preferred to go on as before. The officials precipitately closed the doors of the colleges. The Czar has, however, reproved

the officials, and granted the prayer of the students. China has lost her emperor: Hien Fung is no more. The queen of Madagascar is also dead, and in place of old Ranavolo now reigns her son Rakout Radama. A more liberal policy has been started, and the edict forbidding foreigners to enter the island has been withdrawn. The French are said to be the prompters of the King's liberalism. A brutal outrage has been committed in Japan on the British embassy. Armed ruffians broke into the house where the English party were staying, and, but for timely aid, would have murdered them all in cold blood. Mr. Lawrence Oliphant, the secretary, is so

injured as to be compelled to return to this country. American affairs do not make very rapid strides. Fremont has been snubbed by Lincoln for his emancipation placard, and is said to be on the eve of dismissal. The threatened short supply of cotton has already told on the commercial centres in England. Mills are going only half-time. Trade still continues flat. The harvest though perhaps not an average, is of better quality than it has been for years. This will lessen the evils of the approaching winter. May He who conquers all affairs listen to the fervent prayer of His people—'that there be no complaining in our streets.'

Marriages and Deaths.

MARRIAGES.

September 16, at Baxter-gate chapel, Loughborough, by the Rev. E. Stevenson, Mr. John Newman, Hosier, High-street, Loughborough, to Jane, daughter of Mr. W. Bennett, Derby.

September 17, at Baxter-gate chapel, Loughborough, by the Rev. E. Stevenson, Mr. John Blood Yeoman, Wysall, to Ann Tayler, of the Dog and Gun Inn, Loughborough.

Sep. 29, at Peterborough General Baptist chapel, Mr. C. Smedley Marriott, to Miss Millicent Hunt.

October 1, at Borough-road Chapel, London, Charles, son of Mr. B. Whichello, of Bourn, Cambridge-shire, to Hannah, daughter of Mr. W. Farrington, of Windsor-place, Old Kent-road.

Oct. 2, at Peterborough General Baptist chapel, Mr. W. Burchall, to Miss Emma Mary Hyde.

October 17, at Sacheverel-street chapel, Derby, by the Rev. W. Jones, Mr. Thomas Bancroft to Anne Wakefield, eldest daughter of Mr. W. Bennett, Derby.

DEATHS.

August 24, at Buxton, whither she had gone for the benefit of her health, Lydia Thompson, of Long Sutton, in the sixty-ninth year of her age. She had been a member of the General Baptist church, at Fleet, 13 years. She had been afflicted for more than three years, which she bore with patience, supported by the consolations of the gospel, and with the humble hope, through Christ, of reaching that world where sorrow, affliction, and death are things unknown.

October 7, Sidney Cecil, second son of Rev. Dawson Burns, aged 4 years and nine months.

October 13, at West Brompton, after a few hours illness, Rev. Thos. Boaz, LL.D., twenty-five years a missionary in Calcutta, aged 55.

Missionary Observer.

LETTER FROM REV. W. HILL.

Cuttack, August 17, 1861.

LAST evening letters and papers came to hand containing an account of the Association, and we rejoice to learn that it has been decided to send out Mr. Bailey during the present year. We shall soon begin to look forward to the return of brethren Stubbins and Brooks with their dear wives, and should God see fit to spare our lives and preserve our health, our forces will be stronger than they have ever been in the history of the mission. Considering, however, the vastness of the field we may still exclaim, and what are these among so many? Nevertheless if friends at home will engage to keep the number up to its present strength, we shall be able not only to continue our usual labours among the Oriyas, but to do something for the long neglected Khonds. Good men on earth and bright spirits before the throne must look with intense interest on the establishment of a mission to these barbarous tribes.

There are several matters connected with the Annual Meeting which one would like to touch upon, but I must pass by these to say a word or two upon a subject in which I feel a particular interest, viz: the prosperity of our mission press. As this has been under my charge during the past two years, or nearly so, I know a little of the difficulties with which Mr. Brooks has had to contend, and I am astonished at the work he has turned out both as regards quality and quantity. For years, however, it has been felt desirable to have a smaller fount of Oriya type, but it has not been procurable for want of funds. I rejoice, therefore, that brother Brooks has commenced in earnest to raise the amount required, and sincerely hope that he will succeed in the undertaking. It is desirable to have a

new fount because it would be an immense saving as regards time and money. It would bring the Bible into ordinary bulk instead of extending as it now does to four large octavo volumes, it would give to works in general a more cheerful appearance by supplying variety instead of the same—same—same sized type without any variety for either headings or notes. Only fancy all the English books printed in large English type, what a dead, heavy appearance they would have. Then again, fancy the Bible, the smallest edition, the pocket edition shall we call it, extending to four large octavo volumes. The very bulk and weight preclude one from carrying it about, and to carry even one volume to chapel is no small undertaking. Could we make sure of always having the right volume it would be some compensation, but it often happens that the portion read is from the volume left at home, or should we even take two volumes the reading may be from the other two. On these accounts our native christians seldom take their Bibles with them to chapel. The Scriptures never can be reduced to the small compass of an English pocket Bible, but with a smaller type a very considerable reduction might be made. From what has been said, I think it will be very obvious to every person that it is most desirable to have a new and smaller fount of type, but the difficulty is the want of funds. The question then is, how are these funds to be raised? For my part, I must confess that I like tea meetings, and think they might be a source of profit. Then again there are the Juvenile Associations and Sabbath scholars, who could render considerable help. If the children of another denomination could raise sufficient money to build a missionary ship, then I am sure the children and young people connected with our schools could raise money enough

to purchase some new type and a new press. Let us have then if possible, "the children's type, and the children's printing press." Were the matter taken up in good earnest by the Juvenile Associations and Sabbath scholars, the object would be soon accomplished. Even should more money be obtained than is asked for it might be spent to advantage, and form a fund to have dealings with wholesale houses in England instead of with retail houses in Calcutta. In this way the efficiency of the press might be greatly promoted. In past years the press has been a considerable source of pecuniary advantage to the Society, and we hope it will be in years to come. On this account it is worthy of warm support. It is, however, chiefly worthy of support because it sends forth the word of God, that word which has penetrated jungly districts, and more jungly hearts, which has given light to those who sit in darkness, and in the shadow of death, and which has guided many a weary wanderer after rest to a house not made with hands, eternal in the heavens. Eternity alone will declare what good has been effected through the Orissa mission press. Commending it then to all who take an interest in its operations, I shall rejoice to hear that Mr. Brooks has succeeded beyond his most sanguine expectations.

A few weeks ago, I had a visit from one of the most wealthy and intelligent rajahs in the district. He appeared much astonished and delighted with what he saw. He had received some of our Scriptures and books, and mentioned several by name. He also referred to events connected with Jewish history, and spoke of David rajah, or king David. Thus the word of God is penetrating the palaces and minds of kings, and doubtless preparing the way for that King to whom the princes of this world shall do reverence, and at whose feet they shall lay their costly offerings. God speed the happy day.

VISIT TO A SACRIFICIAL FESTIVAL.

BY REV. J. O. GOADBY.

Berhampore, May 29, 1861.

A FEW weeks ago I promised you an account of a visit I purposed making to a large festival held on a mountain about sixteen miles from Berhampore. This festival is held but once in the year, and continues for three successive Tuesdays in the month of April, and is generally largely attended, especially the last day. I have been anxious to go every year since I came on this side, but one thing or another has interfered with my intentions. The heat at that season of the year is very great and very dangerous if care is not taken. This year I again resolved in my own mind to go, and as several of the knowing ones among the heathen in Berhampore anticipated a large gathering I determined to go come what would. Before I could get off, however, sundry preparations had to be made, for although I should only be absent from home a day, and the distance was only sixteen miles, all I should require in the way of eating, drinking, and change of raiment must go with me, and I must be prepared to meet a large amount of inconvenience and perhaps danger. Having fitted up my palky, which, by the way is a small one, as a sleeping room for the night, a dressing room for the morning, and a dining room for the afternoon, I prepared to take my departure. But here commenced the nuisance of Indian travelling. I wanted ten palky bearers and had made an agreement with them, but found only four had arrived, the others not thinking it necessary to come according to agreement early in the evening. Half an hour afterwards two more made their appearance, and to complete the difficulties rain commenced falling heavily, and with little prospect of subsiding before midnight. To be at the foot of the mountain on which the festival is held an hour before day dawn was necessary, if I wished to ascend

it, as fully two hours would be occupied in the ascent and descent, and the heat an hour after sunrise in India is very sickening. But to accomplish this it was absolutely necessary to leave Berhampore by nine p.m. as the road was bad and most of it jungle. Nine o'clock struck, but, though all the bearers had arrived they had forgotten to bring a torch with them, without which, it was impossible to proceed above a mile, the path then leading over ploughed fields, broken ground, and brushwood, the night being densely dark, and the rain falling heavily. Two men were instantly dispatched for the torch with special instruction to use their legs advantageously. An hour elapsed when the same men returned, and when interrogated, with irritating quietness replied, "sahib, we dont know how to make one." Another bearer who professed to be equal to the art of torch making, was instantly sent to his village to make and bring one quickly. Again I waited, he returned, but no torch. How is this? I asked, "sahib, I could get no rag to make one with." I quickly gave him a few pice and hurried him off to the dhobar's, or washerman, to buy a few rags, and after another hour's delay he came with something like a torch it was true, but most certainly a mere apology for one. It was near midnight before I left so that my prospects of reaching the mountain were anything but cheering. Soon after we had left Berhampore behind us in the darkness, the singing of the bearers lulled me to sleep, and in this way a little more than half the journey had been done, when the bearers suddenly stopped, set down the palky, woke me up, and looking very serious said, "sahib, sahib, the oil is all gone." How they had managed to use it all was to me a mystery. To get more was the difficulty. Two men however, ran off to a village more than a mile distant to wake up the oilman and purchase a new supply. Happily the rain had cleared off, and the night was getting starlight, the stars peeping out one by one.

Anticipating an hour's rest, the remaining eight men rolled themselves in their clothes, and lying full length on the damp ground, were soon fast asleep, their long drawn and heavy breathing leaving no room to doubt. I sat upright in my palky and looking into the darkness could see nothing but clouds and jungle, with an odd star twinkling here and there. Many and peculiar thoughts passed through my mind during the absence of the men. The darkness of the night and the moaning of the wind favoured contemplation. Shortly my mind said to me, as the native phraseology goes, how illustrative this darkness of the gross darkness which covers the minds of the people. With such a deficiency of light, a rotten stump becomes an advancing asurá, a demon, and a fallen log, a crouching tiger. Few confront the object of their terror, but rather flee lest those shadowy forms should perchance prove substances, and the crouching tiger, and man-devouring demon really be there. So through the darkness that enshrouds the heathen mind, to their mental vision all is indistinct, and they fail to see that stocks and stones are only gods when their own imagination makes them such, and their power to harm or help a shadow that when tested will vanish into thin air. While musing thus, and thinking of, and praying for the time when that wilderness should rejoice, when the gospel day should be as near its dawn as was the morrow, when the mountain of the Lord's house should be established on the top of the mountains, and all nations should flow unto it, the bearers returned, the light was re-kindled, the journey renewed, and through the sing-song of the bearers I was soon again dozing. But my sleep was soon broken again by the noise of the crowds thronging to the mountain to offer their yearly sacrifice. The sun was rising as I reached the foot of the mountain. The native preachers were there waiting for me. After partaking of a glass or two of water, and doing

justice to a loaf of dry bread, I prepared to ascend the mountain without delay, in company with the native preachers. I ought to have been there much earlier as the sun was above the horizon when we commenced the ascent. On glancing upwards the zigzag path to the summit was easily distinguishable from the host of deluded worshippers crowding it, a living stream of human beings which unlike streams in general was rolling upward; the gay colouring of their gaudy clothes and turbans being happily relieved by the green jungle it intersected. Our path upward was a steep and very rugged one, and as we pushed on I was soon saturated with perspiration, which fairly dropped off my fingers' ends before I reached the top. The path-side of the mountain was eastward, and no wind stirring, the heat soon became uncomfortable. From the foot to the summit we literally walked in a crushing crowd. Men bearing on their shoulders a sheep or goat for sacrifice. Women with pails of butter-milk, cocoa nuts, fowls, and flowers. Children carrying a wee lamb or kid thronged the road at every step, while others were returning from the temple carrying on a pole between them the headless trunk of a sheep or goat, that had been decapitated in front of the idol. We hurried on, stopping now and then if the moving crushing crowd would admit of it, to rest and to tell the passers by of another sacrifice, on another hill—Jesus the Lamb of God. After an hour's hard work we reached the summit. On looking round, far down beneath us were the masses of people who had returned from, and were ascending to, the temple, the sound of whose voices came up like the noise of many waters, for the mountain cannot be less than 1000 feet high, and rises abruptly from a level plain with a base not more than two miles in circumference. Converging toward the mountain were long lines of people hastening to the festival. The prospect around was beautiful, but alas! marred by this scene of heathendom. I was

afraid we should not be allowed to go into the temple, but no one raised any objection. Here we tried to preach, and I may justly say tried, for preaching was impossible. The bleating of sheep and goats, the shouts of excited men professedly singing the praises of their goddess, the hubbub of a thousand voices, with the thumping of tomtoms, and blowing of horns, bade defiance to the sound of one human voice. I shouted, and some appeared to hear, when up came a man with a long-hooked knife, a decapitating knife, and flourishing it over his head, his eyes starting from their sockets, with wild excitement, yelled out, "hurri bola, hurri bola," and drove away all who were near. It was rapidly getting very hot, and we thought it best to retrace our steps. Before going, I was anxious for several reasons to see the sacrifice, so pushing my way through a dense crowd, and mounting some stone steps had a full view of the bloody scene. In front of a large and very old temple stood some six or eight men with grim faces, holding a large hooked decapitating knife, dripping with blood in their hands, and raised high over their heads that it might not be contaminated by touching any one. In front of these priests of Moloch was the place where the victims were slaughtered marked off by large stones, about fourteen yards by six, and ankle deep in blood. Around was a dense crowd of people, a road being preserved for those bringing animals for sacrifice.

