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THE
GENERAL BAPTIST
MAGAZINE

FOR

1868.

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P R E F A C E .

THE Preface to a new book—the production of a single author—may be necessary to explain why the work was written, and what are the purposes it is intended to subserve. But the annual Preface to an old Magazine, which has had numerous contributors, is in danger of sinking into a literary formality, or of swelling into a mere editorial puff.

In our case authorship and editorship have been closely intermingled; and while modesty forbids the mention of our own contributions by name, gratitude demands that we cordially thank the writers who have helped us by their more substantial papers, and the correspondents who have furnished us with our monthly information. Nor would we forget our obligation to the agents who have exerted themselves to sell a publication so low in price, and affording them so little pecuniary profit. In respect to remuneration, all parties, editors, publishers, and salesmen, are nearly on an equality. Great gain, in the shape of money, is not possible to any of them. The public good of the Denomination must be our united aim. The subscribers have certainly as much for the price as is supplied by the average of denominational magazines; and while the quantity is ample, we will not be so untrue to ourselves as to admit that, in regard to its quality, they have just grounds of complaint. Still, if encouraged in our labours, we hope to provide something better in the future.

W. UNDERWOOD.

N.B.—The “Missionary Observer” has been conducted by the Rev. J. C. PIKE, the Missionary Secretary.

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GENERAL BAPTIST MAGAZINE.

 JANUARY, 1868.

NO FUEL, NO FIRE.

BY THE REV. S. COX.

“Where no wood is, there the fire goeth out.”—*Prov. xxvi. 20.*

PROVERBS are the oracles of common sense. They express in a homely yet authoritative form the results of popular thought and experience. They are very commonly the work of some poet who, seizing the popular thought, has expressed it in a simile so happy that it at once stamps itself on the public memory and becomes a “standing form” of speech. Such a poet I take King Solomon to have been. We are told that “he spake three thousand proverbs:” which does not mean, I apprehend, that he invented so many wise and beautiful sayings, that he brought them out of his private stores of thought; but that having the insight of a poet into the general Hebrew heart, knowing to a nicety its various currents of thought and feeling, he cut appropriate channels for them; that he drew from the public stores the garnered results of long manifold experience, and expressed them once for all in the fittest and most striking words. Or, to change the figure, he found the golden ore of wisdom hidden in the

mines of Hebrew tradition, smelted it, purged it from its soils, put his image and superscription upon it, and made it current coin.

One of these coins, a coin of no little value if only we can get change for it, lies before us: “Where no wood is, there the fire goeth out.” *This* is one of the hoarded results of Jewish thought expressed in Solomon’s perfect words. And if, as Tholuck affirms, “A proverb is valuable in proportion as it is on all sides rich in applications,” this Hebrew proverb has a very high value; it must be well worth our while to put it into our mental scrip.

Observe the exact force of the proverb, and its primary application. “Where no wood is, there the fire goeth out,” *i.e.*, you need not put it out, need not rake its embers apart, or throw cold water over it; only cease to feed it, and out the fire goes. This is the simile, the natural fact that Solomon employs to convey the moral which he has taken in hand to express. And what is that moral? There can be no doubt that

it is a caution to scandal-mongers and tale-bearers, to that very large class of persons who obey the royal law of charity only in the sense, that they look upon their neighbours' things rather than their own. "Where no wood is, there the fire goeth out; so," adds the wise King, "where there is no whisperer, the strife ceaseth." For "as wood is to fire," so is a carping suspicious spirit "to kindle strife." Taken in its original sense, the Proverb suggests some such picture as this:—There lies an expiring fire of scandal which has done no great harm as yet, its embers slowly smouldering away. But, lo! here come all the gossips of the neighbourhood, each with his or her fagot of half-rotten sticks—his or her little contribution of winks, nods, guesses, hearsays, daresays, suspicions, half lies, half truths, which they fling on the lessening pile. Forthwith the smouldering embers kindle into a flame, which goes smoking and stinking up to heaven, offending all innocent nostrils, scathing and blackening the green undergrowths, burning up the very seeds of after good. And that, my brethren, is a picture which each of us will do well to hang up in "the study of his imagination," looking at it, and taking its rebuke, so often as we are tempted to repeat a scandal, or to put the worst interpretation on actions which have, or may have, many better meanings. Let us keep our tongues from evil, our lips from speaking guile, and many a fire of scandal, kindled by malicious tongues, will, for want of wood, go out. No fuel, no fire!

This I suppose to be the original application of our Proverb. But it is capable of many other applications of equal or superior moment, some of which are more germane to my present purpose.

It holds good, for instance, of man's *physical life*. For here, in a very literal and obvious sense, is a

fire, a fire which must be fed, a fire which may be extinguished simply by neglecting it. Food is the fuel of the physical fire, the wood with which, if it is to be kept burning, it must be fed. To kill a man, you need not thrust him through with a dart, nor hang him from a beam, nor inject poison into his veins. Cease to feed him, and he will die. To starve him is just as effectually to murder him as though you knocked him on the head or shot him through the heart: for "where no wood is, there the fire goeth out;" and to let it out is quite as bad as to put it out, if at least it be your business to keep it in.

Again: the Proverb holds good of our *mental life*. The mind requires food and exercise no less than the body. It lives only as it assimilates the facts of social and commercial life, or the truths of speculative thought, or the discoveries of science. Unless it be fairly occupied in handling the practical facts of domestic or business economy, or in acquainting itself with the meaning and uses of the objects around it, or in arranging and applying its stores of acquired knowledge, it soon loses elasticity and vigour. The man who does not learn and think and reflect, sinks to the level of an animal,—a superior animal perhaps, as for instance a beaver or an ant; like the beaver, he may be a cunning builder, or like the ant, he may provide meat in the summer and gather food in the harvest; but, like them, he acts from instinct rather than reason: the distinctive mental life of man has departed from him. For want of wood the fire has gone out. If an inquest of angels were held on his dead intellect, their verdict would probably be, "Clemmed to death: died for want of food."

Nor, once more, is it otherwise with man's *spiritual life*. Of that it is true that "where no wood is, there the fire goeth out." Cease to

feed it, and there is no need that the Great Adversary should spread his snares or strike his blows; no need that the man should stray into fatal heresies, or fall into open and notorious sins. He dies from simple lack of food. For want of fuel, the flames, which once burned hotly enough, sink into dull glowing embers, the embers grow cold and black; till, at length, the last spark of genuine vital heat departs, and only the bare ashes are left to tell of the fire which once carried warmth and pleasure through all the courts of the soul.

Now this, my brethren, is a truth so generally admitted, and yet so generally neglected, that I have chosen my text mainly that I may say a few honest friendly words about it. You know as well as I do that, for all practical purposes, many religious persons believe that the fire of spiritual life, once kindled in them, will burn on, pretty nearly unfed, for ever. At all events they take very little pains to feed it; *their* shoulders do not ache with carrying fagots to the fire, nor do they put themselves to much expense for wood.

"But," it may be asked, "do not these persons read their Bibles, frequent places of worship, listen to sermons, engage in prayer?" O yes, brethren, they do all that—at least, in some sense they do it. They go to their place of worship; but how often they worship the Divine Spirit in spirit and truth is quite another question. They engage in prayer; but to engage in prayer is not always to pray. They listen to sermons, but they do not care to have any tax laid on their mental energies, and the shorter the sermon is the better it is. Nor do they fail to read the Scriptures, if by that phrase you mean only taking in for a few moments the superficial sense of brief detached passages of Holy Writ,

and not a laborious endeavour to absorb the meaning and spirit of a discourse, or an epistle or a book. In short, they do not object to pick up a few slender sticks, and the lighter they are the better; but they will neither hew nor carry away any substantial log: and so their fire is, at the best, only just kept burning, and often altogether goes out.

But all this is very general, and if I would reach your consciences and my own, we must come to particulars. Do we, then, admit and seriously maintain that the spiritual life, *that* in us which is of God and abideth for ever, is the supreme life of man; and that we should take even more pains to supply it with its proper nutriment and exercise than we should take for any other form our life assumes? If we do, as I am very sure that at our best moments we all do, let me also ask: Do we really and honestly take even as much pains about our spiritual life as we do about our physical or social life? It cannot be denied that worship, the common worship of the public sanctuary, is one, and the study of God's holy Word another great source of nourishment for this inward life of ours. Well, do we eagerly and wisely avail ourselves of them?

On what principle, for instance, do we select our *Place of Worship*? In what spirit do we join in its services? Do we attach ourselves to one congregation of faithful men rather than another simply, or mainly, with a view to our spiritual culture and progress? Do we make it our chief aim to be instructed in the truth, to become familiar with phases and applications of truth which as yet are strange to us, to find companions whose worship has in it the ring of a holy sincerity and charity? Assuredly this is not the

leading motive of all who attend our places of worship. There are some who, so far from going up to the house of God to be taught what as yet they know not, take offence at any new thought, new, I mean, to *them*, though in itself as old as the Gospel. These choose a place where they can hear in eternal repetition the few limited truths with which they are familiar set forth in equally familiar phrases. For them the pulpit should be like the church-bells, and only ring changes on a few well-known notes instead of ranging through the whole scale of truth. They try to keep their fire in, not with fresh wood cut from the great living forest of Truth, but with often-burned ashes from the grate,—the scanty ashes of the few sticks which they take to be the only fuel. There are others who go where they have been used to go, to what they call "*their own place*," although they often lament that they learn very little, and get hardly any impulse to lead a higher or nobler life. Do these, then, give as much thought or take as much pains for their spiritual as they would for their commercial or physical life? What! would they go on eating a food they could not digest, or living in a house they found injurious to health, simply because they were used to it? Would they carry on dealings with a firm whose bills were protested, or continue a manufacture which found no market, simply because they had grown accustomed to the one or the other? Surely not. No words would be too strong to express their sense of the folly of letting mere use and wont thus injure either their fortune or their health. *But when it is only their souls which are at stake*, not their health or their purse, they let mere custom rule them, and often pride themselves on being so staunch to their cause! Rather than be at the pain of break-

ing an old tie, rather than be at the trouble of forming a new habit, they are content to let the fire of spiritual life die down, if not die out!