Women offer their sacrifices by breaking a cocoa nut upon a stone within the pool of blood, or by pouring the butter-milk over the stones, or by throwing flowers on the idol or in the blood. The object of this sacrifice I was told repeatedly was to ensure the birth of a son during the coming year, and also to ensure their own salvation. Hence I saw scores of little youngsters who had come into the world during the past year, and as their poor ignorant fathers and mothers believed through the favour of the idol, lying crying

and kicking on the laps of their fathers while the barber shaved their heads of what hair was thereon, after which the little urchins were carried up the mountain and the blood of this year's victim was smeared on its bald pate, and by this the child was consecrated to the goddess. I am inclined to think there was a time when occasionally female infants were here sacrificed, as in some parts of the Khond country less than a hundred, and even fifty years back, female children were sacrificed, their foolish and hard-hearted parents hoping its soul would by the favour of the goddess enter the body of a male child. We retraced our steps as rapidly as possible and found descending equally tedious. When speaking on my way down with a pleasant looking man, who was carrying the headless trunk of a sheep he had sacrificed, on the foolishness of believing his sins could be forgiven by the shedding of the blood of such victims, or that such a stupid stone goddess could give him a son—an old woman passing turned toward me and with no little sarcasm said, "Ugh, what do sahibs know about such things? nothing at all." I beckoned her to stop, but no, the old lady bounded up the stones with the activity of one many years her junior. On reaching the bottom I was quite exhausted, and felt in no way inclined to renew the ascent. My clothes were all completely saturated with perspiration, and withal I was exceedingly thirsty. My principal object in going up was to have a view of another phase of idolatry; to enter another chamber of horrors in the dark and death shadowed temple of heathenism; to follow another path in the labyrinth of hindooism to its terminus; to enlarge my knowledge of that religion of hellish origin which gives license to crimes of blackest dye, and which by teaching man to call an obscenely shaped stone his god, a vile monster his creator, heaps pollution on his soul in this world, and sinks it to perdition in the next.

After changing my habiliments I

took my stand at the foot of the mountain by the side of the path and preached on the sacrifice of Christ. The day soon became terribly hot. Shade could not be found excepting away from the moving crowd of people. A few old, knotty, and almost leafless trees stood near the path, but beneath their gaunt and skeleton-like arms in vain we tried to find relief from the fierce rays of a tropical mid-day sun, and what little their huge trunks afforded was monopolized by traders in trinket toys, fowls, flowers, and buttermilk. The heat at last becoming unbearable we moved to a more sheltered place at the edge of a grove, which was more convenient for both speaker and hearers; the noise and bustle being less, but being away from the road our audience was not so numerous. I held a rather long discussion with several young brahmins on the true character of God. They confessed the biblical description of that character was far more honourable and worthy of reverence than the one their own shastre discloses, yet they denied the truth of it on the ground of the impossibility of man worshipping such a perfect being and one whose holiness he could not understand nor even appreciate. And, as the worshipper could never become so pure in heart, why climb a mountain, the summit of which he could never gain. They were told the religion of such a God was as widely different from the one they professed as light from darkness, and that christianity opened up the way to heaven—Jesus Christ our sacrifice—by which it was possible for man to reach perfect holiness. The plan of salvation they professed to admire, but went away saying, "Why should we become apostates to the religion of our forefathers." At times, during the day, the scorn and abuse we received were rather unpleasant. Not a few, however, shewed a very different disposition, and repeatedly shamed those whose only arguments were derision. Human nature is very varied at a hindoo festival, and few places are there more favourable for the study.

Looking around you steadily when preaching the amount of opposition one may expect is soon readable in the countenances of the listeners. Though natives are subtle, their features are a truer index to their minds than those of a more polished and intelligent nation. Their power to hide beneath a plausible exterior a character or disposition the very opposite is less. With all their cunning they always overshoot the mark when they attempt to appear what they are not. Those who revile us and seek to destroy the spread of truth are all of the ancient family of Demetrius; such as brahmins, boishnobs, and in fact all who feel their craft in danger. Yet among these I am bound to say there are some who are willing to learn, and not too proud to acknowledge themselves in error when argument or rather truth is against them. I watched with great interest the features of an intelligent man while one of the native preachers was speaking of a judgment after death and describing the judgment day. While listening, the muscles of his face gradually relaxed and his looks became more and more serious, he reached his head forward and leaned still heavier on the bamboo staff he held in his hand, and when he had apparently fully comprehended the subject he turned to several near him and said, "Friends, a judgment after death, this is wonderful; what think ye of it?!" Our shastres say naught about this—it cannot be true—its a lie"—and walked away. The sword

had entered his heart, and I fear he turned away to forget the truth. At a little after two the people began to leave for their homes, and Jugger-nath, who had been preaching near myself and the other native preacher, came to me and said, while the perspiration was running down his legs, "Sahib, I cannot preach any longer my head is going round and round through the heat, and my voice is nearly gone." We therefore left our preaching place, and, after breaking our fast, went to a grove about half a mile distant, where we rested. After resting about an hour, we joined the crowd of people who were hastening from the festival, and turned our faces homewards as there was no more opportunity of getting the people to stay and listen. The heat was still great, but by putting a wet handkerchief inside my hat I did not suffer any harm. I reached home safely in the evening. What I saw and heard has made a deep impression on my mind; has enabled me to see further down into the awful and almost unfathomable abyss of hindooism; has enlarged my opinion of that monster piece of wickedness against which the Indian missionary has to do battle every day. Brethren, pray for us. That clothed with salvation and fully equipped with the armour and the weapons of the truth, we may steadily and hopefully fight till our God and Saviour shall reign, and heathendom lie submissive at his feet. We may not live to see the day—but the victory is sure.

DEPARTURE OF REV. T. BAILEY.—The Rev. Thomas Bailey sailed from Southampton for Calcutta on the Morning of the 20th ult., in the magnificent steamer, "The Ceylon," belonging to the Peninsular and Oriental Steam Navigation Company. He was accompanied to the ship by Mr. Thomas Hill, of Nottingham; the Secretary of the Missionary Society; Mr. Deacon, of Southampton, and a few other friends from Leicestershire who happened to be visiting at that town. It is expected that Mr. Bailey will reach Calcutta in about six weeks from the day of sailing.

Foreign Letters Received.

BERNHAMPTON—W. Bailey, July 5th, 31st.	CUTTACK—W. Hill, July 17th, Aug. 17th.
CUTTACK—J. Buckley, Aug. 2nd,	—————W. Miller, July 17, Aug. 16th.
16th, Sep. 3rd.	PIPLEE—Miss Guignard, July 29th.
————Miss Butler, July 17th.	————G. Taylor, July 15th.

Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,

From August 20th, to October 20th, 1861.

ALLERTON.				Missionary Boxes—				£	s.	d.	
Public Collection	...	...	0	18	9	Sarah Thomas	...	...	0	7	9
John Taylor	...	...	0	10	6	Elizabeth Jackson	...	...	0	6	8
Thomas Cockroft	...	...	0	10	0	Eight Boxes under 5s.	...	...	1	2	10
Booth Illingworth	...	...	0	5	0	Boys' School Box	...	...	0	13	8½
Jonas Hartley	...	...	0	5	0	Girls' School Box	...	...	0	6	9
Bairstow Mortimer	...	...	0	5	0	Missionary Cards—					
Collected by the Misses M. and S. White—						S. A. Ashworth	...	...	0	1	1
Stephen White...	...	...	0	10	0	Samuel Smith	...	...	0	3	1
Samuel White...	...	...	0	10	0	Hannah Greenwood	...	...	0	0	6
The Misses White	...	...	0	10	0				18	7	9
Benjamin White	...	...	0	5	0	Less expenses	...	...	0	5	0
Edwin Cockroft	...	...	0	5	0	CLAYTON.					
Mrs. Harmitage	...	...	0	5	0	Public Collections	...	...	2	5	1
Small sums	...	...	0	17	9	DENHOLME.					
The young Ladies' of Miss A. White's Seminary by Work.	0	10	0			Public Collection	...	...	1	0	0
Total	...	...	6	7	0	HEPTONSTALL SLACK.					
ASHBY-DE-LA-ZOUCH.						Public Collections	...	...	8	0	0
Collection at the Ordination of Rev. T. Bailey	...	...	16	4	7	Ditto at Nazebottom	...	...	1	10	0
BACUP.						Ditto at Broadstone	...	...	1	5	0
Collection	...	...	1	0	0	Ditto at Blake Vain	...	...	1	1	0
BARTON, &c.									11	16	0
Public Collections	...	...	20	10	0	Less expenses	...	...	0	5	0
BIRCHCLIFFE.						KYLE, ENNISCORTHY.					
Public Collections	...	...	6	10	3½	Mrs. McGwira Gyles for Orphan	...	...	2	10	0
Collected by Miss Lister—						LINEHOLME.					
Mr. Lister	...	...	1	1	0	Public Collection	...	...	2	10	6
Rev. W. Gray	...	...	0	10	0	Collected by W. Stansfield	...	...	0	19	8
Mr. J. Ingham	...	...	0	10	0	Rev. W. Salter	...	...	0	10	6
Mr. J. Whitham	...	...	0	2	6	Mr. W. Newell	...	...	1	0	0
J. C. and W. H. Gray	...	...	0	2	6				5	0	8
Miss Greenwood	...	...	0	4	6	LOUGHBOROUGH, Wood-gate.					
Mrs. Wade	...	...	0	5	0	A Friend	...	...	1	0	0
Smaller sums	...	...	0	8	4	MELBOURNE.					
Collected by—						Public Collections	...	...	12	6	6
Miss Stansfield	...	...	2	11	6	Less expenses	...	...	0	16	0
Miss Sutcliffe	...	...	1	0	6	QUEENSHHEAD.					
W. H. Farrar	...	...	1	6	8	Public Collection	...	...	2	6	6
Luke Pachet	...	...	0	12	7	Mr. M. Stocks, Senn...	...	...	1	0	0

Collected by Mrs. Hardy—			£	s.	d.			
Mr. J. Robertshaw ...	...	...	0	10	0	Mr. T. Walley, Junr...	...	1 0 0
Mr. J. Field ...	...	...	0	5	0	Mr. and Mrs. Hassall, Raby...	...	1 0 0
Mr. M. Stocks, Junr...	...	...	0	5	0	Mr. and Mrs. Darlington ...	...	1 0 0
Mr. J. Knapton ...	...	...	0	5	3	Mr. Sherlock ...	...	0 10 6
Small sums ...	...	...	0	17	3	Mr. Joseph Aston ...	...	3 0 0
			2	2	6	Mr. John Aston ...	...	2 0 0
By J. H. Hardy—						Miss Aston ...	...	1 0 0
Rev. R. Hardy ...	...	...	0	5	0	Mrs. Aston, Senr. ...	...	1 0 0
Small sums ...	...	...	0	13	9	Mr. Wm. Aston ...	...	1 0 0
			0	18	9	Mr. Richard Aston ...	...	0 10 0
By Miss Hirst—						Mr. R. Dutton ...	...	2 2 6
From her Class ...	...	...	0	13	7½	Mr. Laivs ...	...	0 10 6
By Alfred Frith—						Miss and Miss R. Lewis ...	...	0 10 0
Mr. N. Frith ...	...	...	0	5	0	Miss Clifton ...	...	0 10 0
Small sums ...	...	...	0	7	1	Mr. Aldersey ..	...	0 5 0
			0	12	1	Mr. Dickinson ...	...	0 10 6
Total ...	...	...	7	13	5½	Mr. Thos. Bate, for orphan...	...	2 10 0
ROCHDALE.						Mr. C. Bate, Son & Daughter,	...	for orphan ... 2 10 0
Public Collection ...	...	...	1	18	4	Mr. Thos. Bate, Junr. ...	...	1 0 0
Miss Wood's Box ...	...	...	1	6	1	Mr. and Mrs. R. Bate ...	...	2 0 0
Miss Taylor's Box ...	...	...	0	14	4	Mrs. Smith, Missionary Basket	...	for orphan ... 2 10 0
Collected by Mr. Noble's Boys	...	...	0	14	9	Boxes—		
Miss Hill and Miss Huchison's	...	...	0	3	2	Miss Mary Collins ...	...	3 5 0
Class ...	...	...	4	16	8	Miss Sheen ...	...	1 6 7
Less expenses ...	...	...	0	8	0	Lizzie and Annie Aston ...	...	2 2 0
STALYBRIDGE.						Miss Pickering ...	...	0 5 5
Public Collections ...	...	...	11	1	9	From Sabbath-school—		
Collected by—						1st Class, Boys' ...	...	1 5 0
Miss S. J. Brooks ...	...	...	3	7	0	2nd Ditto ...	...	0 2 6
Miss S. Schofield ...	...	...	2	16	7	3rd Ditto ...	...	0 5 0
Miss Sutcliffe... ..	...	...	2	9	6	4th Ditto ...	...	0 3 6
Miss Hollingworth ...	...	...	1	19	11			1 16 0
Mr. George Hopwood ...	...	...	1	0	0	1st Class, Girls' ...	...	0 4 0
Mr. Evan Thorpe ...	...	...	0	17	6	2nd Ditto ...	...	0 7 1½
Subscriptions—						3rd Ditto ...	...	0 10 1½
W. Sutcliffe, Esq. ...	...	...	1	1	0	4th Ditto ...	...	0 3 6
Mr. S. Woolley ...	...	...	1	1	0			1 4 9
Mr. A. Brooks ...	...	...	0	10	6	Collected by Scholars—		
Mr. W. Sutcliffe, Ashton	...	...	0	10	6	Elizabeth Hodgkinson's Box...	...	0 8 2½
Mrs. Newton ...	...	...	0	10	0	Emily Aldersey's Ditto ...	...	1 5 0
			27	5	3	Sarah Ann Gill's Ditto ...	...	1 13 0
Less expenses ...	...	...	0	7	0	Celia Young's Ditto ...	...	0 3 10½
TARPORLEY.						Crispy Walley's Ditto ...	...	0 12 1½
Public Collections ...	...	...	16	11	3½	Jane Sherlock's Ditto ...	...	0 4 5
Rev. J. B. Lockwood ...	...	...	0	10	6			62 8 0
Mr. Wm. Garnett ...	...	...	0	10	0	Less expenses ...	...	2 11 10
Mrs. Walley, Frankton ...	...	...	1	0	0	TODMORDEN.		
Mr. R. Thompson, St. Helen's	...	...	0	10	0	Collection ...	...	2 0 0
Mr. T. Bowers, Chester ...	...	...	1	1	0	TODMORDEN VALE.		
Mr. T. Walley, Senr. ...	...	...	1	0	0	Mr. J. Booker ...	...	0 10 0
						Mr. W. Shackleton ...	...	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., Treasurer, Derby; and by the Rev. J. C. Pike, Secretary, De Montfort Square, Leicester, from whom also Missionary Boxes, Collecting Books, and Cards may be obtained.

THE
GENERAL BAPTIST
MAGAZINE.

DECEMBER, 1861.

A FEW WORDS ABOUT CHRISTMAS DAY.

CHRISTMAS DAY is once more approaching. It may be as well, therefore, to ask ourselves why, in common with some other sections of the Christian church, we have uniformly abstained from any religious observance of day. To say that we abstain from custom merely is only to urge the flimsiest of all possible reasons, and one that is equally available on the other side. Custom, in our case, is against its observance. Custom, with the church of Rome, with the Lutheran and Anglican churches, has long been in favour of its celebration. Nay, custom might be urged by a pagan, if it possessed any weight at all, as an argument in favour of the worst rites of his worship and the most abominable festivals of his religion. Nor is it mere love of singularity that has kept us aloof in this matter from a large mass of the so-called Christian church. There may be men whose diseased vanity prompts them to take the opposite side in every argument, and who are never so happy as when opposing the popular feeling of the day; but common charity forbids us to think that any reader of this Magazine has no better reason for his non-observance of Christmas day. We have also much too good an opinion of our brethren

to think that they ever urge as a reason why they do not observe this day, that Papists, Lutherans, and Anglicans do. If there be any truth in either of these communities which we have hitherto failed to recognize, far be it from us to refuse it a welcome simply because of the suspicious quarter from whence it comes.

It is not custom, then, that has led to our non-observance of Christmas day; nor yet a love of singularity; nor yet mere factious opposition to state-churchism. What, then, is it? We answer briefly, because there is no authority for its observance in any word of Christ, in any act of the apostles, in any custom of the early church—is opposed to the spirit and teaching of Christ, and is altogether of human appointment.

Let us glance more in detail at each of these points. The silence of the evangelists about the actual day of the birth of Christ is very significant. They tell us, with some particularity, what took place on the night of the birth in Bethlehem; but not a word is said in any way to help us to fix the precise date of that event. It is the fact rather than the time of its occurrence that they are most anxious to record. Nor

will the circumstance mentioned of Joseph's going to Bethlehem help us in the least. His going was not that he might be in readiness for any Jewish festival, by which circumstance we might have had given us some clue to the probable time, but solely for the purpose of taxation, which gives us no clue whatever. Each inhabitant of the land was to be enrolled, and every branch of the great tribe of Judah, which now alone of all the twelve remained in its integrity, was summoned—by the aid the Roman rulers obtained from the registries religiously kept in Jerusalem—to its own centre. No Jewish festival being then on the eve of celebration, we cannot even fix the time of the birth of Christ proximately. On the other hand the time of the crucifixion may be ascertained with some show of probability from the circumstance that it took place at the time of the Jewish passover. But even in this last instance, the time is of small significance in comparison with the event, as we may gather from the testimony of the Evangelists. Our Lord, they tell us plainly enough, enjoined upon His disciples the commemoration of His death, and for this instituted the Supper. But in this solemn and perpetual ordinance they were to commemorate, not the *day* of His death, as the antitype of the Jewish passover, but the *event itself*, and at any time and in any place.

Nor is there any thing in the Acts of the Apostles, or in any one of the Epistles, that can be claimed as an allusion to such a festival as that of the nativity. We do find, however, that the Apostle Paul had to write to some of the early churches about 'days' and their observance; but none of the passages where these matters are mentioned will in the least justify modern observers of Christmas. It appears, for instance, that certain Gentile members of the Church at Rome were offended because certain Jewish members of the same church still kept up an observance of the 'days' celebrated under the old economy; and the apostle wrote to the church

generally, and enjoined mutual forbearance. He says, in effect, let not the Jew take offence at the Gentile for his non-observance of these days; let not the Gentile take offence at the Jew for his observance of them. Remember your common Master, and be charitable. 'He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it.' We have never heard that any advocate for the celebration of Christmas day had the boldness to affirm that 'the day' referred to was Christmas day; and even if any one should have the boldness, the apostle's concluding negative clause is equally in favour of those who abstain from its observance. It is manifest, however, from other epistles that the 'days' which the Jew 'regarded' were not new ones, set apart under the new covenant, but those which were recognized under the old law. From Paul's letter to the Colossians we gather that certain Judaizing teachers had been endeavouring to corrupt the simplicity of the gospel by condemning the Gentile Christians who did not live 'after the manner of Jews.' Paul says to them, 'Suffer not any man to condemn you for what you eat or drink, or in respect of feast days, or new moons, or Sabbaths; for these are a shadow of good things to come, but the body is Christ.*' And once more, in writing to the Galatian churches, the apostle makes it a ground of complaint against some of them that they 'observe days, and months, and times, and years;' and adds with evident sorrow, 'I am afraid of you, lest I have bestowed upon you labour in vain.' Now if Christmas day had really been known in the apostolic times we should at any rate have had some allusion to it in the Epistles, and Paul would have taken the opportunity when condemning Gentile Christians for the observance of Jewish 'days' to have excepted Christmas day, and to have spoken in its favour.

The records of the early church

* Conybear and Howson's translation.

are equally silent about it. For the first two centuries not one word is found in any of the Christian writers that by any ingenuity can be twisted into evidence for its celebration. Neither in the epistle of Clement to the Corinthians, which belongs almost to the apostolic age; nor in the epistle of Polycarp to the Philippians, in the second century; nor in those venerable memorials of the early church, the seven epistles of Ignatius, is there the remotest allusion to such a festival. This is the more remarkable since both Clement, Polycarp, and Ignatius discuss various points of faith, order, and worship; and the epistle of Ignatius to the Ephesians makes special mention of the nativity of Christ, and of the phenomena that attended the manifestation of God in human form. But again, the Apology of Justin Martyr describes minutely the celebration of the Eucharist, and the various religious services of the Christians, and justifies the assembling of Christians on the first day of the week to commemorate the resurrection of the Lord; and the Apology of Tertullian gives a minute account of the Sabbath day assemblies of Christians, of their agapæ, and other services and rites; and yet in neither the apology of Justin Martyr nor of Tertullian, both elaborate documents, designed to vindicate the entire faith, worship, order, and customs of the Christians, is there any allusion of any kind to such a festival as is now known as Christmas day. In another part of his voluminous writings the African father reproves Christians for sharing in the pagan custom of interchanging gifts towards the close of the year; but there is no evidence from his writings that the festival of Christmas was instituted in his day.

Clement, of Alexandria, however, who was cotemporary with Tertullian, does refer in his 'Stromata' to the fact that men were then trying to fix the day of Christ's birth. His language is: 'There are some who *overcuriously* assign, not only the year, but also the day of our Saviour's nativity, which they say

was the 28th year of Augustus, on the 25th of Pachon (May).....Some say he was born in Pharmathi (April) the 20th or 21st day.' This is almost the only genuine passage of an Anti-Nicæan writer which can be supposed to allude at all to such a festival as that of the nativity; and even here we discover the indifference with which learned men treated any attempt to ascertain the day of the Saviour's birth. Indeed not a word is said about any festival, but only about the vain endeavour to fix the time when 'the word became flesh.' We need not point out, what has at once struck every reader, how completely at variance, as to the time of the year when Christ was born, are these ancient guesses, for they were evidently nothing more — with the tradition that has positively declared that day to be the 25th of December.

The evidence is conclusive that the apostolic age, and the two centuries immediately succeeding, had no festival answering to our modern Christmas day. 'It was only,' says Schaff, 'at a later period that the church went from the centre of her faith, the crucifixion and resurrection of Christ, to the beginning of His theanthropic (God-man) life, and appointed a special feast for the mystery of the incarnation.'

The whole spirit of Christianity was opposed to the celebration of such a festival as a return to respect for 'days and months, times and years;' and had to meet at starting with the religious habit of the whole world then running strong in an opposite direction. The Jews, for whom had been appointed certain yearly festivals, as a means of public instruction and national union, and also, when books and the teaching were wanting, as a help to faith, now magnified these outward institutions as the substance of religion, and the sigus of the favour of God toward them as a people. The pagans had also their religious festivals in honour of their gods.

The origin of such a festival as Christmas may thus be easily discovered. The converts from Judaism

and Paganism, under the pressure of old and familiar systems of religion, and by the force of early education, aided by that fondness for ceremonial pomp which is common to the uneducated, sought to harmonize the spirit of Christianity with their previous religious forms and sentiments, and so borrowed the rites of Judaism, and even of Paganism, to represent Christian ideas. Sir Isaac Newton has given several examples of the last in his analysis of the early Christian calendars. 'The two equinoxes and the two solstices, which had long marked Pagan festivals, were appropriated to some of the Christian feasts. A saint's day was assigned to the entrance of the sun into each sign successively of the Julian calendar; and if there were any other remarkable days in that calendar, they placed the saints upon them; as St. Barnabas on June 11, where Ovid seems to place the feast of *Vesta* and *Fortuna*, and the goddess *Matula*; and St. Philip and St. James on the 1st May, a day dedicated both to the *Bona Dea*, or *Magna Mater*, and the goddess *Flora*, and then celebrated with her rites.' In some such way as this originated the festival of Christmas, coincident in time, and in many important features with the old Roman *Saturnalia*.

The festival of Christmas was scarcely known in the Eastern church until nearly the close of the *fourth* century. There is indeed an incidental proof of its occasional celebration nearly a century earlier, if we take the testimony of Nicephorus, a writer of the *fourteenth* century; but so untrustworthy is that testimony that we may well doubt its accuracy. Diocletian, the Roman emperor, says Nicephorus, was keeping his court at Nicomedia, and being told that the Christians were assembled on this day in great numbers to celebrate Christ's nativity, ordered the doors to be shut and the church set on fire. More than six hundred perished in the burning pile. This was at the commencement of the tenth persecution, about 303. We have, on the other hand, the testimony of Chry-

sostom for our assertion about the later introduction of the festival of the nativity into the Eastern church. In a homily delivered at Antioch, on December 25, 386, he expressly says that this festival had *first become known about ten years before*. In other homilies Chrysostom argues the propriety and importance of the festival, and in such a way as to show that not only the *day* of the nativity, but the *festival itself* was a subject of controversy in the Eastern church, and that the festival was generally regarded as an innovation.

We have seen that the time of this festival could not have been determined by any historical data, nor by any uniform and reliable tradition. The day now uniformly observed was first designated at Rome—the centre of Paganism and carnality, of hero-worship and materialism—so late as the middle of the fourth century. The reasons for fixing the day as the 25th of December were chiefly these: first, a desire to avoid the multiplication of festivals about the vernal equinox; second, to appropriate to a Christian use the existing festival of the winter solstice—the *Saturnalia*; and third, to withdraw Christian converts from those Pagan observances with which the closing year was crowded.

The result might have been foreseen. Paganism brought over its rites and mummeries into the observance of Christmas. The *Saturnalia* lived on under another name, except that the churches were crowded in the earlier part of the day, and by and bye on Christmas eve. *Saturnalia* was a time of riotous indulgence, feasting, and universal licence; its characteristic, not a solemn religious joy, but unbridled mirth. Public business was suspended. The greatest social intercourse prevailed. Slaves were permitted to come to the tables of their masters, clothed in their apparel, and waited upon by those whom they were wont to serve. Horace frames one of his satires upon this licence given to slaves, which he styles the freedom of December. Davus, his slave, using the licence

of the Saturnalia, reads Horace a serio-comic lecture upon the follies of his life, representing him to be the real slave. In another satire the poet represents himself as having retreated to his Sabine farm from the uproarious excesses of the Saturnalia in the capital. Saturnalia re-appeared as Christmas. Hervey, in his 'Book of Christmas,' thus tells the tale of 'Merrie England in the olden time:' 'The peasant, and even the pauper, were made, as it were, once a year, sharers in the mirth of their immediate lord, and even of the monarch himself. The labouring classes had enlarged privileges during this season, not only by custom, but by positive enactment; and the restrictive Acts of Parliament by which they were prohibited from certain games at other periods, contained exceptions in favour of Christmas-tide. Nay, folly was, as it were, crowned, and disorder had licence.' He then quotes a proclamation, perhaps satirical, from a sheriff of York, wherein it is declared, that 'all thieves, dice-players, carders, &c., and all 'unthrifty folke, be welcome to the towne, whether they came late or early, att the reverence of the high feast of Youle, till the twelve dayes be passed.' In this unbridled revelry of all classes the Christmas of the olden time and the Roman Saturnalia agree.