There are some, again, who go to a place of worship because the "miserable sinners" who worship there are of wealthier or a more fashionable caste; because they hope to get into better society by going or to mend their business prospects; and there are others who stay away because they are not "noticed," *i.e.*, made much of, or because they have a prejudice against some other attendant at the place, or because some minor arrangement of the service crosses their preference, or even because they don't like the singing. My dear brethren, I am not forgetting the warning to scandal-mongers with which I began. I am not bearing false witness against my neighbour; I am simply repeating what my neighbour himself has told me—what, I dare say, he has told you too. Quite a curious essay, indeed, might be written on the motives which lead people to go, and to leave off going, to their several places of worship; and the conclusion, *one* conclusion to which I fear the Essayist, if he were honest, would come, is that there is hardly any motive so selfish or mean or trivial but that some Christian persons suffer it to stand in the way of their spiritual good. For their health's sake, or their business' sake, they will put up with inconveniences, waive preferences, make sacrifices a thousand-fold more irksome than they care to make where only the prosperity of their souls are in question. "After all it does not greatly matter whether I go here or there" is the thought of their heart,—a thought which it would be simply impossible for them to entertain if the question were, "To which physician shall I go?" or "With which firm shall I deal?" In a word, they take infinitely more

pains to keep the sanitary or the commercial fire burning than to get wood for the fire of the spiritual life, although they admit *this* to be of infinitely graver moment.

Take another test. Suppose the place of worship selected, and well selected; there is wholesome teaching to be had, and the stimulating fellowship of kindred minds: the fire is kept so well burning that you never feel you need run to some neighbouring copse to beg a little wood. In what spirit do we enter on the *Services* of the Sanctuary? A place of worship is surely and before all things a place *for worship*, *i.e.*, a place in which the worship of God is the first duty and should be the supreme charm. Yet how many do you suppose attend our sanctuaries only, or mainly, to enjoy the common praise of their Father in heaven, and to make their common supplication before Him? It is notorious that at least with the majority of Dissenters, the sermon is the chief attraction; that though we use common forms of praise, we cannot tolerate common forms of prayer; and that many of us take little pains to bring a devout mind to chapel with us, to gather up our thoughts, to search out our faults and sins, to reflect on our blessings, and so to induce that frame of mind of which thanksgiving and supplication are the natural expressions. It is obvious and notorious that many of us, and these not those for whom home pieties might be a sufficient excuse, put off coming to the house of prayer to the very last moment, although when we go to a concert we can be there half an hour before the music begins; that we often enter even *after* the last moment, instead of securing some brief space for self-examination and private devotion before we take part in the public worship. Nay, there are places among us into which the congregations enter, early or late, in a

noisy irreverent manner utterly unsuited to the gracious exercises in which they are about to engage, exercises for which they prepare themselves, not by quiet reverent intercourse with God, but by loud whispered conversations with each other. And, then, when the service has commenced, unless the minister have fervour enough for us as well as for himself, our hearts hardly ever rise to the level of true devotion, to the height of an intimate communion with our heavenly Father: unprepared and uninterested, we sit cold and unmoved. Let *him* hew the wood, and cast it into our cold grate, and fan it to a flame, or the fire dies out, if indeed it was ever so much as lit.

Even when we get to the *Sermon*, which we are reputed, and perhaps justly reputed, to make the chief attraction: how do we use that? Some criticise it, and praise or condemn it according as it comes up to their notion of orthodoxy or falls short of it,—theology being the one only science which men are supposed to understand without having studied it. Others, who pique themselves on their “breadth,” approve or disapprove, in proportion as the discourse savours, or does not savour of novelty, if not of heresy. Some relish any stroke of wit or humour, and find all the salt of a discourse in its epigrams: others care to have their fancy fed with sweet similitudes and chiming verse. Some love to have their hearts dissolved in tender emotions, and others to have a strong chain of logic put into their hands. Now logic is good, and fancy is good, and wit and pathos, breadth and orthodoxy, are all good. They should all, so far as possible, be pressed into the service of truth. But we should care for truth more than for these. Do we? Do we not rather, *unless* our hearts be touched or our fancy fed, or our special taste whatever it is be indulged, go away dissatisfied,

not with ourselves for our indifference to truth except it come in certain forms, but with the preacher who has not, who possibly could not and ought not, to have given it to us in the form we prefer?

Do not suppose, brethren, that I wish to shield the pulpit from criticism any more than the pew. Criticism is as wholesome for the preacher as for his hearers. Only one *would* like that the criticism should be of the right kind. No sensible manly preacher but would be thankful to have that, if only he could get it. The pity is that the loudest and most damnatory critics are very commonly those who have no conception of what a sermon should be; and still less any conception that it takes at least two good people to make a good sermon, viz., a good hearer as well as a good speaker. "What *should* a sermon be?" Surely it should be, on the preacher's part, an earnest and studious endeavour to expound, in the happiest words he can command, that passage of Holy Writ which he has taken for his text, to bring out its meaning and to apply it to the conscience of those who listen to him; while, on their part, it should be a studious and prayerful endeavour to receive the truth and to test their lives by the standards it suggests. Now is not that the common sense view of what a sermon should be to both speaker and hearer? Yet how many of us, think you, speak and listen in that fashion? how many of us are content with a sermon if only it brings out the truth of the text and enforces it, even though it be not embellished with any grace of eloquence, or although it taxes our mental powers to follow it and make it our own? I fear there are many among us who, so far from making truth our first consideration, and being willing to purchase it at some expense of thought, care very much more for manner and style, or even for our

comfort and ease: we do not object indeed to have a few casual sticks thrown on our fire, but we must have no trouble, or as little trouble as possible, in cutting and carrying them. There are many, I fear, even of those who do seek truth, who do not seek first the bare wood of truth, but are something too much occupied in criticising the elegance or inelegance with which the woodman of the moment wields the axe, and are disposed to reject any log which is not hewn precisely to their mind. The preacher is to do all our thinking for us, or most of it, and to be very careful both to throw it into attractive forms and not to give us too much of it at a time. Indeed the most frequent compliment some ministers receive is this, or some variation on this—"I like your sermons, sir, they're so short." Now that, if it mean, "You compress so much thought into a few words," is a very genuine, and no doubt welcome, compliment to the preacher: but if it mean, "I don't care to think about divine truths longer than I can help," it is surely a very poor compliment to the hearer. It indicates no wholesome state of things when a Christian congregation is drawn together mainly to hear a sermon: it indicates a still more unwholesome state when, being mainly drawn together to hear a sermon, they can't even listen to that without impatience if it extend beyond a few minutes.

Again: we put *the Bible* on the preacher's desk. It lies also on our own tables, not always without a little dust on its covers. We confess that it contains the very truth of God. Well, with all our reading and all our preaching, how many of us have really studied the volume which is able to make us wise unto salvation? Have we not most of us another book somewhere—a grammar, a ledger, a poem—to which we have given more hard consecutive

thought, and of which we have a more accurate and complete conception than we have of the Gospel of the grace of God? For ever boasting that "the Bible, the whole Bible, and nothing but the Bible is the religion of Protestants"—how much of this "religion" do you think we know? If the old Puritan plan were revived, and one service on the Sunday were given to a Catechetical Lecture, how many of us could stand an examination even in the history of the Lord Jesus Christ? how many, for example, could say in what year of His ministry, or at the prompting of what touch of circumstance, this parable was spoken or that miracle wrought? Yet no ledger or grammar is so well worth studying as the Holy Gospel—the ledger of our spiritual traffic, the grammar of conduct for our spiritual life.

Besides a Teacher and a Book, the House of God has *Sacraments*,—sacraments which, if the Word of God be true, are very direct and potent means of grace. Yet surely there are some of you who have not been baptized, and others who do not commemorate the dying of the Lord Jesus. You say, perhaps, that you can be just as good Christians without observing the ordinances to do them. Yes: but do you take quite that tone when other than spiritual interests are concerned? Do you ever say, "I shan't die, if I don't eat this meal or take that medicine:" or, "I shall have *something* to wear, even if I don't buy that new bonnet or this pretty dress;" or, "I shall do well enough in my business, even though I neglect yonder great opening for trade?" Is that the tone you take about temporal things? And if not, why take it for the spiritual interests which you confess to be supreme? For health's sake, or appearance' sake, or business' sake, you pile on the wood as fast as you can, that the

fire may burn briskly; but when your spiritual life is in question the fire is left burning so low that it is always in danger of going out!

But, finally, it may be asked, "What would you have? We want to do right—to feed and nourish our spiritual life, to keep the fire in. Much of what you have said is true enough, and too true. We do know our ledgers better than our Bibles. We don't think so much of our spiritual interests as we ought and would like to do. But we must live; we must provide for our families. And to do this is very hard work. It absorbs nearly all our time and strength. Would you have us leave our ledgers unposted that we may read the Bible, or neglect our honest necessary work to look after our souls?"

Surely not, my brethren. There is much truth in this side, *your* side, of the question, as well as in that which I have tried to put before you. But shall we together try to look at *both* sides of the question for a moment, and see whether after all they really disagree?

The point from which we start is this,—that a man should not be less bent on providing for his spiritual life and interests than for any of the lower and more temporary forms his life assumes; and that here, in the House of God, are certain "means of grace" which are specially adapted to nourish his spiritual life and advance its interests. Very well: our first onward step is to inquire whether or not you are using these means to the very best of your power. If you are, it is well with you, and nothing more can be required at your hands. But are you? Some of you might surely come oftener or earlier to God's house than you do. Some might prepare themselves more carefully to profit by its worship. Some might learn to come mainly for worship; and other some might learn to listen to

sermons, rather for that which instructs them in the truth than for that which strikes their fancy or gratifies their taste. Most of you, I dare say, if you were very much bent on it, might give a little more time and thought to the study of the Scriptures; and some of you surely *ought* to call in the help of the Sacraments. Remembering that where no wood is, there the fire goeth out, you might perhaps use more strenuous endeavours to gather wood for your fire in every copse which God has thrown open to you.

This is one side of the question, and now for the other. The best part of worship is obedience; the best knowledge of truth that which shows itself in service. And you may serve and obey God, that is, you may worship Him, in everything

you do. You may eat and drink, you may post your ledger or buy your bonnet, you may sweep a room or sell your goods, to the glory of God. All that busy and overbusy life of yours may become a discipline of holiness. Do all you do as unto the Lord rather than as before men, and in all you do you will be serving the Lord Christ; you will be confirming yourselves in habits of holy virtue which God will accept as your devoutest worship, and from which you will derive your best help to a vital knowledge and love of the truth. And therefore, my brethren, however numerous your engagements, however harassing your cares, however exhausting your toils, the pure flame of a divine worship need never go out, since you may throw a fresh stick on it every moment, if you will.

CONCERNING VISITING.

MAN'S social nature inclines him to visit. All of us have a circle of intimate friends, whom we are always pleased to see; and if they come not to us we are constrained to go to them. These visits, paid at proper intervals and in a prudent manner, may be made exceedingly pleasant and profitable, by endearing friends to each other, and by calling forth their mutual sympathy and help.