The hymns also sung through the streets of Papal Rome, and the Christmas carol of Old England correspond exactly to the hymn sung in praise of Saturn at his festival. The interchange of presents between friends is alike characteristic of Christmas and the Saturnalia, and must have been adopted by the Christians from the Pagans, as the admonition of Tertullian plainly shows. Christmas, like the Saturnalia was a festival for children, and celebrated by the special use of candles and wax tapers. And finally, not to multiply illustrations, a famous feature of Christmas anciently was, the choice of a 'twelfth night' king, or a king of misrule, to direct the sports. He was chosen by a ring,

or by a choice of beans or of straws, and did his utmost to promote lawless sports, whether in the house of king, noble, or peasant. Precisely in this manner a 'King of Sports' was chosen in the Saturnalia, even to the election of beans. In short, Christmas succeeded to Saturnalia and very plainly reproduced it. Old Puritan Prynne, in whose days the mummeries of Christmastide were carried to a high pitch, waxed warm at these imitations of the Roman Saturnalia and Bacchanalian festivals, and declares that their origin ought to cause 'all pious Christians eternally to abominate them.'

It is obvious then, from the testimony of reliable witnesses of the earliest ages, that the festival of Christmas is not of divine but of human appointment; and that its appointment took place in by no means the purest era of the church.

It may be urged, if the actual date of the birth of Christ be not known, and the fixing of the 25th of December be of purely Roman invention; and the rites with which Christmas was associated in early times did resemble the old Saturnalia—is it not advantageous that on some one day the thoughts of Christians should be mainly turned to the contemplation of the birth of the world's Saviour? To this we reply, first, that any attempt to fasten on particular days special subjects for religious thought, even though they be so momentous as the Incarnation, is certain to end in, and does commonly end in, the notion of special sanctity connected with such celebration, (a fact of which there are thousands of instances to be found among worldly members of the Anglican church). And secondly, if such celebration mean anything, it must mean this, that evidence is thus furnished of one's fidelity to Christ; and yet, rightly considered it is the least possible expression of fidelity one can give. If there be any advantage in such special remembrance, it ought not to be confined to one day in the year, but should be of perpetual, nay, even of daily occurrence. And lastly, such

a special reference to the natal day of Christ, seems to degrade Him to the level of the world's heroes whom men are thus accustomed to honour.

We would not be understood, however, to object to a religious observance of Christmas day by any who regard such a commemoration as a means of spiritual advantage ;

but only to contend that we who have commonly abstained from its observance think we have very good reasons for our conduct. It is rather to show that we have not taken up our position without considering its character that we have written, than from any desire to curtail the liberty of others.

THE GLORY AND MAJESTY OF THE SON OF GOD.

‘Who being the brightness of glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on High.’ Hebrews i. 3.

THE divinity of Christ is the golden thread that binds all the parts of this epistle together. This great doctrine underlies each argument and illustration. Assuming His divinity there are difficulties which we cannot solve : rejecting it, these difficulties augment, and the book itself becomes absurd. The text contains four great truths relative to the glory and majesty of the Son of God. His being and His relations declare that He was greater and more glorious than the sons of men.

Let us notice

I. HIS ESSENTIAL MAJESTY. ‘Who being the brightness of glory, and the express image of His person.’ The writer of this epistle begins by asserting the essential majesty and glory of the Son of God. His being is the basis of His becoming. The other parts of the description are grounded on this idea.

1. *The brightness of glory.* Light is an emblem of God. Of God invisible, and of God manifested in the flesh. God is light. ‘I am the light of the world.’ ‘The Son of God is in this, His essential majesty, the expression and the sole expression of the divine light.’—*Alford.*

Light has three noticeable qualities. It

(1) *Reveals.* Light reveals the world to itself. Christ reveals the world to itself, and God to the world.

(2) *Satisfies.* Light satisfies the longings of the eye, and the inquiries of the mind. Christ is the only satisfaction to the immortal spirits. Without Christ there will be an eternal gnawing within.

(3) *Beautifies.* Light paints all nature in colours of heavenly beauty: gilds the fleecy cloud, crimsones the rose, decks the lily, and colours the carpet of the earth. Christ gives moral beauty to character. His saints blossom like the lily and strike forth their roots like cedars of Lebanon.

2. *The impress of His substance.* This expresses a very subtle thought. The character of Christ was the impress of the character of God. The moral attributes of the eternal and invisible God were embodied and illustrated in the visible life of Christ. ‘He who hath seen me, hath seen the Father.’ ‘He was the image of the invisible God.’ We may notice some of the *lineaments* of the divine character as illustrated by Christ.

(1) *Holiness.* Christ was holy, harmless, separate from sinners. In Him was no sin. No spot was on His garments. His will lay in a paralleled line with the will of the Father.

(2) *Benevolence.* God so loved the world that He gave His Son. The Son so loved the world that He gave Himself.

(3) *Compassion.* Sympathy for

man is the root of salvation in the mind of God. It was compassion which led Jesus to the Cross and kept Him there. 'Jesus wept.' His glory shone at the grave, and His power was felt in the realms of death.

II. HIS UNIVERSAL GOVERNMENT. 'And upholding all things by the word of His power.' Christ not only created, but governs the entire universe. 'All power in heaven and in earth is given unto me.'

1. *He sustains the universe.* 'Upholding all things.' Therefore the feature of His government and dominion are

(1) *Vastness.* Myriads of worlds run their cycles in His dominions. All systems lie in His hand.

(2) *Minuteness.* The hand that rolls the stars along, gives form to the sparkling dew drop, and motion to the fly and flower.

(3) *Stability.* The heavens are strong in the power of His might. For ages all things have continued as they were.

2. *The agency employed.* 'Word of His power.' His words gives (1) *Movement.* (2) *Order.* (3) *Harmony* to all things.

III. HIS GREAT ATONEMENT. 'When he had by Himself purged our sins.' Sin was the great uncleanness of which He has effected the purgation, the disease of which He has brought the cure. The last head told what He was doing, this tells us what He has done. The atonement is 'finished.' We may say four things about this gracious atonement made by the Son of God.

1. *It was voluntary.* He made it of His own will. 'I have power to lay down my life,' &c. It is the great example of the voluntary principle. It is the great motive in voluntary religion.

2. *It was vicarious.* It was for us, for our benefit, He died in our stead. He bore our sins and carried our sorrows. By His stripes we are healed.

3. *It was universal,* or for all men. It is commensurate with the wants of all the human race. It was designed for the whole world, 'for all guilt of sin of all mankind.' His atonement is the broad platform on which His church is built.

4. *It was complete.* There is no other sacrifice for sin. Nothing can be added to it. Its merit runs through all ages.

IV. HIS GLORIOUS EXALTATION. 'Sat down on the right hand of the Majesty on High.' He has entered on His Sabbath. The first Sabbath was the rest of the Creator and the jubilee of creation. The second was the rest of the Redeemer and the jubilee of redemption. The third will be the rest of the Spirit and the jubilee of sanctification. There remaineth, therefore, a Sabbath-keeping for the people of God.

This glorious exaltation implies three things.

1. *Rest.* 'Sat down.' On earth He toiled, and groaned, and died. He wrought our redemption in blood and tears. He finished His work and He rests from His labours.

2. *Acceptance.* 'On the right hand.' His offering has been accepted.

3. *Honour.* 'Sat down on the right hand of the Majesty on High.' His throne is above all worlds. His palace is above the stars. He has entered into the Holy of Holies. How great, how glorious, how clothed with majesty is the Lord Jesus Christ. No tongue can speak His praise. And yet He offers Himself to be the Saviour of sinful man. His death is the life of those who trust in Him. Those who bear His cross, and imitate His character shall have His crown. His claims gather thickly upon us. Let us cast ourselves upon His mercy, listen to His voice, follow His footsteps, and then we shall hear His welcome.

G. H.

SAMSON THE VIRGINIAN SLAVE.

CHAPTER VII. AND LAST.—THE JOURNEY NORTH.

WHEN Samson left Mr. Willard's he walked two or three miles across the fields and wood; then, striking on a road which led north, he pursued that. He had walked three hours, and was already weary and sensible of weakness, when a waggon drove up behind him. He stepped aside, hoping to be unobserved in the darkness, when a familiar voice exclaimed,

'Ah, Samson! we've found thee. Come, don't run away from thy friends and throw thyself into the hands of thy enemies.'

Samson knew the voice. Walking up to the waggon, he said: 'Massa Jones, why have you followed me? Let me go. I never will be took 'live. Don't make me fight you.'

'Fight me? said Abram Jones, laughing. 'What's thee going to fight me for? I've followed thee because thee's not strong enough to walk to-night as far towards the north star as thee ought to go; and because thee doesn't know thy friends from thy enemies here. Get in and ride, and I'll carry thee to a place of safety, and leave thee with those who will carry thee farther on thy way to-morrow night.'

Samson was re-assured, and getting into the waggon was carried forward all night, friend Jones meanwhile giving him much valuable information in regard to the country and the course best for him.

Just before morning they stopped at a house, and he was introduced as a passenger on the railroad, who wanted accommodations through the day and a ticket to the next depot.

'Which he shall have to be sure,' said the good man of the house, shaking his hand cordially as he led him in.

Samson was now fairly on the underground railroad, a famous institution, of which, however, he had never heard till he was made to feel its benefits. He was quietly carried forward through Pennsylvania, and then, as it was considered safe for

him to travel by day, he was left to walk, taking directions from one place to another.

One night, about the middle of April, a quiet family in Central New York were aroused by a loud rap at their door after they had retired to rest. The master of the house arose, thinking a neighbour might be in trouble, or perhaps a parishioner was sick and wanted his presence—for he was a minister—but when he opened the door, though he is not a timid man, he started back with a feeling something akin to terror; for there, said he, dimly revealed in the starlight, stood the tallest, the largest, the blackest man I had ever seen; so haggard, so worn and weary, and yet so determined in his aspect, that I knew at a glance he was no ordinary man, with an ordinary history. His black face bore the records of terrible suffering, fierce passions and unconquerable resolution.

Samson asked for lodging, and mentioned the name of a friend forty miles south, with whom he had taken breakfast, and who had directed him here.

He was welcomed with Christian hospitality; for this was one of the many families in that land who fear God more than man: who live under the 'higher law,' and will not 'Oppress the poor because he is poor, nor turn aside the stranger from his rights.' He was treated with the utmost kindness, which he seemed to feel with gratitude, but he could not divest himself of the fear that he might be betrayed. He ate his supper with his cane—which was rather a club—in his hand, and when offered lodging in a chamber he declined, saying he would rather stay out of doors than go up there: he would stay where, if there was a treachery, he could not be so easily made a prisoner.

This man, in his wearisome journey, in his perils and suffering for freedom, had felt his heart growing

stronger, and the blessing for which he sought far more precious every day. He realized the truth of what the poet has written :

'The slave that once conceives the glowing
thought
Of freedom, in that hope itself possesses
All that the contest calls for.'

As he drew nearer and nearer to the prize, he lived in the hope of its possession. Life, with all the advantages which a slave can possibly enjoy, became utterly loathsome in his sight. He wondered how he had ever endured it. In those wearisome and perilous night journeys he had enjoyed more than in all his life before, for he had been free—free to walk when and where he would—free to choose his hiding place in the swamp. When a fox darted by him, or an eagle soared over his head, he had shouted for joy that they were no longer his superiors in the possession of liberty. He felt that he was taking possession of his birthright, long kept back by fraud. No wonder that he guarded his right with jealous care.

His new-found friends understood his feelings, and willingly gave him a bed on the first floor. His kind host accompanied him to his room, and noticing that he was in pain inquired the cause.

'Dat ar's whar de dog bit me,' he said, laying his hand on his thigh.

'Let me see,' said his friend, and he uncovered the wound, where the stitches of the Quaker doctor were still festering.

'And with that wounded limb have you walked from O. to day?'

'O, dat ar isn't much, now,' he said, smiling grimly. 'It was bad, but I walks pretty well now.'

The next day was the Sabbath, and the pastor went to his pulpit, his heart full of indignation and abhorrence of the oppression which is committed in that land; and if he had not lifted up his voice against that system which brutalizes man, making him a thing to be sold in the market, or to be hunted with dogs like a wild beast, he would have felt

himself unworthy of his sacred office.

Samson was persuaded to remain and rest through the day, and his kind hostess stayed at home with him. It was during these Sabbath hours that she drew from him the facts which we have tried to relate. When she had heard his story she said to him,

'Do you not feel that the hand of God has guided you, and that you owe him gratitude and praise for his merciful care?'

'Don' 'no', he said, with a bewildered look. 'Don' 'no' anything 'bout God.'

'But has no one told you of God, who is the Father of us all, and who preserves our lives and gives us all we have?'

'I've heard some folks talk about God; but I don' 'no' where He is. He isn't my Father.'

She tried to explain to him something of the nature and character of God, and of our relations to him, to which he listened with the attention of one who hears a wonderful truth for the first time. When he seemed to have grasped the idea of a God, who is our Creator, our Preserver, and our Judge, she said:

'But, Samson, have you heard of Jesus Christ?'

'Yes,' he said, 'I've heard the old women speak of him.'

'But do you know that he is our Saviour?'

'Don' 'no' nothing 'bout him. I's neber heard dat we had a Saviour.'

Then she told him how God was angry with us for our sins; how Jesus, his Son, had come into the world, taken the form of a man and died for us, that we might have pardon and eternal life through faith in him; and how he had risen from the grave and gone up into heaven, where he still lives, our Friend and Mediator. As he listened the fierce look of hatred and passion faded away from his face, and tears flowed silently down his dark cheeks.