The benefits arising from these friendly visits lead us to suppose that it would be an advantage to us if we could introduce into all our churches a good system of visitation. Properly carried out it would exert a good influence on the visited. It would take away from them that sense of religious isolation which so many feel, and would increase their interest in those Christians among whom they worship. Comfort, instruction, and reproof, could be imparted as circumstances might require; and in thus ministering to their brethren and sisters the visitors themselves would be blessed.

To *whom* should these visits be paid? To the *sick*, who are deprived

of the ordinary means of grace; to the *bereaved*, whose loss of one friend will make the visit of another more welcome; to the *poor*, whose lack of temporal comforts gives them a claim upon the sympathy and assistance of their richer friends; to the *indifferent*, who have lost their interest in church privileges, and whose neglect of duty proves a stumblingblock in the way of others; in short, to all the members of the *church*; and, so far as practicable, to all the members of the *congregation* these visits should be paid.

By *whom* is this work to be done? I fancy I hear a whole chorus of voices exclaiming, "*By the pastor, of course.*" Yes, the pastor must visit if he would gain the affections of his flock. The very name he bears seems to imply that this is a part of his work. In the epistle to the Ephesians Paul seems to distinguish between pastors and teachers (Eph. iv. 11). This distinction is recognized by people generally, "He is a good preacher but no pastor," is an expression frequently used in reference to a minister who seldom visits. Those who are placed over

the churches of Christ as overseers must have a personal knowledge of all over whom they rule, or they will not be able to give them their meat in due season. To obtain this personal knowledge of them they must visit them.

Let those who ask for *apostolic example* read Acts xv. 36—"Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do." We are aware that that was not an ordinary pastoral visit; but the spirit of the passage is certainly in favour of pastoral visitation. Paul was not always travelling about. For three years he dwelt at Ephesus. What his manner of life was in that city we learn from his address to the elders of the Ephesian church, in which he states that he had taught them publicly, and "from house to house" (Acts xx. 20). Paul thus combined the pastor and the teacher. The truths he uttered in public he enforced in private. When possible, pastoral visits should be used as means for spiritual instruction. This instruction may be imparted either directly or indirectly. *Directly*, by catechising or formal exhortation; *indirectly*, by blending it with ordinary conversation. The former plan, we are aware, would not be tolerated in the majority of families. Where it would be allowed it would be very useful. Those who are very anxious for this part of a minister's work to be done should ever show themselves willing to receive instruction or reproof when they are required, as well as the comfort which they so eagerly seek. "For they be rather bears than sheep, who do not vouchsafe to hear the voice of their pastor unless he be in the pulpit; and cannot abide to be admonished and reprov'd at home, yea, do seriously refuse that necessary duty." The apostle James seems to recognize the duty of pastoral visitation when he says, "Is any sick? let him call for the elders of the church" (James v. 14). Observe the phrase, "Let him call for the elders." This seems a very reasonable request. As ministers are not omniscient, they must be informed of the illness of their friends, or they cannot be expected to visit them so promptly as they otherwise would. The writer has known

instances in which members have been afflicted for weeks and the pastor has had no knowledge of it whatever, and yet his absence from those sick rooms has been ascribed to his indolence or neglect. Let the friends of the sick remember this direction of the apostle James, and send for their pastor if they wish to see him. Yea, let all who are specially anxious for a visit from their pastor adopt the same plan.

Thus, dear reader, you will perceive that I agree with those of you who maintain that the minister ought to visit his flock. I hope we shall agree equally well when I make the following qualifying statements.

Visiting is not a pastor's chief work. To preach is his especial duty. Paul said, "Christ sent me not to baptize, but to preach the gospel." The directions which he gives to Timothy have special reference to his public duty. Preaching is the chief means employed by God for the edifying of His church, and for the conversion of souls. "It pleased God by the foolishness of preaching to save them that believe." The minister is to be an expounder of the Scriptures. He must rightly divide the word of truth. This will necessitate close and continued study, especially in a young inexperienced minister. This study will occupy a considerable portion of his time. In some instances there will not be much time left for visiting. But whatever time can be spared from the study the faithful minister will gladly spend among his flock. Let those who would rob him of his time for study know that by so doing they cripple him, and deprive the church of much substantial food. If a minister can do both kinds of work well, so much the better. If he can only do one kind well, let him devote his energies to preparation for the pulpit, and let visiting be regarded as a secondary work.

Another qualifying statement requires to be made. *Visiting does not belong exclusively to the pastor.* He has sharers in his work and in his reward. Private Christians are to be visitors in common with their pastor. In this as in other things, the pastor may be expected to set the example; but when the example is set, the people should be prompt in imitating it.

The visitation of the fatherless and

of the widow is spoken of by James as the mark of pure religion. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widow in their affliction" (James i. 27). This surely cannot be applied exclusively to the minister, unless he be the only person who possesses pure religion. The Saviour has drawn a picture of the general judgment, and on that occasion He represents Himself as saying to those on His right hand, "I was sick, and ye visited me; I was in prison, and ye came unto me" (Matt. xxv. 36). He explains those phrases by saying, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." To those on His left hand He says, "I was sick and in prison, and ye visited me not." Remembering that this service is claimed by Christ from all His servants, and that it is regarded by Christ as done to Himself, and that special prominence will be given to it at the day of judgment, can any Christian refuse to join in this benevolent work? Rather let there be a spirit of holy emulation manifested by all in this service. Instead of complaining that the work is not done by others, let them heartily engage in it themselves,

lest to them the Saviour should have to say, "I was sick, and ye visited me not." If ministers have apostolic example, private Christians have apostolic command to guide them in this work. Paul wrote to the Thessalonians (v. 11)—"Comfort yourselves together and edify one another, as also ye do." Two objects of Christian visitation are here set forth—comfort and edification. Whatever will not conduce to one or the other of these ends should be carefully avoided. These visits should not degenerate into meetings for gossip. A tattling visitor is a source of discord, and a hinderer of true prosperity. By magnifying the defects of the church, by speaking disrespectfully of the pastor, by retailing the unguarded expressions of members, more evil can be done in one hour by one member than can be undone by the church in many weeks. While, then, we would urge Christians generally to visit their friends, we would caution them against the evils committed by those of whom Paul speaks, who "learn to be idle, wandering about from house to house: and not only idlers, but tattlers also, and busybodies, speaking things which they ought not" (1 Tim. v. 13). C. PAYNE.

DOWN AMONG THE WATER WEEDS.

FOR OUR JUVENILE READERS.

THERE was once upon a time a busy little creature, who, being anxious to get settled in life, decided upon building herself a house, for her mother was dead, her brothers and sisters gone out into the world, and she was left quite alone. Perhaps you would wish to know what she was like; so I must tell you that she had eight little legs, eight little eyes, and a pretty dark-brown body, covered with silky hair. Now, strange to say, two elements were necessary for this tiny being's existence; for though all her family pass their lives deep down in the water, they could never exist there without atmospheric air, and she, being early left to her own devices, felt sorely puzzled as to how she must contrive her habitation. She was not very long in doubt, for the kind fairy

"Instinct" soon came to her assistance, and then to show her how to secure a bubble of air under her body, dive with it to the bottom of the water, and there weave herself a strong little tent within which she carefully enclosed the air. When all was finished, it looked very pretty indeed, just like a ball of quicksilver floating about. But Mrs. Spider (diving water spider) did not want it to float; she wished it to be kept quite stationary. So she spun a number of lines, and, throwing them out in all directions, she fastened them to the water-plants, and so firmly secured her little tent.

When Instinct saw it, she said, "That will do nicely; for the threads will not only keep your dwelling quite steady, but they will also catch the legs of flies and other creatures which,

you know, you will want for your food."

"Oh, that is delightful!" said Mrs. Spider (and her eight little eyes glistened with pleasure). "I was just beginning to think of my kitchen; for, to say the truth, a fine house with an empty larder is not at all *my* notion of enjoying life."

So she sat in her tent and watched her nets, and presently a fat little creature was caught in one of them. "You stupid thing," said she; "don't kick so, or you'll pull my house down; stay quiet until I release you." So, running out, she soon did release him, not only from the net but from his life; and having dined heartily at his expense, she returned to her house, carefully closed the door, and began to make arrangements for the accommodation of her young family.

"Dear me," said she, "it is really very pleasant down here; the green leaves of that anácharis look so beautiful, now the sun shines through them, while the spreading branches not only afford me delightful shade, but also help to support my tent. Everything looks very quiet here just now; but I fancy it is not always so, for Instinct told me that even as I prey upon other creatures, so other creatures will prey upon me. But I'll take care of that; I'll keep in my house, and watch over my young ones, and peep out at my gauzy window to see all that is going on."

One day when Mrs. Spider was looking out of her window, she saw a number of little fellows in dark green uniform darting about in all directions; and, being a cousin to that Mr. Spider who so cruelly deceived a tender young fly, I am sorry to say she had much of his wily disposition; so (while wondering in her mind whether the new comers were good to eat) she called out, in her sweetest tones, to beg that they would come into her parlour and pay her a visit. Hearing a strange voice, most of them ran away, but one, braver than the rest, stood still. He was a very pretty little fellow, and Mrs. S. was quite taken with his appearance.

"Come here, my dear," said she; "I want to look at your beautiful bronze coat, and to have a little talk with you; for, being a stranger here,

I should like to make acquaintance with my neighbours, particularly any so handsome as you are. What is your name, dear? Don't be afraid of me; my only fault is, that I am too gentle, and my nature is so tender I could not even hurt a fly."

"Ha! ha! ha!" laughed he of the bronze coat (while he rudely put his fore claw on the top of his nose); "my coat may be green, ma'am, but my nature is not; and though I cannot see you, I know your cunning voice very well. Was it not a cousin of yours that sang the pretty song to a foolish little fly, coaxed her into his parlour, and then ate her up? True I am better protected than any of the *Neuroptera* (nerve-winged) family; still, ma'am, you must excuse me if, while I talk to you, I prefer keeping out of your way. I see the dead body of one of our young grubs near your nets. Poor thing! he was very helpless, and you were not long in making an end of him. Yes, Dame Spider, I know you too well; you are a very clever little lady, but your appetite is really so good, and your conscience so bad, I prefer keeping out of reach of your poisonous fangs."

"Dear me," said Mrs. Spider, in a tone of injured innocence; "I perceive you are one of those people who delight in telling disagreeable truths. I *must* live, you know; and you should not be so very severe in your remarks. However, rude as you are, you can be useful to a stranger like me; only first please tell me your name."

"Name!" said bronze coat, "'what's in a name?' But if you want to know mine, it is *Gyrius Nalator* (a very small species of water beetle), and I belong to the great *Coleoptera* (sheath-winged), or beetle family."

"To the beetle family! Oh then, keep away by all means. I don't know what *you* may be, but I know some of your relatives are cruel creatures; so it is safer for an unprotected being like me to ask you to keep your distance, and not desire any closer acquaintance."

"Oh," said little bronze coat, "so you are afraid of me! I am not so cruel as some of my kindred; besides, you are safe in your house, and not in my way. And now that I know that you daren't hurt me, I don't mind

stopping to introduce you to some of our neighbours." "Thank you," said Mrs. Spider. "But first, just tell me what you have got on your back. It seems quite hard, and shines so when you turn round."

"Oh, that is my shield. All of the *Coleoptera* family, to which I belong, are military characters. We have shields on our backs, and armour on the under part of our bodies; and see, I can open my shield in the centre, spread it out into wings, and as I have delicate gauze wings too, when the cool night comes, I can fly off and visit some other water. It's a jolly arrangement, isn't it, particularly for an active little fellow like me?"

"Very," said the spider, sighing. "I wish I had wings. However, my eight little legs can take me about fast enough—a good deal faster than this creature's, so slowly crawling up the anácharis. Ah! now I see that poor thing has no legs at all. Is it any one you know?"

"Oh, yes: I know her very well, not that we are in any way connected, for she belongs to a different order of creation from you and me. We are insects, you know; but she is a fish—one of the great family of *Testaceous Mollusca*, or shell fish. They are very quiet, inoffensive creatures, but, for my taste, too fond of staying at home; indeed, they are so firmly attached to their habitations, that wherever they go, each one carries about his house on his back. That one you are looking at is *Limnea Stagnalis*. See! she is putting out her head, so you can see her great triangular horns."

"How stupid she looks!"

"Nothing of the kind," Madam Spider. "She is as clever as you are, for she built that horn-coloured mansion herself; and whenever it gets broken, she can mend it very nicely. See how prettily shaped it is! It has several chambers, the lowest being the largest, next one less in size, and so on until they taper to a very small point." "Yes," said Mrs. Spider, "it is very curious, whirling round and round. But I cannot think how she stretched out to build the little room on the top." "Ha! ha!" laughed little beetle; "that is just what I said. And when she heard me, she

was quite amused to think that I should fancy that she could build her lowest chamber first. 'No, indeed,' said she; 'I was not so foolish. I began life in a house suited to my age and capabilities; and then, as I grew older and greater, I added whirl after whirl; so my lowest and widest chamber, at which I go in and out, has, of course, been built the latest.'" "Well, I wonder," said Mrs. Spider, "that she did not make it thicker and stronger. It is roomy enough, but so thin that it is almost transparent; and that sharp edge at the aperture must often get broken."

"So it does; but, as I told you before, she can easily build it up again; and being light and buoyant, it is better for floating about in the still water. Oh, she is a very clever creature, I assure you. But, while I admire her talent, I cannot always approve of her conduct; she is so exceedingly greedy, and very depraved in her tastes, eating all sorts of nasty things. Decayed leaves are her general food; but whenever a dead fish or any decomposed animal matter comes within her reach, you cannot think how ravenously she will devour it."

"Well, Master Beetle, I don't think one of *your* family need talk about bad taste in eating, for I have been told you're not very particular. However it is well that the *Limneids* (fresh-water snails) as well as you have those habits, for you all act as scavengers down here, and clear away substances that would otherwise be very offensive to a delicate creature like me. But you said *Limnea Stagnalis* devoured her food very quickly; and I want to know how she can do so without any teeth."

"Without teeth! I can tell you she has plenty of teeth; for not only is the upper part of her mouth armed with a strong mandible (horny jaw), but she has (look now, she is putting it out!) a long tongue, upon which 110 teeth are arranged in rows, the inner row being the largest and strongest." "Well, I must say 110 is not a bad stock of teeth. However, I can't think how she can see where to find her food without any eyes." "I wonder what is the use of *your*

eight eyes," asked *Limnea Stagnalis*, "if you can't see mine. Look on each side of my head at the inner base of my tentacles (horns), and you see a very fine pair of eyes. I suppose you expected me to be like my cousins the land-snails, who carry theirs on the point of their long horns. But now I perceive you are a pair of gossips; so I am not going to waste my precious time talking."

"You have got nothing else to do," sneered Mrs. Spider.

"Haven't I? I can tell you you are mistaken. Every thing and every creature in nature has a duty to perform during its lifetime; and at present mine is to choose out a favourable spot and there deposit my spawn." "Spawn!" said Mrs. Spider, "what is that?" "Ignorant creature," said *Limnea Stagnalis*. "You lay eggs yourself, and yet when I allude to

mine, you cannot imagine what I mean."

"Of course not," answered Mrs. Spider. "If you speak in your fishy language, you cannot expect us insects to understand you."

Hard to say how hot the debate might have become (for a tongue armed with 110 teeth must be able to say very biting things); but the discussion was closed very suddenly, for a sound like quack! quack! was heard—a feathered head was put into the water—a great trap opened wide—and a huge feathered monster called a duck swallowed up *Limnea Stagnalis*! Of course this created great confusion among the inhabitants of the water-weeds; but the feathered creature soon went away, and quietness was restored.—From "*Down Among the Water Weeds*; or, *Marvels of Pond Life*." By Mona B. Bickerstaffe.

THE LATE DR. JAMES HAMILTON.

RESPECT for this excellent man and distinguished preacher, together with pleasant memories of his earliest ministrations in the metropolis, where he was so near to us as to be considered our neighbour, induce us to give a few extracts from some of the sermons preached on the occasion of his death.

The Rev. Dr. Candlish, of Edinburgh, delivered the funeral sermon in Regent's Square Chapel, and at its conclusion he said, I come among you on this sad occasion simply to preach Jesus Christ, because that is the course which he whose presence haunts us to-day would prefer. I have a message to deliver to you from him. It is this, "Love to the session and congregation," to some by name, and many more. "If any inquire the ground of my confidence, it is not that I have been a minister of the gospel, or have been kept from some sins, for I feel utterly unworthy. My hope is in the mercy of God, through Jesus Christ, and in that blood which cleanseth from all sin. And I wish to go into God's presence as the rest have done—a sinner saved by grace—a sinner saved by grace." That is his latest message to you. Lay it solemnly to heart, as I desire to lay it to heart

myself. With this preface I may be allowed to give utterance most inadequately to some impressions and reminiscences clustering in my mind around James Hamilton, and my intercourse with him. Such was the transparency of his nature, such the perfect and guileless simplicity of his character, that no one could ever meet with him without knowing him, and none could know him without loving him. He felt thus in his dying hour, and a brief notice of what he said shortly before his death will show us how he felt it. Says his brother, "He was surprised to see me step into his room, but he welcomed me in his own peculiar manner." "William," said he, "I am glad to see you, and how kind it is of you to come so far." "I have just come to tell you how near you are to happiness and to home." "I sometimes think so," he replied, "and fear I may be disappointed." I said, "No, you cannot be disappointed; you will be there in a few days or in a few hours." "Oh, William," he said, "you have brought me good news. How kind of you to tell me this. You are a happy man; you are strong and well, and you have the wondrous privilege of preaching the glorious

gospel of Jesus Christ." He then asked after his brother's wife and children, and on being told they had sent their love to him, he said, "Oh, I am hemmed in by love on every side. There is nothing but love around me; but I have too little love within me." It was the very fulness of his love which made him feel short of it. He loved so much that he never could be satisfied he loved enough. There was no weakness in his love. It was a strong manly affection; a love of the truth of God as it is in Jesus. Never was there a compromise of principle on his side, never any indulgence of sin or error. Strongly as he was attached to the creed and polity of our Free Kirk and the Presbyterian community, I believe that he belonged emphatically to the brotherhood of saints. All true men of all denominations might have concurred with him. You have witnessed the anxiety of many and various pastors and congregations during his illness, and you have seen how many of all varieties of religious sentiments and views filled this house and crowded round his open grave. His loss falls heavily on you—you who have been wont to enjoy the eloquence of his charmed lips, and to welcome him to your homes, where his presence made sunshine amongst you. But all Christendom laments it. You have the whole family of God's people with you. All miss him, and all feel that at such a time as this such a man can ill be spared, for he was indeed, to use our poet's words, "a rare man." Gifted originally with an extraordinary combination of mind and heart, he had qualities any one of which must have made another man distinguished. Of an even temperament, ready wit, a keen sense of humour, a keen appreciation of beauty, a correct and capacious memory, he had an order of arrangement and a power of speech not often found in any one man. He threw much of bright pictorial imagination about what he said, and could draw illustrations from all the ranks of nature, and well-nigh all the arts and science of life. Need I speak of his manly disposition, or of his warm-heartedness, his generosity, his wide sympathy, or of the elevated tone of happy charity which won the admiration and esteem of ever one?

I am here to-day because I offered myself for this duty, knowing that it would be very trying, very painful; but I was not able to resist the impulse moving me to pay this tribute to the memory of my brother in the Lord. I knew him, if not from his boyhood, at least from his ripening youth. I watched his college career, in so far as it was under my eye, with sanguine expectation of his fame. At the close of it I chose him to be my fellow-labourer in my parochial work. His first sermon was preached in my parochial mission house, and the beginning of his ministry was with me. I had a chief hand in sending him to London—in introducing him to your notice, and persuading him to accept your call. Our relations since have been of the closest kind. We have exchanged pulpits for successive Sabbaths, when the exciting work of the crises of the ten years' conflict compelled my prolonged residence here; and down to the close of his ministry, our pastoral fellowship, like our personal friendship, continued unabated.

The Hon. and Rev. Baptist Noel, in the course of his sermon, remarked:—Many will lament for him; and they may well lament, for the world has lost a friend, London has lost a light, though he occupied the humble position of a pastor of a dissenting church. It was not because of the rank of His disciples that Jesus said, "Ye are the lights of the world;" and so it was with our dear brother, to whom God gave great virtues, and they made him a light. He had a very considerable capacity; he had a powerful fancy and a very refined taste; he had a great love of literature; he was a man of extensive reading and knowledge, and all these were sanctified because spent in the service of his Master; and what perhaps was better than all this, he had much of that lowliness of spirit amidst the lustre of great faculties which gave Jesus so much exaltation. And there always seemed to me to be in Dr. Hamilton a peculiar child-like clearness and child-like innocence, such as you rarely see in a man; and all that makes this a great loss, and it is a grief to me to think I shall never see him more in this world.