'Nobody eber told me dis yere before,' he said sadly. Well might he say that in the midst of a people professedly Christian no man had cared for his soul. He listened with

rapt attention as she read some portion of Scripture, and we will hope and pray that the light of truth which then dawned on this benighted spirit may guide him even to the land where they need not the light of the sun or of the moon; for the Lord God himself is their light.

We will pursue our narrative no farther, except to say that on Monday morning Samson went on his way, parting with tears of gratitude from his kind friends, who have since learned that he reached Canada in safety.

Scripture Illustrated.

'POWER ON THE HEAD BECAUSE OF THE ANGELS.'

1 Cor. xi. 10.

THE word translated 'power' is perhaps a mere symbolic title for the veil worn by Eastern women: nor is the figure altogether strange or unintelligible to an Oriental. The veil is, in fact, the beautiful lady's strength and defence. Modestly veiled she appears anywhere and everywhere in perfect safety. She is held inviolate by a sensitive, and most zealous public sentiment, and no man insults her but at the risk of being torn in pieces by an infuriated mob; but without the veil she is a weak, helpless thing, at the mercy of every brute who may choose to abuse her. The veil is therefore the virtuous woman's 'power,' and whenever she appears in public she ought to have this 'power on her head;' in church 'because of the angels;' that is, the messengers and ministers, as I suppose. The women must be modestly veiled, because they are to sit in the presence and full view of the ministers, comparatively strangers to them, and many of them evangelists from foreign nations. Doddridge thinks it indecent to suppose that the ladies must be veiled, lest by their attractions they disturb the minds of the ministers. Such an idea could only be entertained by one ignorant of the power of Oriental customs in these matters. The oldest and most eminently modest native preacher that I am acquainted with,

objected not only to the ladies appearing unveiled (and for the very reason alluded to), but he would not have even their *voices heard* in the singing of the church, because in this country they never sing but in strains designed and adapted to excite emotions which should be utterly banished from the place of prayer. Put the case thus: a pious and modest Oriental preacher (who perhaps has rarely looked upon the face of any woman except those of his nearest relations) when he rises to preach, finds himself confronted by the beauty and fashion of the city in their best attire. Is it strange that he should be confused and disturbed? And, moreover, the veil is as necessary for the modest female, who desires to worship in purity and peace, as it is for the 'angel.' Secluded by the rigid laws of Eastern society from familiar association with all men except near relatives, so that she would be overwhelmed with confusion should her veil fall in the presence of a stranger, it is no reflection upon her purity of mind, but the contrary, that she cannot appear unveiled before the 'angel' with that entire composure which becomes the house of God. Such will wear the veil from choice. Change the state of society (and in many places it is being changed), educate the females (and the males too), let the community be pure from Moslem and heathen mixtures, and trained to free and becoming social intercourse, and then neither men nor women will think of veils and screens, nor

need these apostolic directions in their exact letter. Their spirit, however, will always be obligatory in every country and all states of society; and a little more modesty in female attire would be a very happy improvement in many a Western congregation.—*Dr. W. M. Thomson.*

OX - GOADS.

'They had a file to sharpen the goads.'—1 Sam. xiii. 21.

'The words of the wise are as goads.'—Ecc. xii. 11.

'It is hard for thee to kick against the pricks (goads').—Acts. ix. 5.

THE goad is an indispensable accompaniment to the Eastern plough. The upper end with its pointed prick, serves instead of rein and lash to guide and urge on the lazy ox; and the other end with its chisel, as you call it, is used to clean the share from earth and weeds, and to cut the roots and thorns that catch or choke the plough. It was to sharpen this part of the goads that the Philistines permitted the Jews to have a *file* in the early days of Saul, 1 Sam. xiii. 21. The references to the goad in the Bible are numerous and interesting. Solomon says that the words of 'the wise are as goads' to guide and keep in the right path (or furrow) and to stimulate the indolent to exertion. Our Lord, in His address to Saul, says, 'It is hard for thee to kick against the pricks,' a proverbial expression, taken from the action of an unruly ox, which, when pricked by the goad, kicks back in anger, and thus wounds himself more deeply. Commentators on this passage have collected many examples of the use of this exact figure by classic authors. Thus Euripides says, 'I who am a frail mortal, should rather sacrifice to Him who is a God, than, by giving place to anger, *kick against the goads.*' And so Terence: 'These things have come to my recollection, for it is foolishness for thee to kick *against a goad.*' The proverb is exceedingly expressive, and one which conveys to all the world where the goad is

known a most important lesson. The particular force of the expression is unhappily lost by our translation. It is folly, certainly, to kick even a stone against which one may have dashed his foot, and still more so to do this against thorns that may have pierced us. But there is a deeper lesson in this proverb. The ox kicks back against the goad with which he has been intentionally pricked in order to bring him into the right path, or to prompt him to the necessary activity, just as that plough-boy is constantly guiding and stimulating his team. To kick back, therefore, is not merely impotent and injurious folly, but it is *rebellion against Him who guides.* This is the precise lesson which our Lord intended to teach, and which heathen poets and moralists have drawn from the proverb, or rather from the basis in agricultural life which suggested it.—*Ibid.*

THE FLIGHT OF THE HAWK.

'Doth the hawk fly by thy wisdom, and stretch her wings towards the south?'—Job xxxix. 26.

THIS variety of hawk migrates like other birds. There is a very singular reason for particularizing their return towards the south. I have often seen them returning south during the latter part of September, but never saw them migrating northward. I can only account for this by supposing that in going they straggle along in single pairs, and at no particular time, or else by some distant interior route, but that when their young are grown they come back southward in flocks; but even then they do not fly in groups, as do cranes, geese, and storks, but keep passing for days in straggling lines like scattered ranks of a routed army. Here and there, as far as eye can reach they come, flying every one apart, but *all going steadily to the south.* Job therefore states the fact just as he had seen it, and as you may also, on Lebanon, next September.—*Ibid.*

Wayside Gleanings.

THE DIVINITY AND HUMANITY OF JESUS CHRIST.

THE condition of the person who was born is here of the greatest consideration. For He that cried in the manger, that hath exposed Himself to poverty and a world of inconveniences, is the Son of the living God; of the same substance with the Father, begotten before all ages, before the morning stars; He is God eternal. He is also by reason of the personal union of the Divinity with His human nature, the Son of God, not by adoption, as good men and beatified angels are, but by an extraordinary and miraculous generation. He is the Heir of His Father's glories and possessions, not by succession (for His Father cannot die), but by an equality of communication: He is the express image of His Father's person according to both natures; the miracle and excess of His godhead being, as upon wax, imprinted upon all the capacities of His humanity; and after all this, He is our *Saviour*: that to our duties of wonder and adoration, we may add the affections of love and union, as Himself, besides His being admirable in Himself, is become profitable to us. *Vere Verbum hoc est abbreviatum*, saith the prophet: the Eternal word of the Father is shortened to the dimensions of an infant. Here then are concentrated the prodigies of greatness and goodness, of wisdom and charity, of meekness and humility; and march all the way in mystery and incomprehensible mixtures, if we consider Him in the bosom of His Father, where He is seated by the postures of love and essential felicity, and in the manger, where love also placed Him, and an infinite desire to communicate His felicities to us. As He is God, His throne is in heaven, and He fills all things by His im-

mensity; as He is man, He is circumscribed by an uneasy cradle, and cries in a stable. As He is God, He is seated upon a super-exalted throne; as man exposed to the lowest estate of uneasiness and need. As God, clothed in a robe of glory at the same instant when you may behold and wonder at His humanity, wrapped in cheap and unworthy cradle bands. As God, He is encircled with millions of Angels; as man in the company of beasts. As God, He is the Eternal word of the Father, Eternal, sustained by Himself, all-sufficient, and without need; and yet He submitted Himself to a condition imperfect, inglorious, indigent, and necessitous: and this consideration is apt and natural to produce great affection of love, duty, and obedience, desires of union and conformity to His sacred person, life, actions, and laws: that we resolve all our thoughts, and finally determine our reason, and our passions, and capacities, upon that saying of St. Paul, 'He that loves not the Lord Jesus Christ, let him be accursed.'—*Jeremy Taylor*.

'QUIT YOUR TRYING, AND GO TO CHRIST.'

A SHORT time since I called to see an aged person who was very ill. I had been accustomed to see her, but not as I saw her on this occasion. I found her weeping in bed. I asked her if anything painful had happened to her. She said, 'The doctor has been here, and he told me to prepare for my latter end, for it was near. I told him that I had been trying for two years, but had not found peace. He turned round and said, "*Quit your 'trying' and go to Christ;*" and then left the room.' I saw at once what her medical man meant, and said to her, 'Don't you know

what he meant when he told you to ‘I see it now, I have been *trusting in my trying*, I see it now.’ The next day I found her rejoicing in the pardoning love of God. She died very happy, resting upon Jesus.

“quit trying” and go to Christ?” She said, ‘No.’ No question, said I, but he meant that your were to *quit trusting in your trying*, and go to Christ. She exclaimed in a moment,

H. H.

Poetry.

HYMN OF THE VAUDOIS MOUNTAINEERS.

For the strength of the hills we bless Thee,
 Our God, our father's God;
 Thou hast made Thy people mighty,
 By the strength of the mountain sod.
 Thou hast fix'd our ark of refuge
 Where the spoiler's feet ne'er trod,
 For the strength of the hills we bless Thee,
 Our God, our father's God.

We are watchers of a beacon,
 Whose light can never die;
 We are guardians of an altar,
 'Mid the silence of the sky;
 The rocks yield founts of courage,
 Struck forth as by Thy rod;
 For the strength of the hills we bless Thee,
 Our God, our father's God.

For the dark resounding caverns,
 Where Thy still small voice is heard;
 For the young pines of the forest,
 That by Thy breath are stirred;
 For the storms, on whose free pinions
 Thy Spirit walks abroad;
 For the strength of the hills we bless Thee,
 Our God, our father's God.

The royal eagle darteth
 On his quarry from the height;
 And the stag that knows no master,
 Seeks there his wild delight:
 But we, for Thy communion,
 Have sought the mountain sod;
 For the strength of the hills we bless Thee,
 Our God, our father's God.

Correspondence.

PROVISION FOR THE WIDOWS
AND CHILDREN OF OUR
MINISTERS.*To the Editor of the General Baptist
Magazine.*

MY DEAR SIR,—I wish to call the attention of your readers to what I feel to be a crying deficiency in the organization of the General Baptist Connexion. I allude to the entire absence of all means of support for the widows and families of our deceased ministers. I am aware that attempts have been made to establish a fund, from which the necessities of such sufferers should be met, at least in part; but, besides that all these propositions have ended in failure, it appears to me, that even had they succeeded, the amount of assistance secured would have been miserably inadequate. I cannot but think that the only way to meet the difficulty, so as completely to provide against cases of want, sad in themselves, and disgraceful to us, is for every church to charge itself with the interests of its own minister in this respect; nor do I believe this to be by any means an unattainable result. The plan which occurs to me is the simple expedient of each church insuring its minister's life. I would suggest that all churches which raise a salary equal to £150 a year, should effect an insurance on the lives of their minister's for at least £500; and that any churches whose pastors receive a sum below that I have named, should at all events insure for £300. If this were done, and understood to be done, so that it should form part of the implicit agreement between our pastors and their churches, I am sure that a vast amount of killing anxiety would be saved to many of our ministerial friends. In case of the removal of a minister, moreover, let the church to which

he goes, take up and continue his policy, and let that which he leaves do the same in regard to his successor. It may undoubtedly happen, (though I think very rarely,) that a church is too poor to supply the whole of the annual payment, while offering the amount of salary which it raises at present. In that case, it would be better that a part of the necessary sum should be deducted from the minister's income, than that no assurance should be effected, since the very poverty of the church increases the anxiety of his position. I believe, however, that there is scarcely one of our churches which could not by a little extra effort do all I have suggested in addition to what it now accomplishes.

There is still another plan, which (if it could be carried out,) would I think, prove very successful. It is, that each church in the Connexion should pay into a common fund, the same amount as it would be required to forward to an Insurance Office. In this way we should form a miniature company amongst ourselves, and at the decease of any minister, his family might receive a sum proportionate to the amount which had been paid in. The difficulties in working this plan, may, however, be sufficient to render my former suggestion preferable.

The occasion of my writing, is the news which has so effected us all, of the death of the Rev. S. Wigg, of Leicester. It seems to me extremely sad after so many years of diligent and faithful labour on his part, that his family should be left without anything like adequate means of support. I trust *something* of a permanent character may be done at the next Association—something which will cheer the hearts of our brethren in the ministry, by affording the assurance that they are valued and cared for.

Yours truly,
H. KING.

Boston.

VILLAGE DISSENTERS AND STRICT COMMUNION.

*To the Editor of the General Baptist
Magazine.*

DEAR SIR,—My letter in the July number of your Magazine has called forth a severe and somewhat angry response. I am by no means desirous of prolonging a discussion, which to some extent, has called forth a feeling unsuited to the pages of such a publication as yours, but must beg permission before I withdraw from it to say a word or two in reply.

1.—As to the name that I adopt. The reasons that led me to select it, are entirely different to those that 'a whole Baptist' imagines, and the sharp rap that he gives me at the close of his letter, falls entirely innocuous. My reasons do not in any degree warrant his conclusion, nor do his conclusions at all fit the circumstances that make me just at present what I call myself, 'Half-a-Baptist.'

2.—As regards the facts of the case in question. Either I have stated it clumsily, or my opponent has perverted the statement made, not having my former hurried letter with me, I am unable to say which. Let me now say that the Independent Church alluded to, had for many years been active and flourishing, and two excellent ministers had successively laboured long and effectually in this sphere of usefulness. At the close of the labours of the last of these, who entered on an important engagement elsewhere, it became I think entirely a Home Mission station. It was then that depressed trade and a decreasing population produced the natural effect, and the Home Missionary Society and the County Association gave up the work there, knowing as they did, that in both villages excellent men were pastors of the General Baptist churches, and by them the Word was faithfully preached. My only wish in the letter addressed to your readers on the subject, was to point out that this (I must say it,) unscriptural and

unchristian practice, tended more than any other to weaken dissent and break down Christian union. It has been the result in this case, and the unkind question, 'Why do they not go to the Established Church or the Methodists,' has been answered by several going to the former; and who shall say that none of them shall lose their spiritual life under the godless teaching of several of the worldly clergymen in that neighbourhood? If 'a whole Baptist' would force his Christian neighbours to sit under the ministry of a wicked and ungodly teacher, I am glad I do not subscribe to his creed; but I am rejoiced to know that such views are held by but a very small minority of the body to which he belongs, and among whom I am happy to number many of my most esteemed Christian friends.

I might add a thirdly to my letter, but I would rather not enter on the theological discussion of the question which my opponent seems to invite and to wish for. Instead of this, let me briefly relate a conversation that I once listened to between a late excellent minister of your body and a worthy and excellent man the deacon of a flourishing village church in Leicestershire. At the time I allude to, strict communion was the almost universal practice of General Baptist churches. After the afternoon service, as we sat at tea, he said, 'I have been thinking brother S. about our practice as to the refusal to admit Pædo-Baptists to our communion, we shall not after all refuse to meet them at Christ's table in heaven; so are we right in doing so on earth?' My excellent old friend brought the full battery of whole Baptist argument to bear on the subject but elicited this reply, 'I don't intend to argue this subject from our point of view, but I only repeat, if we believe we shall meet in heaven, are we right in refusing this association on earth?' Both of these excellent men have passed away from this world and its miserable bickerings. I can fancy that they rejoice to see in your body more enlarged views than was their

practice on earth. I was but a boy at that time, since then I have taken up the position of a baptized believer, but the argument of this sainted minister has sufficiently convinced me of the utter inconsistency of the views that, to the time of his death, enthralled him, and I must still speak of it as being contrary to the teaching of Scripture, and the loving spirit of the Saviour.

In withdrawing from this discussion, I can assure your readers that I have brought it forward only from a painful sense of the injury that in one instance was done to the cause of dissent through the determined adherence to this rule; and knowing that an immense majority of Baptists were decidedly opposed to it, I felt anxious to lay before your readers what I had seen of the practical result in the case alluded to. The unkind, acrimonious, and uncharitable spirit displayed by my opponent, makes me more resolute than ever in declaring myself in contra-distinction only

HALF-A-BAPTIST.

THE TEA MEETING AND THE PLATFORM.

To the Editor of the General Baptist Magazine.

DEAR SIR,—Like thousands besides, I am what may be termed, a decided believer in tea parties for religious purposes. I believe they do a kind of good not otherwise attainable. I am therefore grieved, whenever I hear religious people say they do not like them. I have sometimes suspected that the comparative gentility of the objectors had something to do with their dislike; but I must acknowledge they have something specious to urge against these gatherings.

First, the trouble. Well, there is trouble, no doubt. But no good is to be had without trouble; and this is willingly borne by many young kind-hearted friends, and it does them good.

Then the vanity, display of finery, and frivolous talk. These are incidental, may be checked, and are counteracted by the speeches that follow.

Ah, but that is just, say the objectors, what often does not happen: the very speeches are not profitable. This is the sorest place of all. I fear this objection is too often too true. Do try, dear sir, try your best to amend it.

1.—Is there not frequently a good deal of most valuable time lost before the public speaking actually begins? seven o'clock instead of quarter-past, or half-past six.

2.—And then long hymns and prayers, just to *fill up the time*.

3.—And many a time the principal speakers are put so far back in the meeting, that many of the hearers are disappointed, wearied, and obliged to go away, before they get what they came for. This is abominable, but happily, it may easily be remedied.

4.—The next is worst still. When ministers of the town or neighbourhood are, through the indiscretion of the chairman, called on to occupy the *first*, that is, the *best* portion of the meeting, they are apt to forget that the people did not come to hear *them*; they are then only as ornaments, or supporters, and they should have modesty and sense enough to be very short.

5.—But what is still worse, they often waste our precious time, by telling us they *do not know what to say*. This *often turns out true*; but how inexcusable for a man to talk when he has nothing to say worth hearing. And why has he not? when he knew beforehand he would be called on to direct the thoughts and improve the minds of a large party.

6.—Thus unprepared, no wonder he utters things either silly, or dull; things worse than idle—odious, fulsome compliments, perhaps about woman's influence and the ladies; stale jokes, and bits of fun, which make people laugh, and spoil the whole spirit and tendency of the meeting. This is most disastrous.

7.—Others avoiding this Scylla fall into Charybdis. They will be *serious*, and so begin to *preach*. And you soon perceive they are not preaching anything fresh, but a bit of an old sermon. This is quite enough to put one out of breath.

8.—Nay sir, I have known some to talk on, though they had nothing better to tell us than that they would far rather not speak; but they were determined to act like a child who has to take some bitter medicine, and therefore bravely took it at once, and had done with it.

Oh sir, let us learn with serious thankfulness to appreciate and improve our platform opportunities. Whether we are to be speakers or hearers, let us apply to the fountain of all grace to refresh us, and make us channels of refreshment to others.

I am, dear Mr. Editor,
or would be,
Your humble co-adjutor,
T. P. FORM.

BARTHOLOMEW'S DAY IN 1862.

To the Editor of the General Baptist Magazine.

I AM delighted, dear Sir, to find that you have begun to arouse our Body respecting the bicentenary of Bartholomew's day, 1662. For I fear many of our young, and not a few even of our older people, are ignorant of those rugged scenes through which the waters of life have had to flow, that we might drink and live. Preachers do not like to be often recalling the dreadful deeds done by some so-called Christians against others; but they should remember that it is to the honour of human nature, or rather of Christian principle, that, even in these later ages, thousands have been willing to undergo all imaginable hardships rather than act a faithless part toward Jesus Christ; and that to their firmness and patience we instrumentally owe our religious liberty, our civil privileges, and our evangelical hopes. Their conduct is not only worthy of per-

petual remembrance, but demands, on certain occasions, all the impression with which we can enforce it on the grateful admiration and dutiful imitation of their descendants.

I hope, therefore, dear Sir, that every minister in our Denomination will preach once or twice that day, (giving due and emphatic notice beforehand,) on the affecting and instructive events which transpired two centuries ago. That he will have his mind previously well replenished with facts connected with 'Black Bartholomew's Day,' 1662. Nay, he may go further back if he will, to the same day ninety years before, and let his heart be stirred afresh with the scenes of the massacre of Protestants in France, in 1572.

I would also recommend that two or three ministers, or more, in a locality, unite to hold a tea meeting, or public meeting, next day, at which the *principles of religious liberty* should be enforced, and illustrated by some historical details. One speaker might take, for instance, John Bunyan; another, Hanserd Knollys; a third, Richard Baxter; a fourth, Oliver Cromwell; a fifth, the Huguenots; the non-jurors; Philip Henry; Thomas Grantham; the Act of Uniformity; the Test Act; king William III.; Lord Sidmouth, &c., &c., &c.

The Independents, you see, intend to make a grand good use of the occasion; £100,000 at least! They don't mind the sneers of the *Record*. Let us show that we have as good a right to commemorate the time as they, or any other party. For there were a good many of the ejected of our way of thinking: Henry Jessy, Jenkin Jones, Richard Adams, Daniel Dyke, John Gosnold, &c., &c.

Will you, dear Mr. Editor, from your more extensive knowledge of books, add to the following list, to some of which our ministers and other friends may have access, which will furnish useful information, and thus extend and deepen the impression to be made, I trust, by the celebration of Bartholomew's day, 1862:—

Neale's History of the Puritans; Buck's Theological Dictionary, Art.

Persecution; Mosheim's Ecclesiastical History, cent. 17, 2-2; Palmer's Nonconformist Memorial; Wordsworth's Ecclesiastical Biography, vi. 227; Philip Henry; Dr. Chandler's History of Persecution; Isaac Mann's Lectures on Ecclesiastical History, lecture x.; Encyclopædia Britannica, Art. France, anno 1572; Rees's Cyclopædia, Art. Uniformity; Hume's History of England, chap. lxiii. 15 and 19; Crosby's History of the Baptists, Life of Owen, Baxter, Bunyan, &c., &c., &c.

I am,
Dear Mr. Editor,
Always yours,
M. B.

MINISTERS' WIDOWS AND ORPHANS, &c.

To the Editor of the General Baptist Magazine.

DEAR SIR,—The letter from J. W. B. in the last Magazine is on a subject of great importance. The cases to which it refers are very painful, and it is exceedingly desirable, on all accounts, that they should not occur. My knowledge of the churches, however, and of the fate of all such proposals as that of J. W. B. leads me to the conclusion that they will reject it. They have no fancy for any scheme in which, as they think, they are rated at so much per head. Many of them, moreover, are not in a condition to give even so small a sum with propriety; some of them not at all: and my conviction, therefore, is, that if we do anything in the matter, we must do it in some other way.

What is wanted, is not only a provision for the *Widows and Families* of Ministers, but for *Ministers themselves*, when incapacitated by infirmity or age. And with all deference to others, I would suggest the following plan. The next Association, or the next but one, will be in the receipt of a considerable sum as profits from the sale of the Hymn Book. Let steps be taken to

induce the Association to appropriate the sum, from year to year, in favour of such a provision; and, in case of success, let the Association place the money in the hands of a small committee, which committee shall be appointed for the purpose of receiving applications from ministers who may wish for aid in making a provision for themselves and their families through the medium of the 'National Society for the Relief of Aged and Infirm Baptist Ministers, their Widows and Orphans;' or through any other Society which may be preferred, but which must have the approbation of the committee. Some ministers and their families are provided for, and there are others who are able to provide for themselves; but the condition of many is such as to render some aid absolutely necessary, and I think that, in the way suggested, it might be afforded. Should it be objected that the fund at the disposal of the committee would be inadequate, the reply is, that it would admit of increase, and that we shall do ourselves no credit by emulating the practical wisdom of those who habitually decline taking one step in the right direction. The subscription to the National Society referred to is three guineas per annum, and I am persuaded that our wealthy friends would have more pleasure in supplementing a fund which would enable ministers to join such a Society than in replying to special appeals.

I am, dear Sir,
Yours truly,
J. C. H.

WAS THE PHILIPPIAN JAILOR BAPTIZED IN PRISON?

To the Editor of the General Baptist Magazine.

DEAR SIR,—Very recently I was much pleased by reading Dr. Neander's account of Paul's second missionary journey, and especially with that part relating to the conversion of

the Philippian jailor. I was therefore very glad on taking up the last number of your Magazine to find the interesting subject brought before your readers. I read the first article with considerable pleasure, but there was one sentence at which I paused and hesitated. It was this, 'Then follows a baptism by torch-light in the prison, at which he and all his put on the Lord Jesus.' It has often been taken for granted that the baptism took place in prison, but after reading over the New Testament narrative, I very much question whether such a view of the case be in accordance with the truth. On the supposition that baptism was administered in the prison, those who differ from us in reference to the mode of baptism, urge, and with some degree of plausibility, that there would not be a possibility of baptizing by immersion since the foundations of the prison had been terribly shaken by the earthquake, so much so, that every prisoner was loosed from his bonds, and the massive doors harshly grating on their hinges had been made to give way. Under such circumstances it is highly probable that the element necessary for baptism would be wanting in such a place. Of course, if the word of God contained a positive statement that they were baptized in prison, it would be sufficient for us, and we might safely leave our opponents to find water according to their ability. But we are not bound, I think, to occupy that position; for in addition to the fact, that probably water was wanting there, we may also infer from the account in the Acts, that the jailor's household would not be in the prison at the time in question. It is evident from Acts xvi. 30, that the prisoners were brought out, after which, the Apostles spake unto him (the jailor,) the word of the Lord and to all that were in his house. Then they were baptized, he and all his straightway, most probably in the river Strymon, where perhaps, but a short time before, Lydia had been baptized; it may be near the prosecuor's where she was

converted by the preaching of Paul. After attending to baptism, not in prison, nor yet at home, but in the place and according to the method by which it had before been administered, 'he brought them into his house; set meat before them, and rejoiced, believing in God with all his house.'

If the view I take of this subject be wrong, Mr. Editor, I shall be very willing and happy to be set right.

I am, dear Sir,
Very truly yours,
J. M.

DEDICATION OF INFANTS.

To the Editor of the General Baptist Magazine.

DEAR SIR,—The following letter, which appears in the *Freeman* this week relates to a subject which I think deserves the serious consideration of all Baptist Churches. The want amongst us of some such service referred to is, I believe, a great obstruction to the spread of our principles. Very sincerely yours,
J. E.

DEDICATION OF INFANTS.

To the Editors of the Freeman.