The Rev. C. H. Spurgeon, at the Tabernacle, said, Dr. James Hamilton

was one of the most fragrant flowers in the Lord's garden of sweet flowers, to which the Beloved so often comes to gather lilies. He was not a Boanerges—not after the quality of Knox and Luther, but a Barnabas, a son of consolation, a man full of faith and of the Holy Ghost. He had a singular elegance and refinement of style, in which metaphors the most novel and charming abounded, like golden grains in Afric's sunny fountains; in his utterances he gave forth a pleasant sound, as of one that playeth well upon a goodly instrument; he was always

musical with harmony of poetic illustration, but always musical with the notes of Christ, always sweet with the perfume of the atoning blood. He was a cedar in our Lebanon—alas! the axe has laid low his glories; he was a gem of purest ray serene, but he shines no longer in the coronet of the church below. He was a nursing-father to full many of the Lord's little ones, and now we mourn because they lack his help. May they find in God's Spirit an abundant supply of all-sufficient grace

Literature.

STARS OF EARTH; OR, WILD FLOWERS OF THE MONTH,* by Leigh Page, is a delightful book, well written, excellently printed, charmingly illustrated, and elegantly finished in all respects. Its purpose is to entice the young to a country ramble each month, and to show them what loveliness adorns the earth in woods and lanes and sunny meadows, on the streamlet's banks, or on breezy moors. It has a further design; viz., to trace the power and love of the Creator in His works, and to assist in learning the lesson which is taught in every flower. But in place of any prosy preachings with a view to inculcate pious thoughts amidst these exploring rambles, we have well selected passages from our best poets, which most admirably suit the moral purpose of the author, and which minister wholesome entertainment to the reader. To all who have a bent for botanizing, and who feel their need of a silent instructor in their earlier essays in this most pleasing science, we recommend the purchase of Leigh Page's "Stars of Earth."

NOBLE RIVERS AND THEIR STORIES.* By Anne J. Buckland, Author of "The Little Warringtons," &c. In a style somewhat plainer, but not less neat than the foregoing volume, is this well conceived and equally well executed

work on Rivers. Beginning with the Jordan, which, running through the Land called Holy, may be regarded as the most sacred of rivers, the author notices in succession the Euphrates, the Nile, the Cydnus, the Tiber, the Rhine, and lastly our own Father Thames. Without any detailed description of the peculiar features of these familiar streams, such as most Cyclopedias contain, we are told what is most interesting about them in connection with important historical events, and with the lives of illustrious men. Biblical narratives are used where they are available, and more modern information is added from the researches of recent travellers. A good knowledge of these rivers may be got from this handy volume, and the acquisition of the knowledge is rendered all the easier by the lively stories which are told of them.

THE SANGREAL, OR HIDDEN TREASURE,* how it was sought and where it was found, is vividly set forth in a story of which Harry, afterwards Dr. Wilmot is the hero. True happiness is the treasure which is here named the Sangreal, in allusion to one of the leading subjects of early British romance; and Harry Wilmot is the Sir Galahad who resolutely commences his search for it, and becomes its fortunate finder. The sketch is so well

* Edinburgh: Johnstone, Hunter, & Co.

drawn, and the incidents have such an air of reality about them, that well-educated readers may find in this small book what is both fascinating and useful.—A still more attractive book, especially to youthful readers, issued by the same Publishers, is the one called, "DOWN AMONG THE WATER WEEDS." Here we have a few plates giving the forms that are to be found in stagnant waters, and five brief chapters descriptive of the marvels of Pond Life. For the special benefit of our younger readers, we give one of these chapters in another part of the Magazine, as a specimen of the manner in which science may be taught.

THE HOLY CHILD,* a Poem in Four Cantos, and other Poems, by Stephen Jenner, M.A., professes to be founded on Holman Hunt's celebrated picture of "Our Saviour in the Temple." Good poetry, though it may be less striking in its creations than good painting, is certainly more instructive, and as sister arts they may assist and supplement one another. Mr. Jenner has rightly judged that as paintings are very dear and poems are usually cheap, thousands may read the latter who might never see the former. But in undertaking to compose a poem designed to be a fit companion of so fine a picture, his muse takes a very adventurous flight, and he may be supposed to have some misgiving about his success. In the Preface the author professes to rely for public favour more on the merit of the subject of his performance than on the manner in which he has treated it. This, to say the least, is a very simple sort of plea; for no one deserves any credit for choosing a lofty theme unless his thoughts and style are on something near a level with it. If, however, our author's plea be inadmissible, his frankness may be admired in acknowledging the defects and blemishes of his work, and promising an attempt to improve it should general approval be shown to it. A lover of poetry, he disclaims all pretension to the "faculty divine." But this seems to be disclaiming too much. "The Holy Child" is a Poem, and its writer could not have made it half as good as it is if he

had been wholly lacking in poetic genius. Acute criticism may discover faults which it will tax his skill to amend; but our cursory reading leaves on the mind an impression of the superior excellence of the work.

THE AUTUMN DREAM,* by Mr. Sheppard, is a fine old poem in a new edition enlarged. Besides much beautiful poetry, the volume contains no small amount of sound theology and genuine philosophy. The venerable author deserves thanks for reviving the pleasing recollections of older readers, and for supplying what is in effect a new book to the rising generation. Mr. Stock, the publisher, has issued the work in the clearest type, on good paper, with the additional merit of having its edges smoothly cut.

DAILY DEVOTIONS FOR CHILDREN,* by Mrs. Hinsdale, is a small collection of hymns and prayers suggested by her own domestic experience as a mother. Other Christian parents may be glad to know that there is so good a little book to be obtained as a monitor and help to their children to form in childhood the habit of daily prayer.

THE PAPERS read at the late Autumnal Session of the Baptist Union are printed in a pleasant form, under the title of the "Cardiff Memorial." The names of the writers are a sufficient guarantee for the value of the volume, and all Baptists who are interested in these autumnal assemblies of the united body should possess it.

THE PRECIOUSNESS OF CHRIST TO THE CHRISTIAN BELIEVER was the topic of a sermon by the Rev. F. R. Young, of New Swindon, before the General Baptist Association at Dover in August last. Discarding, for the most part, what is critical and controversial, the preacher applied himself to one purpose—that of maintaining that to every believer in Christ He is and must be precious. To shew this, in agreement with the experience of millions in the past and the present, Mr. Young frames a series of independent propositions, and defends and illustrates them in a clear style and an earnest spirit. That a sermon like this should have been heard with such high favour

in the Old Connexion as to be printed at its cost, is to us an additional proof that evangelical doctrine has not been entirely eliminated from it. We thank the Assembly for this salutary publication. At the same time we qualify our commendation of it by demurring at the author's confession, "that he never yet saw any arguments to convince him that the doctrine of a Tri-personality of God, including the doctrine of our Lord's Deity, is either Scriptural or true." We humbly suggest that "arguments" to work conviction on this subject are not needed. Whatever is contained in Scripture *is* Scriptural, and what is Scriptural is true. The Deity of our Lord is a matter of pure revelation, and must be accepted on the same testimony as that which teaches His perfect Humanity. If we remove the doctrine from the higher region of faith, and reduce it to the lower province of reason, we may wrangle about it for ever without any proper result. The preciousness of Christ to us is both realized and regulated by our knowledge, love, and trust; or, in one word, by our acceptance of Him. And we must "receive" Him, not as the Christ of History or of Dogma, of the Schools or the Churches, but as "Christ Jesus the Lord" of Divine Revelation.

THE CHRISTIAN MOTHER AT HOME; her Duties and Delights, is the title of a goodly little book by one eminently qualified to write it. Our never to be forgotten friend, the late Mr. Winks, of Leicester, while acting much in public, and while widely known abroad, was eminently domestic in his tastes, and a special lover of home life. Few men have laboured longer and more efficiently to promote education in *schools*, particularly in Sunday schools. But he was equally anxious to promote the best welfare of *families*. This posthumous work is a proof of his abiding solicitude for the succession of "a godly seed" in religious households, and we anticipate for it a wide circulation and a beneficial influence. The topics treated of are, the Mother and her Babe—Mother's First Lessons—Mother in the Family—Mother the Best Teacher—Mother's Loving Influence—Maternal Success, and the Importance of Maternal Efforts. These points are discussed with pertinency

and force, and the discussion is enlivened with appropriate illustrations. A preface to the book by Thomas Cooper, though too brief, enhances its value, and supplies information as to the early days of Mr. Winks, which all who knew him will read with interest. We strongly recommend the work not merely to Christian mothers, but to Christian fathers, and to all who would help in promoting family religion.

From the Religious Tract Society we have received THE COTTAGER, with its large type and pictorial embellishments; and as this is the only one of the Society's many works which has been forwarded, we may well afford it unmodified praise.—CHRISTIAN WORK gives us the last of the twelve months' instalment of the "News of the Churches," and completes a volume of great value.—THE SWORD AND TROWEL, at the end of its third year, seems as sharp and as bright as when it first began to be wielded by its dexterous handler.—THE SCATTERED NATION, the only organ of converted Jews, has a special sphere, and is doing well its own work within that sphere. But it speaks some truths which require to be regarded by Gentile Christians, and it deserves general support.

THE CHRISTIAN SPECTATOR, after sixteen yearly volumes, on which some of the highest talent of the Nonconformist bodies has been employed, is coming out in an enlarged form, and under a new name. As the *Free Churchman*—a good title—we shall be glad to see it elevated to the position occupied in days of yore by the "Eclectic Review." The sphere so well filled by that old favourite of our dissenting forefathers has been, for some time past, nearly vacant; and we shall be simply doing what is due to our ancestry, to ourselves, and to our descendants, by insuring the widest possible circulation of the "Free Churchman," at one shilling monthly.—THE HOMILIST is to have the benefit of some new contributors; and the PULPIT ANALYST, during the present year at least, is to have some new Editor in place of Dr. Parker, its originator.—For Sunday school teachers Mr. E. Stock is providing a storehouse of materials, in a new penny monthly called THE HIVE.

Poetry.

PRINCIPIUM ANNI.

"My days are passed away as the swift ships."—*Job ix. 26.*

Fugit irrevocabile tempus.

THE advent of another year
Rekindles hope, and wakens fear;
Resolve, my soul, the sum of life,
The meaning of its ceaseless strife.

How *brief*—the animal survives,
In cases known, our longest lives;
Before me was that spreading tree,
And destined after me to be.

For ages that poor grain of sand
Has glittered on its sea-washed strand;
Beneath those venerable spheres
I dare not count my foolish years.

How *swift*—we shudder to look back
Upon our closing fading track;
O! why this rush through time and
space?
And whither tends our rapid race?

What *change*—but yesterday a child;
To-day sweet hope on youth has smiled;
To-morrow comes with thin white hair;
And feeble steps oppressed with care.

Uncertain—shall I hear those bells
A twelvemonth hence? Their music swells
With hope; but then saith fear—
"They shall ring on and you not hear."
Castle Donington.