Dear Sirs,—Will you allow me a short space in your columns, simply to moot the question as to the desirableness of services in connection with Baptist Churches for the solemn dedication of our infants to the Lord. In our churches, at present, our precious babes seem all but lost sight of, and very many parents feel deeply the want of some religious service on the occasion of the birth of a child. To meet this want I have known some who were members of Baptist Churches having recourse to the Popish practice of infant sprinkling; and perhaps nothing so much tends to keep up this unmeaning ceremony (and one which has wrought such an untold amount of evil in the church of Christ) as this pious feeling in the parent's heart, 'to dedicate his child to the Lord.' The *feeling* in

itself, we know, is perfectly right, and cannot be too much encouraged. Now, in order to meet this felt need, would it not be well, in the case of every new-born babe, to appoint a time (say before or after the usual service) for its solemn *dedication by prayer to the Lord*? There would be nothing superstitious or unscriptural in this; but on the contrary, I be-

lieve it would be honouring to God and profitable to all concerned; while at the same time it would be a means of removing from many pious minds a serious difficulty to the reception of the truth in reference to the ordinance of Christian baptism.

I am, dear Sirs,

Yours respectfully,
J. G.

Intelligence.

BAPTISMS.

LONDON, *Præd-street*.—We have baptized the following since our last report: ten persons on March 31st; eight on April 24th; nine on June 29th; eleven on August 24th; twelve on September 25th.

ROCHDALE.—On the last Lord's-day in September four friends were baptized, and the last in October three others. On each occasion they were welcomed to the table of the Lord.
J. N.

TODMORDEN.—On Lord's-day morning, October 20th, seven persons put on Christ by baptism, in the presence of many witnesses.
W. M.

SHEFFIELD.—On Wednesday evening, October 30th, five friends were baptized, and on the following Sabbath four of them, with six others, were received into the fellowship of the church.

PETERBOROUGH.—On Lord's-day, November 3rd, two candidates were baptized, and were received into the fellowship of the church.

BIRMINGHAM.—On Sabbath morning, November 3rd, Mr. Harrison baptized three followers of the Redeemer: two of the candidates were from Sutton Coldfield, and are husband and wife.
J. S. C.

HUGGLESCOTE.—On November 3, seven persons were baptized and received into the church by our pastor, in the presence of large and interested audiences.

LOUGHBOROUGH, *Baxter-gate*.—On Sunday, November 3, 1861, four

persons were added to the communion of our church by baptism. In the afternoon the newly-baptized were, in the presence of a very large number of communicants, welcomed to fellowship. The day was one of peculiar interest and pleasure.

ANNIVERSARIES.

CONINGSBY.—On Lord's day, September 15, the Rev. W. Orton, of Louth, preached two sermons on behalf of our New Chapel Fund. In the afternoon of the following day we opened a bazaar for the sale of useful and ornamental articles, and at five o'clock held a public tea, which was numerously attended. The evening meeting was addressed by Revs. W. Orton, T. W. Mathews, J. Raff, and W. Sharman. The proceeds of the services were satisfactory.
W. S.

STALYBRIDGE, *Lancashire*.—On Lord's-day, November 17, 1861, two sermons were preached by Rev. J. J. Goadby, of Lenton, Nottingham, on behalf of our Sabbath school. The collections were upwards of £27.

REMOVAL, &c.

THE REV. T. GOADBY, B.A., has resigned the pastoral oversight of the church at Whitefriar's-lane, Coventry, and accepted a cordial invitation to the pastorate (made vacant by the death of the late Rev. G. W. Pegg), of the ancient General

Baptist church assembling in Commercial-road, London. Our brother, we understand, commences his labours in London early in the present month.

At a very interesting social tea meeting held after the acceptance of Mr. Goadby's resignation, the friends in connection with the church and congregation at Coventry, presented him with a generous 'testimonial' as a mark of their affection and esteem toward him personally, and of their sincere appreciation of his services as a faithful minister of Christ.

MISCELLANEOUS.

HUGGLESCOTE.—On September 15, the Rev. J. Stevenson, M.A., of Derby, preached two sermons, after which collections were made on behalf of the chapel fund.

REV. J. CLIFFORD.—We are glad to hear that our persevering and talented brother has just passed his second B.A. examination in the first class. Eighty men went up, of whom forty-three were in the second and twelve in the first division. Mr. Clifford has taken three prizes at University College, the first in metaphysics and logic; the first in moral philosophy, and the second in natural philosophy.

Notes of the Month.

ECCLESIASTICAL.

SAINT GUISQUEL has come to life again, to the utter confusion of the poor prelate of Poitiers. He is not in paradise, as the Romish bishop assured the gaping crowds in the church of Sainte Radegonde—but in prison. It turns out, too, that at the very moment when his praises were being sung as one of the 'martyrs' who offered up their hearts' blood for Pio Nono at the battle of Castelfidardo, Saint Louis Etienne Rene Guisquel was playing the scamp at Laval. Fifteen months imprisonment, fifty francs fine, and five years surveillance of the police may perhaps transmute this Poitiers saint into an honest man. The Pope's temporal power, for which Louis did *not* die, is more and more discussed by Romish priests in Italy. Hundreds are coming over to Passaglia's views. Passaglia is about to issue a pamphlet on the Index Expurgatorius.

The celebrated Heath trial is over. Dr. Lushington declared that, 'If

there were bonds which pressed heavily on the clergy, the legislature imposed them, and the legislature alone could loose them.' Mr. Heath had a fortnight allowed him to retract his errors, and, at the end of that time, having no retraction to offer, he was deposed from his office. He has appealed to the Privy Council. The judgment of Dr. Lushington should open the eyes of the clergy to their position. What will the evangelicals and the Broad church say now? The new bishop of Gloucester has refused to lecture for the Young Men's Christian Association because Mr. Spurgeon was announced to lecture in the same course on 'Counterfeits.' Mr. Spurgeon may console himself by the flattering letter he has received from the bishop of London. The New Connexion Methodists are advancing. One of their society has recently left them £5,000 towards endowing a college, and the ministers are now busy canvassing their churches for the additional sum ne-

cessary to carry out the suggestion of the liberal donor. We are glad to find that the Baptist Missionary Society has recently had a donation, as a thankoffering, of £2,000. The Attleboro chapel case is decided in favour of the occupants. A disgraceful scene was recently witnessed at the funeral of Rev. D. Griffiths, at Trevangon. Mr. Griffiths was well known in Lancashire and Yorkshire, as a talented Baptist minister, and afterwards as principal of the Accrington College. His remains were taken to his native village in Wales, and a Mr. Lewis, a neighbouring proprietor, claimed a right to the burying ground, and refused to allow the funeral to take place without an acknowledgment of his right. A gentleman in the neighbourhood took on himself the responsibility of breaking the lock, removing the fence, and defying Mr. Lewis. The matter will be decided by an appeal to law. The bi-centenary of 1862 is not to pass unobserved by the Baptists. We beg to call the special attention of our readers to the letter of an esteemed brother in another part of this Magazine. What the Baptist Union will suggest as a fit way to commemorate the event is not yet known; but be it what it may, we earnestly entreat our brethren to think over the hints of the letter referred to. The subject will not be lost sight of in the Magazine during the coming year.

GENERAL.

THE mask has fallen. France is on the verge of bankruptcy. The Emperor knows it, and has recalled M. Fould to the post of Finance Minister. If the programme of M. Fould

be acted upon, much will be done toward restoring confidence to Europe, and in its wake will come better trade, lighter taxes, and peace. We devotedly wish it may not prove too good to be true. Louis Napoleon played a strange farce at the beginning of last month. He assisted at the bedizening of a new Cardinal; but then the Pope had sent the hat at the request of the 'eldest son of the church,' and an Ablegate to bear it, with his mouth full of bad Latin and questionable compliments. The Emperor's reply meant 'Thank you—for nothing. The whole affair indicates his intention to use the Pope so long as he serves his purpose. Italy is still annoyed with bands of brigands, who are keeping the Piedmontese troops from rusting in idleness. The brigands are chiefly disbanded soldiers of the Ex-King of Naples. Belgium has once more heard the voice of its astute sovereign. Leopold has opened the chambers in person. His address was manly and liberal. Happy the people with such a king, and happy the king with such a people. Poland is in tumult. Churches are closed, houses ransacked, funerals interrupted, and bridal parties attacked with the grossest brutality. Poland wants to be free, and the Czar's answer is — Lüders. The tale about the twenty thousand muskets found in Count Zamoyiski's cellar turns out to be false. Austria is hastening down the easy road to destruction. Hungary is put under military rule, and the diet of Croatia is dissolved. Francis Joseph and young Bomba may yet be companions in exile. Russia is not so quiet as the first telegrams assured

us. The University hubbub is mixed up with other affairs. There is a cry for 'a constitution!' Dahomey still perpetuates its bloody rites. To celebrate the new yam season the king beheaded two thousand men, and the neighbouring countries were hunted to supply the miserable victims. In the name of humanity, let the Great Powers put down this barbarity. America is no nearer the settling of her quarrel. The North has suffered another reverse. M'Clellan has succeeded Scott as the commander-in-chief. A naval expedition of nearly thirty vessels, with abundance of stores, has sailed for the South. Fears are entertained that the fleet suffered in the late gale. At home, politics are gradually gaining more attention. One of the most notable speeches of the recess is Disraeli's on the 'Essays and Reviews' and church rates. He is bidding for the clergy. His speech is full of policy which honest men will detect and abhor. When next the House assembles two well-known faces will be missed, Sir James Graham and Thomas Dun-

combe. Both are no more. The Queen has held the first chapter of the new order of knighthood, called 'The Order of the Star of India.' Emigration has been checked by the disturbances of America, and trade yet suffers from the southern blockade, and from the loss of the northern custom. At the recent municipal elections there is an increase in the number of dissenting mayors, and especially of Baptist. Newspapers tell us strange things. One not long since told its readers that *wolves had re-appeared in Essex!* The extraordinary announcement is thus explained. The master of some hounds in that county has been in the habit of importing fox cubs. Now wolf cubs are very like fox cubs, and some of the former had been sent over by mistake! The severe gales of the last month have caused many disasters on our dangerous north-eastern coast. The life boat at Scarborough was capsize, and several of its crew lost. Many vessels have gone down with all hands on board—one in sight of Liverpool.

Marriages and Deaths.

MARRIAGES.

October 22, at the General Baptist Chapel, Fleet, Rev. G. Towler, of Barrowden, to Emma, second daughter of the late Mr. Wm. Cartwright, of Sutton St. James.

November 7, at New College Chapel, Rev. Morris S. Ridley, of Lydney, Gloucestershire, to Annie, second daughter of R. Ellington, Esq., of Tuddenham, Suffolk.

DEATHS.

August 24, on board the *Sea Witch*, off the Peiho river, Jeanie, the

youthful and devoted wife of Rev. J. Edkins, B.A., of Tien-tsin, China.

September 24, at Nottingham, Mrs. Boot, third daughter of the late Rev. Robert Smith, of Nottingham.

October 25, Thomas James Peggs, infant son of Mr. James Orissa Peggs, of Norwich.

October 29, at Norwich, aged 66, Rev. Thomas Scott, General Baptist Minister.

November 13, at Whitchurch, Oxon, aged 73, Sir John Forbes, Physician to her Majesty's household.

Missionary Observer.

JOURNEY FROM CUTTACK TO BERHAMPORE.

BY THE REV. W. HILL.

Cuttack, Dec. 15, 1860.

As the Conference was to commence on Lord's-day, November 11th, and the journey to Berhampore would occupy three nights, Mr. Buckley and I arranged to leave Cuttack on the Wednesday evening previous. About seven o'clock the announcement was made that the bearers, eight for each palkey, and the two masalchees, or torch-bearers, had arrived; and shortly after eight, having committed ourselves and those who remained at home to the care of Him who neither slumbers nor sleeps, we commenced our journey. Eight o'clock next morning found us at Jenkia, thirty-six miles from Cuttack, and the end of our first night's journey. Here there is a dāk bungalow, or a thatched house, belonging to Government, for the accommodation of travellers. Connected with it there are three servants, a kitmatgar, or cook, a bearer and a sweeper. The furniture comprises a few tables, chairs, and a couple of bedsteads. The beds we wont mention as they do not look over-inviting. In the crockery there was a pleasing improvement, and as to the cutlery it took us by surprise. The last time I was here it was with the greatest difficulty the knives were made to perform their respective duties, and lest they should be still more incapable, I did not forget to take a couple of my own. Judge then of my astonishment when I saw the table spread with Rodgers' ivory-balanced knives, and somebody's electro-plated forks and spoons. "What will you have for breakfast?" was the kitmatgar's inquiry. What can you give? was our reply. "Curry and rice" was his answer. Upon getting this we

can generally depend, but he who expects to find beef or mutton, bread or butter, tea or coffee, is almost certain to be disappointed. Bread or butter he will not get by any chance. Knowing the barrenness of the land in these respects our dear wives did not fail to provide us with what was needful. Breakfast being over the kitmatgar again inquired "What will you have for dinner?" What can you give? was our answer. *Fowl* cutlets, *fowl* grilled, *fowl* roasted, *fowl* boiled, or *fowl* curry he could supply, but other than fowl, in one form or other, he could not provide. Have you any vegetables? we inquired. "No," he answered. Can you get any? we asked. "Not to-day," he replied, "but to-morrow there is a market about six miles distant, and I could get some there." This of course would not suit our purpose as we hoped to be many miles away. In connection with the bungalow there was one new feature, and that was the "Railway Time Tables" which hung up on the walls. Within a few yards of the bungalow the telegraph passes, but this did not so much arrest my attention, as I had seen it before. To see, however, for the first time "Railway Time Tables" posted on the walls did strike me very forcibly. For the moment I seemed transferred to some village railway station in England, but the spell was soon broken, and other scenes soon reminded me that the country we were in was different—vastly different from the dear old father-land. Under God, however, English skill and English capital shall accomplish wonders for India, and shall even accelerate that day when "many shall run to and fro, and knowledge shall be increased." In some respects the "Time Tables" were an anomaly inasmuch as the nearest railway was three hundred miles distant, and though they told us the minute when the trains would

leave that station, we could not tell to the day when we could reach it, the distance being so great, and the means of travelling so uncertain and irregular. To see them, however, I was right glad, and though railways may be many, many years before they are introduced into Orissa they will doubtless benefit other districts, and in this we heartily rejoice. Especially were we delighted to see the time tables as we could not but regard them as signs of life, of activity, of *progress* even in dead, stagnant, stereotyped India.

But I must proceed with our journey, or you will think I am going at any, rather than railway speed. We left Jenkia in the afternoon about four, and for nearly two hours we had the pleasure of travelling by day-light. Darkness was hastened by our getting between the mountains which stand on either side the road, and as these are the haunts of wild beasts, the torch-bearers soon had their torches blazing, and were running at our palkey sides. With three relays of bearers, in this way we proceeded until four the next morning, when we arrived at Burcool, our next halting place. As it was still dark and cold we remained in our palkeys, but the day beginning we turned out between five and six. With intense delight and rapture we watched the approach of the monarch of day, and sincerely do I wish I could give even a faint idea of the matchless splendour of that morning scene. The bungalow where we stood is within a few yards of the Chilka Lake. Behind, and on either side were mountains, here covered with trees and brushwood, and there rugged and bare. Rippling at our feet, and stretched out before us lay the Chilka. In some directions as far as the eye could reach nothing but water could be seen, but in others, on the far off shores the tall graceful cocoa-nut tree could just be distinguished. The clouds were wrought in the most fantastic shapes, appearing here like rugged mountains, and there like ancient castles, with summits and roofs of the finest burnished gold. The gilded waters

of the lake reminded one of "a sea of glory"—glory which was not eclipsed till the sun himself rose out of the waters and outshone all his rivals. Devoutly did we wish that the Sun of Righteousness might soon arise on this benighted land, and annihilate those false and flickering lights of heathenism which appear only to delude, and delude only to destroy.

Four o'clock in the afternoon found us again on our journey, and as the cantonment gong was striking four the next morning our palkeys were set down at Mr. Bailey's house. As I was pay-master my fellow-traveller was not much disturbed, and when at the end of the journey I shouted and asked if I should pay the bearers and let them go, he had the consciousness to say—a consciousness always desirable when dealing with natives—"Be sure you are all right." To hear that we had reached the end of the journey, and did not require bearers, he was not a little surprised, saying he "was not aware we had crossed the Ganjam river." Not wishing to disturb our friends thus early we remained in our palkeys till day-dawn, soon after which we were glad to find and to see that all our friends were well. The same morning I went over to the village, and was delighted to find our dear native christians well also. Their earnest inquiries and smiling faces plainly indicated how pleased they were to see me. The appearance of the village I was pleased to find was very much improved, indeed never did I see it look so neat and clean as it did then. Several of the old houses have been pulled down and others erected in their stead. The walls too, instead of being cleaned by smearing them with cow-dung, had been white-washed, which gave the houses quite a cheerful appearance. Great preparations had evidently been made for Conference, and indeed this, our annual meeting, is viewed with increasing interest by our native christians. To them it is the event of the year, and is more thought of and talked about than the opening of Parliament, or

the debates of both Lords and Commons put together. In two of the houses of native christians I was glad to see the new looms at work, brought out by Mr. Miller, and made up by Mr. Goadby. The christian women had evidently not learnt to throw the shuttle properly, but when they do, the saving of time and labour will be immense. The heathen, I understand, are very much astonished with the new looms, and want to know, if the christians use them, how they are to live. With the remarkably clean appearance of one small house, that of a widow with an only son, I was particularly pleased. Both renounced heathenism just before we left Berhampore. Until she saw the missionaries the mother had never seen the faces of any white people. One day soon after her arrival she was at our house when our children were undressed and being washed. Their white skins very much astonished her, and she asked the servants whether they had not been lime-washed, they looked so white. In reply to my question are you happy she replied, "Happy, yes! if I am not happy among christians, and where Sabbath by Sabbath I can hear God's word, when can I be happy?" Would that thousands in England prized their religious privileges as much as this poor Hindoo widow.

From the village I went to the Girls' Asylum and received a hearty welcome, and truly delighted I was to see the dear children formerly under our care. Three well-known faces were absent, as Jenny, Lucy, and Rhoda had been removed by death. Dear Ootama appeared rather unwell, but with her spiritual conversation I was much pleased.

LETTER FROM REV.

J. BUCKLEY.

Cuttack, September 16, 1861.

WE had a solemn and interesting service last evening. Four dear friends were baptized in the name of the Lord Jesus by brother Miller,

and I preached on being buried with Christ in baptism, from Rom. vi. 4. We had a larger congregation than is usual at an English service, and, I trust, the Lord was with us of a truth. One of those baptized is the daughter of a Baptist minister (I believe employed by the Home Mission) in Kent. She came more than two years since to Cuttack with Mr. Cockburn's family, and shortly after their departure she was married. We have felt much interest in her welfare, and cannot but heartily rejoice that the precious fruit of the religious instruction first received in her father's house is gathered in this heathen land. Thus wonderful are the ways of the Lord. It is pleasing to add, that her husband confessed his Lord at the same time. The other two candidates were young persons of East Indian families that have been long connected with us, and were pupils of Mrs. Goadby's when she was at Cuttack. May they all be preserved stedfast and faithful unto the end.

On Friday and Saturday last we had a bazaar for the benefit of the Girls' Asylum, and realized from the sales about four hundred rupees (£40), which we think very good. I have just seen "Thacker's Overland News," of August 16, and notice the name of Rev. Thomas Bailey among those who are to come out in the steamer of October 20. We shall heartily welcome him, and pray that he may be an eminently holy, faithful, and successful missionary. I wish it had been practicable for him to reach in time for our Conference.

A few days ago a murderous assault was made on Mr. Wavell, the European magistrate at Khoorda, while he was asleep. I am sorry to say that the ruffian inflicted two or three dreadful wounds, but it is satisfactory to state that Mr. W. is now doing as well as can be expected. It seems that the musquitoe curtains were, under God, the means of saving his life. He was at once brought into Cuttack. I have never heard of such an assault being made in Orissa on a European magistrate since we took possession of the

country. Great suspicion rests on a native deputy-collector who has recently been dismissed from the service of the Government. He has been arrested on suspicion, and two burkundazes, who should have been on guard, are also in confinement. It was a desperate attempt, and it was most merciful that the ruffian did not accomplish his object.

BIBLE TRANSLATION SOCIETY.

WE have much pleasure in publishing the following letter from Mr. Wenger at the request of the Secretary of the Bible Translation Society.

"Oxford, April 5th, 1861.

"MY DEAR SIR,—I feel it to be my duty to comply with your request that I would furnish you with some information regarding our Indian scriptural translations, that might be available for your Annual Report.

"In all probability Mr. Parsons has long since sent to press his Hindi translation of the book of Acts; and I trust he may be spared to carry on his work to the end of the New Testament. I take the liberty of mentioning here, that I deeply feel the great importance of your Society's contemplating the preparation of a good Hindi version of the Old Testament, similar in character to that of the New which Mr. Parsons is engaged upon.

"It was mentioned in the last Report, that the printing of the third edition of the entire Bengali Bible had advanced to the end of the Old Testament, the edition consisting of 5,000 copies. Not long after my departure from India the Calcutta Auxiliary Bible Society purchased 2,000 copies of that edition (as it did of the previous edition some years ago), and expressed a wish to obtain an equal number of copies of the New Testament, uniform with it. I believe this desire was complied with, so that the local Bible Society will be

enabled, for the first time, to issue the whole Bengali Bible in one volume. In all probability 3,000 copies of the New Testament, of the same size, will be struck off at the same time for our mission, to be bound up with the remaining 3,000 copies of the Old Testament.

"Will you allow me to avail myself of this opportunity for offering a few remarks upon our real position with regard to the British and Foreign Bible Society, as I find that much misapprehension prevails upon this subject?

"The independent position which the Bible Translation Society has secured to Baptist translators, is certainly a standing protest against any attempt of the British and Foreign Society to influence the convictions and consciences of translators. In our case, the terms descriptive of baptism afforded an occasion for exhibiting such a controlling tendency. Elsewhere the British and Foreign Bible Society has endeavoured to compel translators to follow an edition of the Greek Testament printed in 1624, and even—what appears almost incredible among Protestants—to command them to express, in passages of doubtful interpretation, the sense given in the authorized English version, just as if that version was to be regarded by Protestants with a superstitious veneration, like that with which Roman Catholics regard the Vulgate. It is the great privilege of Baptist translators to be free from all trammels of this description; and I believe they have not abused their liberty. Whilst refusing to submit to dictation in matters which ought to be settled by enlightened scholarship, they have not been blind followers of fashion in biblical criticism; and whilst declining to adhere slavishly to the authorized English version, they have ever been ready to admit and admire its rare excellences, and to walk in the good old paths of translation which are pointed out in it.

"But, whilst thus protesting, by their position rather than their language, against the course which

has been sometimes adopted by the British and Foreign Bible Society, the Baptist translators in Bengal (not to speak of others) may nevertheless claim to be numbered among its truest and most active friends. We have not objected to the Calcutta Auxiliary Bible Society's reprinting our Bengali New Testament. We have allowed that Society to make use of our Bengali Old Testament, and of our Sanscrit version, at the mere expense of the ordinary printing charges; and it is needless for me to say that the preparation and repeated revision of these versions has cost the Baptist Mission and the Bible Translation Society a very large amount of money. It should further be borne in mind, that these are the only versions in those languages which are now in use, and that the Bengali version is in great demand by all classes. The local Bible Society reprinted our Bengali New Testament twice at presses with which we had no connexion; and when it wished to have such reprints executed at the Baptist Mission press, we offered no objection, although we could not be ignorant of the probability that it would alter our terms for baptism. These facts prove clearly that we are not the enemies, but the friends of the British and Foreign Bible Society. If our work was of a secular character, we might perhaps not unjustly be charged with an excess of generosity, if not with weakness and inconsistency; but the rules by which secular interests are judged, are obviously inapplicable to so solemn a matter as the responsibility of impeding the circulation of the Word of God in a heathen land, where millions are perishing for lack of knowledge.

"I append to these brief remarks a statement, as correct as I can here make it, of the Scriptures printed at Calcutta for the Bible Translation Society from January 1st, 1852, to February 29th, 1860; and I also enclose a memorandum regarding an annotated edition of the Bengali Bible, which I hope to

bring out, God permitting, after my return to India, with the sanction of the Committee of the Baptist Missionary Society.

"Yours very sincerely,
"J. WENGER.

"The Rev. W. W. Evans."

ABSTRACT STATEMENT OF SCRIPTURES PRINTED FROM JAN. 1, 1852, TO FEB. 29, 1860.

BENGALI NEW TESTAMENT SCRIPTURES.

Testaments	3,000
Matthew	32,000
Mark	32,000
Luke	36,000
John	16,000
Acts	10,000
Luke and Acts	5,000
	134,000

BENGALI OLD TESTAMENT SCRIPTURES.

Old Testament	5,000
Genesis and part of Exodus	5,000
Psalms	5,000
Proverbs	5,000
Psalms and Proverbs...	2,000
Isaiah and Daniel	5,000
	27,000
Entire Bible... ..	2,000
Total	163,000

HINDUSTANI SCRIPTURES.

Matthew	4,000
Mark	4,000
Luke	4,000
John	4,000
Acts	4,000
	20,000

HINDI SCRIPTURES, DEVA NAGRI CHARACTER.		SANSKRIT OLD TESTAMENT SCRIPTURES. DEVA NAGRI CHARACTER.	
Matthew	7,500	Bible, vol. ii., Judges to Esther	2,500
Mark	7,500	—vol. iii., Job to Solomon's Song	2,500
Luke, one edition probably	7,500	Genesis, with part of Exodus	2,500
John, one edition probably	7,500		
	30,000		
KATHI CHARACTER.		BENGALI CHARACTER.	
Matthew	5,000	Psalms, Sanscrit and Bengali	2,500
Mark	5,000	Genesis, with part of Exodus	1,500
Luke and Acts	2,500	Proverbs	2,000
Four Gospels and Acts ...	3,500	Luke	2,000
	16,000		15,500

SUMMARY.

Bengali Scriptures	163,000
Hindustani	20,000
Hindi	46,000
Sanskrit	15,500
	244,500

Foreign Letters Received.

BERHAMPORE.—W. Bailey, Sep. 10.
CUTTACK.—J. Buckley, Sep. 3, 16.

CUTTACK.—G. Taylor, Sep. 4.

Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,

From October 20th, to November 20th, 1861.

ASHBY AND PACKINGTON.				£ s. d.	
ASHBY.					
	£ s. d.				
Public Collections	7 4 11	Mary Ann Elliott		1 3 6	
Cards and Boxes—		Frederick Smith		0 5 9	
Lydia Tunncliffe	0 6 1	Mary Ann Orchard		0 4 6	
Mary Elizabeth Sherwin ...	0 10 6	Charles Elliott		0 13 1½	
Henry Chesher	0 3 1			7 8 1	
Emma Cooke	0 3 6	PACKINGTON.			
Charles William Jones	0 9 6	Public Collections		4 17 9	
Thomas Taylor Poole	0 14 1	Master H. W. Kirkman's Box		1 5 0	
George Dean Orchard	0 9 2	Miss E. J. Fox's Do.		1 1 0	
Jane Savage	0 5 4½	Master W. A. Thirlby's Do.		1 6 0	
Samuel Gregson	0 6 1	Miss S. J. Thirlby's Do. ...		1 1 7	
Edward Green	0 12 6	Miss S. A. Smith's Do. ...		2 0 0	
Arthur Barrs	0 9 4			6 13 7	
Thomas Orchard	0 12 0	Less expenses		0 12 0	