O thus with mingled hopes and fears
We cross the limits of the years;
What is the end of this brief life?
The wherefore of its feeble strife?

I've seen a distant sail gleam white
Against the sky, then fade from sight,
Much musing whence at first it came,
And what fair shore it yet might gain.

Swift sailing o'er times solemn sea
My whence, or where, I cannot see—
The gateless vast horizon round,
And depths beneath I cannot sound.

I speak and signal as I go,
But fellow-sailors little know;
They who have reached some unseen
shore
No tidings send, return no more.

No answer from the old gray sea,
The wild winds nothing tell to me,
When asking—"Wherefore am I hear?
And where go they who disappear?"

Yet answer comes—the Life of Life
Speaks when we call—speaks o'er the strife
Of inward fear and secret doubt,
And wildest wind and wave without.

E. H. J.

Correspondence.

N.B.—The Editor disclaims all responsibility for the opinions expressed, and for the language used, in the letters inserted in this part of the Magazine. He wishes to encourage proper freedom of discussion, and hopes nothing will find favour with any reader but what is true and pure in thought and word.

STATE OF THE DENOMINATION.
TO THE EDITOR—

Dear Sir,—As there has been a good deal of correspondence lately in the

Magazine upon the Decrease of the Denomination, perhaps you will allow me to refer to one thing which has not at present been touched upon, but which in my judgment, occupies a very prominent position in connection with that decrease, viz., the small stipend of many of our ministers.

Now sir, I know many, perhaps most, of our churches are poor, and I know they cannot do so much in this direction as larger and more wealthy denominations; but do they do so much as they might?

I am inclined to think they do not, and I am persuaded that while such is the fact we must necessarily decline in numbers and denominational status.

One of the most important concomitants of a successful and flourishing denomination is an *educated* as well as an earnest ministry; but how can we expect men of ability and classical attainments to continue in a connexion upon the miserable pittances which are offered by many of our churches as the salaries upon which they are expected to live, and on which they are expected to bring up their families? Sir, it seems to me altogether unreasonable.

I know some people have a stupid, I could almost say heathenish, sort of notion that ministers should never be so well off as other people, but should be kept in a condition of respectable poverty, believing that thereby they must be more "pious." But it seems to me that piety is a thing that is independent of either threadbare coats or "seedy" trousers, and that it may develop as 'thoroughly under a covering of best "West of England" broadcloth as under any poor substitute for it the unfortunate wearer may have to put up with. There is nothing, in my judgment, inconsistent with "heavenly-mindedness" in a good dinner every day as well as once a week, and a man may be as "exemplary a saint" when his toes are inside his boots as well as when they are out. Ministers should preach for heavenly crowns, but that is no reason why they should not have as many earthly "*crowns*" as are necessary before they are privileged to get there; and to my thinking a man must have made very bad use of his New Testament, and his Old one too for the matter of that, who endeavours to maintain otherwise.

But sir, there is a serious aspect to this question. "Cheap and nasty" go together in connection with the ministrations of pulpits as well as in the building of "London houses;" and if people will have their pulpit supplied so much on the former they must expect to have a good deal of the latter, and they cannot have that without seriously injuring their various causes and the denomination at large.

The time is fast going by when intelligent people will submit to listen to empty puerilities or doses of theological

balderdash, whether from "regular" or "occasional ministers," and if churches will keep the former on such a miserable stipend, and offer to the latter such a paltry pittance for his day's services in connection with their pulpit they must expect to have men who indulge somewhat in both, and as the result to lose most of the best people in their congregations, as well as a great deal of their spiritual power.

For I believe many of our churches, and especially those in the villages, are going absolutely "to the dogs" through nothing but their niggardliness. They seem to have set up this niggardliness as though it were a Christian virtue, and to act upon it to such a degree that, in some cases only such men as would almost pay to hear themselves talk can be got to stand in their pulpits.

If the General Baptist denomination would know one means for preventing any further decrease in its members, *let it pay its preachers, both stated and occasional*, better than it does at present, and it will ascertain it at once.

Yours faithfully,

JARVIS READ.

Leicester, 9th Dec., 1867.

ISLEHAM CHURCH

WE are asked to contradict the account given in the last Minutes, or Year Book, respecting the State of the Church at Isleham. This we decline to do, at the same time we give our opinion on two points mentioned in the correspondence to which the published statement has given rise.

The first point is *the expulsion of church members*. They may be of the school of Diotrophes, or they may be of "the synagogue of Satan;" but to hold a church-meeting respecting them to which they have not been cited, and at which they have no opportunity of speaking for themselves, is a violation of one of the first principles of justice. And to condemn them, by the extreme act of exclusion, before they even know that they are on their trial, is about as criminal a step as could be taken. Surely a church-meeting should be as righteous a thing as a court of law.

The other point is *the unauthorized manner in which some annual reports of*

the condition of the churches are drawn up. We are assured that the "State" which is printed in the Year-Book as coming from this particular church was never submitted to any church-meeting, and that no deacon or active member had any knowledge of its having been written until the Year-Book came out. We

hope that this clandestine mode of sending "States" to the Association is as exceptional as it is immoral. We say immoral, for it is a grave ecclesiastical offence—a sin against the whole church, as well as a dastardly assault on the reputation of particular members whose conduct is reflected upon. ED.

Intelligence.

Denominational.

BURTON-ON-TRENT—Farewell Tea Meeting and Presentation.—On Monday, Dec. 2, a farewell tea meeting was held in the General Baptist school-rooms upon the occasion of the retirement of the Rev. R. Kenney from the office of pastor over the General Baptist church in that town. At the appointed time a large number of the members of the church and congregation assembled at the tea table; and after the tea a still larger number assembled in the chapel to hear the addresses of the Rev. R. Kenney and the ministers of the town who had kindly engaged to be present. The chair was occupied by the Rev. J. Tetley, late of Long Sutton, who has just succeeded the Rev. R. Kenney at Burton, and the meeting was addressed by the Revs. W. Thomson (Presbyterian), E. Browning (Free Church), and Messrs. Bellamy, Healey, and Dickinson. The other ministers of the town would gladly have been present, but were prevented by previous and imperative engagements. Kind messages were received from two of them—the Revs. W. Aston (Independent), and J. Nowell (Wesleyan). The members of the church, anxious to testify in a substantial manner their affectionate regard for their retiring pastor, and desiring to make some public acknowledgment of the benefits received from his ministry during a period of eighteen years, had purchased a silver tea service with the proceeds of a private subscription, which they intended to present to him at the meeting. The chief piece of the service bore the following inscription—"This Tea Service is presented to the Rev. Richard Kenney by the members of the General Baptist church, Burton-on-Trent, as a token of their esteem and regard upon the occasion of his retirement from the office of pastor over them, Dec. 2nd, 1867." To the great disappointment of the congregation, and to their greater grief when

they learnt the cause of this disappointment, the Rev. R. Kenney was prevented by illness from being present, a telegram to this effect being received just before the meeting. Under these circumstances Mr. G. Hirst, the senior deacon, received and responded to the presentation in the name of Rev. R. Kenney. Judging from the kind things said by the speakers, and the evident feeling pervading the meeting, Mr. Kenney has left behind him in Burton a name and an influence which will not soon be forgotten. It was very apparent that the testimonies borne to his character and work were not the mere common place expressions of such occasions, but that they came from full hearts. J. P. T.

LONDON, Commercial Road.—The Sixth Anniversary of the pastorate over this ancient church of the Rev. Thos. Goadby, B.A., was commemorated on Tuesday, December 10th. A number of friends met for tea, and after tea Mr. Goadby, with the deacons and others, addressed the meeting. The speeches were of much interest, and the congratulations of the friends were hearty and spontaneous. It was stated that at least seven reasons existed for thankfulness and encouragement on the part of pastor and people. One was, the chapel which six years ago was burdened with debt was now entirely free, Mr. Goadby having obtained £300 from generous friends abroad, and stimulated the church and congregation to raise the remainder amongst themselves. In addition to this a church debt of £120 had been paid off during the past year, notwithstanding the depressed condition of trade and the impoverished state of the neighbourhood, and a fund had been started for the thorough cleansing and repainting of the chapel. Other reasons for encouragement were, the good feeling existing among the members of the church, the harmony and unanimity pervading all meetings for business, the spirit of earnestness and prayer that had been awakened and was spreading among the people, the deep in-

terest felt by the young in the work and service of the Lord, and the gradual filling up of vacant places caused by the unusually large removals of the past two or three years. Practical and earnest counsels were given in relation to the work of the church in the future, and the hope was expressed that another year would see the chapel renovated, well-warmed and well-lighted, and the church advancing with renewed zeal and devotedness upon its career of usefulness and prosperity.

SPALDING.—*Re-opening of Chapel.*—Our chapel, after being closed about three months for repairing, altering, and beautifying, was re-opened on Dec. 1st by our pastor, the Rev. J. C. Jones, M.A. Considering the inclement weather the congregations were good, and the collections exceeded £18. On the next day the entire costs of the alterations, about £123, were obtained. After tea a public meeting was held. Mr. Jones presided, and thanked the friends for their liberality toward the cause, and their affection toward himself; after which addresses were delivered by the Revs. J. Staddon and J. Bevan, and by Messrs. Ward, Shakespear, and Sharman.

T. H. W.

REV. J. C. JONES, M.A., SPALDING.—We have been requested to state that our brother has decided, after much anxious thought, to remain in his present sphere of ministerial labour, and that he will continue to devote his usual share of attention to his school. As he has declined the invitation from the church in Osmaston Road, Derby, we wish him more abundant usefulness in his old sphere, both as a pastor of the people, and as a trainer of youth.

THE REV. THOMAS CLEMENTS, of New Basford, is about to leave his present charge, and is open to an invitation to any vacant church. His address is Mosley Street, New Basford, Notts.

BAPTISMS.

SPALDING.—Dec. 8, nineteen persons were baptized by the Rev. J. C. Jones, M.A. The occasion was one of unusual solemnity and of spiritual delight. The candidates were all young persons connected with the school, and all, except one, were received into fellowship in the evening.

NORWICH.—Oct. 28, three were baptized in Priory Yard by Rev. R. B. Clare. One of them had been a member of the Wesleyan Free Church, and is now become pastor of a Baptist church in Norfolk.

NUNEATON.—Dec. 15, six were baptized by Rev. S. Willett, five of whom were received into fellowship.

DEWSBURY.—On Dec. 1, five were baptized by the Rev. N. H. Shaw.

NOTTINGHAM, *Stoney Street.*—On Lord's-day, Dec. 1, we baptized eight, and they were received into fellowship on the evening of the same day.

STOKE-UPON-TRENT.—On Wednesday evening, Dec. 11, after a sermon from Acts ii. 41, three candidates, one male and two females, were baptized by the pastor.

BURTON-ON-TRENT.—On Sunday, Dec. 1, the Rev. J. Tetley baptized two young friends, and same day received them into the church.

TODMORDEN.—Dec. 12, Thursday evening, eight were baptized by the Rev. J. Finn, and received into the church on the following Sunday.

RETTFORD.—Nov. 24, one, a Sabbath school teacher, by Mr. Mee.

THE COLLEGE.

General Account. £ s. d.

Mr. James Hill, Derby	1	0	0
Mrs. Amies, Downham	1	1	0
Leicester, Friar Lane	3	13	6

The Treasurer has great pleasure in acknowledging the receipt of £50 from Mrs. Pegg, of Derby, being the amount which the late Mr. Pegg promised to give when that sum would free the premises from all encumbrance; and as it has been paid before the conditions have been fulfilled, he trusts that those friends whose promises have not yet been paid will kindly favour him with the amounts as early as possible.

At the College Committee Meeting, Dec. 3rd, Mr. Fletcher reported that he had received an invitation from Vale, Yorks., to commence his ministry at the close of the present session; and the sanction of the Committee was given to his acceptance of the call should he feel it his duty to accept it.

The application of a candidate for the College was received, and arrangements were made for his preaching trial sermons and passing the usual examination. A letter of condolence with Mrs. Pegg, of Derby, and an acknowledgment of her late husband's great liberality to the College, was appointed to be written by the Rev. W. R. Stevenson, M.A.

After transacting the usual business of the Committee, in a harmonious and pleasant manner, the brethren separated about halfpast four o'clock, having dined at one and commenced business at two.

If any churches or individuals, contributing to the support of the College, have not yet received the last Report, the President will be glad to be informed of the fact. In half a score instances where nothing appears in the Tabular List, given

in the "Year-Book," as having been contributed, monies are acknowledged in the Report. A little more general extension of a readiness to assist the College funds is desired: at the same time it may be thankfully stated that *very few* of the churches, except the weakest, fail to render some support.

The President has been asked by several friends the price of the New Books he mentioned in the last Magazine, but no one has yet presented a copy of either. A post office order for a sovereign would enable him to procure both.

The dearth of suitable candidates for the College at the present time induces us to ask our brethren to encourage young

men of piety and ability in their churches to devote themselves to the ministry of the Gospel.

WEEK OF PRAYER.—The Evangelical Alliance, in prospect of the great responsibilities of the new year, invites its members to unite in exhortation and prayer during the week beginning with Sunday, the 5th of January. The subjects are similar to those suggested in previous years—commencing with the Person and Work of our Lord, and ending with Christian Charity. May this annual call be heartily accepted by large numbers of devout people.

Notes on Public Events.

For some time past we have been "dwelling in the midst of alarms." The excitement caused in certain of our larger cities by the execution of the three Fenians in Manchester, showed itself most openly in a series of funeral processions on Sundays. The one in Dublin was deemed most dangerous, and three of its leaders have been subjected to legal proceedings.

On Friday, Dec. 13, *an atrocious outrage was committed in London*. A barrel of gunpowder was conveyed into a narrow street, of which the wall of Clerkenwell prison formed one side, and being ignited, blew down about fifty yards of the prison wall. But what was more serious, the explosion shattered the houses on the opposite side of the street, broke the furniture in them into fragments, injured many of their occupants, and caused the death of some. The design of this diabolical act was to give an opportunity for Col. Burke, and another notorious Fenian under confinement there, to make their escape. But the prison authorities, having had secret information that some such object was contemplated, took the precaution to change the hour of exercise in the yard, and thereby defeated the purpose of these lawless wretches. During the following week rumours were rife of simultaneous attacks being meditated on all the armouries throughout England; and small casks of powder secretly deposited for murderous ends were discovered in several public places by the vigilance of the police. A report was also current that Fenian privateers have been seen in the Channel, and that ships of war have been sent out against them. The greatest attention has

been paid to the sufferers by the outrage in Clerkenwell, and Her Majesty the Queen has shown her solicitude for them by sending presents of fruits for their use.

In addition to these direful occurrences the public mind has been distressed by tidings of a *great catastrophe at Newcastle-on-Tyne*. Several cannisters of a new kind of oil called Nitro-Glycerine had been placed in a building belonging to the White Swan Inn, near the centre of the town, and being considered a dangerous thing, the town authorities determined to remove it. Their final decision was to convey it to a hollow place, called the Town Moor, about a mile distant, and there to empty it on the ground. This perilous stuff in its liquid state is said to be more hurtful than powder, but when solidified by cold or confinement, a single stroke will cause it to explode with a violence at least a dozen times greater than the same bulk of gunpowder. Some time ago a Liverpool vessel at Panama was blown to shivers by this newly invented oil! In the present instance, after emptying all that was liquid from the cannisters, it was found that something heavy still remained in some of them. And on examination it was ascertained that a portion of the oil had crystallized. The cannisters were broken, and a piece of the solid matter was detached by the sheriff, Mr. Mawson, a practical chemist, with a view to analyze it. But at that moment a hideous tragedy occurred. A sudden explosion inflicted frightful injuries on the sheriff, and the town surveyor, who was with him; while it tore five other persons limb from limb! Both

these gentlemen expired on the following day from the effects of their injuries.

From Abyssinia the news up to Dec. 7 was considered favourable. The advanced brigade had safely arrived. Landing was easy, the people friendly, the weather was fine, and the troops were well. King Theodore had destroyed by fire Debra Tabor, the place where some of the prisoners were confined, and was intending to march on Magdala.

Dr. Livingstone.—The despatches just received from Her Majesty's consul at Zanzibar confirm the account given by Sir R. Murchison at the meeting of the Royal Geographical Society, of the highly probably safety of Dr. Livingstone. The place where "the white traveller" has been seen is said to correspond exactly with the point which Dr. L. ought to have reached at the time indicated, according to the instructions with which he was furnished by the Council of the Royal Geographical Society.

The Irish Church is attracting increasing attention. A Lay Declaration against it as an Establishment has been numerously signed by peers, noblemen, members of Parliament, and other eminent persons.

The various Presbyteries of the United Presbyterian Church are beginning to discuss the question, and some of them have passed strong resolutions upon it—the purport of which is, that the establishment of episcopacy in Ireland is unscriptural and unjust, and that its disendowment would remove one of the chief causes of discontent among the people.

The Press is speaking plainly on the same topic. The *Northern Whig* thinks the untenable position of the Irish Establishment is becoming more apparent, and that the sincere friends of the Church will act wisely in adopting the voluntary principle.—*Blackwood* betrays much uneasiness, and pronounces it in imminent peril; confessing that when the Irish Establishment falls, those of England and Scotland will soon follow it.—Even the *Record* admits that "events hasten rapidly to a time when the question of endowments will form the political struggle of the day."

Notices of Bills for either the abolition or modification of Church Rates were given by no less than three members of the House of Commons before its prorogation.

Sounder views on *National Education* seem to be gaining public favour. From Earl Russell downwards, the speaking and writing tends to greater agreement of opinion on this vital question; and we

hope the day is not very distant when all will admit, that the *secular power* in the State must limit itself to what, for distinction's sake, we call *secular education*. The churches are quite competent to undertake the religious part of the work, and it is their business, not so much to make scholars, as to make *Christians*.

The Rev. Newman Hall returned from America in the *Cuba*, which arrived at Liverpool on Dec. 15. He preached and lectured incessantly during his visit, and has come back in good health and spirits.

Dr. Selwyn, after declining the offered bishopric of Lichfield, has been induced to accept it. Steps are being taken to deprive Dr. Colenso of his bishopric in Natal, and to appoint a successor.

Distressing intelligence from the Fiji Islands states that the natives of the Navosa tribe have barbarously murdered a Wesleyan Missionary, the Rev. T. Baker, and six or eight of his attendants, one of whom, when he saw Mr. Baker smitten down dead, stopped to kiss his body, saying, "We will die with our missionary."

Miss Mackenzie, sister of the late bishop of that name, is trying to raise funds for founding a missionary bishopric among the Zulus.

Mr. Spurgeon's new orphanage is receiving general support from the United Baptist churches.

Mr. Gladstone, when at Oldham a week ago, received addresses from two large Co-operative Societies. On his inquiring whether intoxicating liquors were included among the provisions dealt in, he was told that they were not allowed to be sold in any of their meeting rooms, even by parties who might elsewhere trade in them. But the fact which seemed most to interest him, and which is worth being made known, is that in the Oldham District *nearly all teetotallers are also co-operators*. The fellowship of temperance with co-operation is both suggestive and assuring.

Rochdale, however, seems the chief centre of co-operation. A theatre which can hold 2,200 people has just been opened there, which cost £6,000, the shares of which were mostly taken up by working men.

Mr. Cook, of Leicester, formerly one of our village missionaries, but now known as *the Excursionist*, is arranging for a tour to Palestine, and hopes to spend the Christmas of 1868, with his party of ladies and gentlemen, in Jerusalem. We are happy to read the thoroughly Christian sentiments which he has published in connection with his proposal.

Marriages.

STEVENSON—GROCOCK.—Nov. 21, at the Baptist chapel, Pepper Street, New Basford, Mr. Alfred Stevenson, of Carrington, to Miss Susan Grocock, of Woodthorpe.

JARROM—GRANT.—Nov. 30, at the independent chapel, Long Sutton, by the Rev. Josiah Miller, Joseph, son of Joseph Jarrom, Esq., of Leicester, and grandson of the late Rev. J. Jarrom, who was nearly

forty years minister of the General Baptist chapel, Wisbeach, to Betsy Ellen Grant, youngest daughter of Francis Grant, Esq., of Long Sutton.

TILLER—BARLOW.—Dec. 6, by license, at the Baptist chapel, Sawley, by Mr. J. Stenson, the Rev. W. Tiller, Congregational minister, to Miss Lucretia Witney Barlow.

Recent Deaths.

SARAH CLARE,

THE beloved and lamented wife of the Rev. R. B. Clare, minister of Priory Yard, Norwich, fell asleep in Jesus on November 20th, 1867.

Her precious remains were deposited in a vault at the Rosary on the 27th, by the Rev. G. Gould, who delivered a most impressive address to the numerous friends and members of the church who were present.

Her death was improved by the same gentleman on Lord's-day evening, Dec. 8, who preached from 2 Thess. iv. 13, 14.

During the service the following statement was read by Mr Gould to the large and weeping congregation present.

Our departed sister, whose loss we this day most unfeignedly deplore, was in her early days led by divine grace to dedicate her heart to the Saviour; and in every changing scene of her life she adorned the doctrine which she professed in a most honourable and amiable manner. Her mind was stored with the best of principles, and her heart powerfully felt their influence. In the nearest relationships of life she has left a testimony behind which will not be easily forgotten.

As a daughter, a sister, a wife, and a mother her loss is indeed unspeakably great, and will be long regretted. The church has lost a pious, ornamental, and one who would have been a useful member. But the time of her continuance among us was so short, and attended with so much bodily weakness and suffering, that her real worth could not be known by many of her fellow-worshippers when she was called to join the great company of the Redeemer before the throne in heaven.

She loved, and was deeply interested in the people among whom the Lord had called her husband to labour as their

pastor. In her last hours she desired her kind love to be given to them all, mentioning as many by name as her strength and memory would permit.

The circumstances connected with her death are most affecting. Her health had been declining for the past twelve months, but no one supposed her end was so near; and hence the stroke came with awful suddenness upon us all, but especially to her sorrowing husband, who was from home preaching and holding missionary meetings on behalf of the General Baptist Missionary Society when she was seized with the attack of hemorrhage from the lungs which terminated her mortal existence. Through the thoughtful kindness of one of his deacons (Mr. Enoch), sending a conveyance for him in the middle of the night, he arrived home in time to spend between two or three hours with her before she bade adieu to all whom she loved on earth. She was perfectly sensible till within a few moments of her departure. She spoke of her end with great calmness and resignation.

When her attendant entered her room with a light, she said, "O Lizzy, I have been very naughty, thinking about many things which I ought not. I want to leave all in the hands of my Heavenly Father, but my mind wanders, and I think of my dear husband and children, what they will do when I am gone; but now you have brought the light my thoughts turn to the Sun of Righteousness. O may He illuminate my drooping heart! I shall soon be at rest in heaven, then why should I trouble about the things of earth? My Saviour will do all things well. I commend my dear children to the all-wise God."

At another time when her friends sympathized with her in her sufferings,

she said, "I can bear all my affliction, for Jesus is with me; I am peaceful and happy." Then her attendant replied, "You know something of the experience of the poet who wrote—

'Jesus can make the dying bed
Feel soft as downy pillows are.'

"Just so," was her answer, "do talk to me about Jesus." Several suitable passages of scripture were repeated to her. She listened attentively until the words "They are without fault before the throne of God" were uttered, when her pale face brightened, and her eyes beamed with joy as she whispered, "Oh! say it again. How delightful to be faultless before God's throne. I cannot merit this unspeakable pleasure, I am unworthy and unprofitable, but Jesus died for me. He has atoned for all my sins, and clothed me in His righteousness. I hide myself in Him and am safe."

At another time she said, "I am going home. I am only waiting the summons, which I shall gladly obey, and leave this world of sorrow for 'sweet rest in heaven.'" The night before she died she said, "God is very good. He is going to take me from greater sufferings and sorrow. I shall not trouble you another night. I am going to a land where there will be no more pain, nor sorrow, nor sighing, for God shall wipe away all tears from all faces." A dear friend repeated to her those beautiful lines—

"Jesus, lover of my soul,
Let me to thy bosom fly," &c.

"Oh, yes!" she replied, "Come, Lord Jesus, come quickly;" and then, as if recollecting herself, she said, "Oh, but I must have patience."

Her sorrowing husband prayed with her a short time before her departure, to which she heartily responded. When he asked her if she was happy, she said, "Oh, yes! I am only waiting for the Master's call." He said, "I am so sorry I left home. I would not have done so could I have told what would happen." She replied, "You were doing the Lord's work. You could have done me no good if you had been here. I have had every attention." She was then raised up, and leaned her head for a minute or two upon her husband's shoulder; but she spoke no more.

Her dear children were then brought in by her almost broken-hearted husband to give their dear mamma the last earthly kiss; but consciousness had departed; she did not recognise their presence; and gradually breathed her soul away to be "for ever with the Lord." "For her to live was Christ, and to die was gain."

R. B. CLARE.

MRS. ALICE SHEPHERD.

DEATH has taken from us—taken to God, thank God!—one of our oldest friends; and it seems fitting that a few words should be said of one who was a consistent member of the Connexion for *seventy-six years*. With the exception of the great age to which she attained, there was nothing singular in the events of Mrs. Shepherd's life. She was born at Castle Donington, on July 17, 1776; was baptized by the Rev. Thos. Pickering in the river Trent, near Sawley, on Sunday, Oct. 2, 1791; was married April 4, 1800, to Mr. John Shepherd, an occasional preacher for nearly thirty years; was left a widow April 18, 1843; and died Aug. 21, 1867. She had therefore attained the great age of ninety-one years when she was taken from us. She was a good wife, a most kind and tender mother; and though in the course of her long life she had, of course, many trials to endure, she met them in so brave and cheerful a spirit, that she retained her faculties in almost unimpaired brightness to the very last. A stouter-hearted and happier woman it would be hard to find. In her ninety-first year she would walk well nigh a mile up hill to join in the public worship of the sanctuary: and when unable to walk so far was not without her solace, since she had great part of the Bible by heart, and could repeat chapter after chapter word for word. Her death was quiet and happy, as the deaths of the aged should be. Her heart, stayed in God, dwelt in perfect peace. To the very last she bore the gentle, composed, bright look with which all who knew her were familiar. In their hearts her memory will be green and fragrant for many a day to come.

MELVIN.—Sep. 2, at Norwich, Peter Melvin, aged 79. For fifty-three years he had been a consistent member of the church in Priory Yard, and for many years a deacon. He was noted for regularity of attendance on all the means of grace, and his end was peace.

ALLEN.—Dec. 8, at Red Hill Lock, Mr. William Allen, aged 75. He had been a deacon of the General Baptist church, Sawley, for many years.

THOMAS.—Dec. 14, aged 57, Mr. William Thomas, of Green End, Wadsworth, for many years a valuable deacon of the General Baptist church, Birchcliffe. He died much lamented, after only a few days illness.

JOHNSON.—Dec. 17, Mary Elizabeth, the beloved wife of John Johnson, King's Road, Chelsea, and second daughter of Mr. David Newling, of Spalding, aged 31. She was formerly an active member of the church at Spalding.

Varities.

ADMONITIONS FOR MINISTERS.

The teacher must be ever a learner.

Let him learn from a fool, if the fool can teach him anything. But wise workers are plentiful, and of these he may gather good lessons. He should imitate the great landscape painter, Gainsborough. That man transfused nature into his pictures beyond most of his contemporaries because he was *everywhere* and *always* the painter. Every remarkable feature or position of a tree—every fine stroke of nature—was copied into his pocket book on the spot, and in his next picture appeared with a vivacity and truthfulness which no strength of memory or imagination could supply.

The minister should have a strong preference for his vocation. No man of eminence in any profession is destitute of a strong partiality for it, even though his judgment may remoustrate with him thereon, as an unfounded partiality. But the minister is justified in placing his profession before all other pursuits. "He alone is the man whose aim is eternity," says Cecil. "The moment we permit ourselves to think lightly of the Christian ministry," said Robert Hall, "our right arm is withered. Nothing but imbecility and relaxation remains."

Ministers should both pray and prepare. They may expect more help than their hearers, and so should unquestionably pray for it. But they fall into error if they trust to the Holy Spirit's influence without due self-preparation. "I have heard such men," says one, "talk nonsense by the hour."

Ministees should catechize as well as preach. For though sermons give most sail to men's souls, catechizing layeth the best ballast in them, keeping them from being "carried away with every wind of doctrine."

Ministers, to speak to the heart, must speak from it. "Before the cock crows," says Leighton, "he flaps his wings and rouses up himself. How can a frozen-hearted preacher warm his hearers' hearts? Let the love of Christ constrain the preacher, and his speeches of love shall sweetly constrain others to love Him. None can speak sensibly of

divine love but those who feel it. The most exquisite pulpit orators, without the experience of His love, are not fit ambassadors of Christ—for His embassy is a *love-treaty*."

OUR BEST POETS NOT GOOD THEOLOGICIANS.—Universalism is essentially a poet's creed, not only or chiefly because it harmonizes with the idealizing temperament which shuts its eyes to the stern realities around it, but because it falls in with the spirit which looks on the whole history of the world, and of each single soul in it, as the unfolding of a great drama, in which men and women are the puppets, and God himself at once the great poet and the one spectator. And so, as he himself, if the Creator of such a world, would lead it on to perfect joy and peace, the poet who yields to this tendency thinks of this as the necessary issue. With Clement, of Alexandria, he cannot limit the operation of the infinite mercy to the narrow space of life. With Origen he cannot think, as long as man's freedom lasts, of the possibility of good being extinguished, and dreams of the redemptive work as extending to the principalities and powers of spiritual evil. With Gregory, of Nyssa, he looks forward to the time when one accordant song of jubilation shall ascend from the whole universe to God. So the two great poets of our time, Tennyson and Robert Browning, proclaim a hope as far reaching as those of the patristic theologians we have named. Thus the former, in the face of "thirty thousand college councils thundering anathemas," says—

"Oh! yet we trust that somehow good
Will be the final goal of ill,
To pangs of nature, sins of will,
Defects of doubt, and sins of blood.

That nothing walks with aimless feet;
That not one life shall be destroyed,
Or cast as rubbish to the void,
When God hath made the pile complete."

So Browning, in his "Apparent Failure," expresses his belief that the failure is not irretrievable—

"My own hope is, a sun will pierce
The thickest cloud earth ever stretched;
That after Last returns the First,
Though a wide compass round be fetched;
That what began the best, can't end the worst,
Nor what God blessed once, prove all accurst."

THE PHYSICAL SUFFERINGS OF CHRIST.—It seems to us wholly to degrade the awful and mysterious sufferings of Christ to dwell in the way of minute detail and description on their merely physical aspect. Nowhere are we taught in the New Testament that simply *as* physical sufferings they exceeded all others. "Surely," says one, "it is their impalpable and spiritual character—the weight of man's sin and of the atoning sacrifice—their connection with the mystery of our Lord's divinity and the two-fold nature, that remove them far beyond all human comparison."

THE RELIGIOUS ENJOYMENTS OF CHRISTIANS.—"Joys and transportation," said Jeremy Taylor, "spiritual comforts and complacencies, are no part of our duty; sometimes they are encouragements, and sometimes rewards: sometimes they depend on habitudes of body, and seem great matters when they have little in them; often are they more bodily than spiritual, *like the gift of tears*. In all accidents, let us make no judgment of God's favour by what we feel, but by what we do."

GOOD WORDS CONCERNING GOOD WORKS.—"Here I can hold no longer, but must break forth into a deserved commendation of good works. Glorious things in Scripture are spoken of you, ye fruits of the Spirit. By you the gospel is graced—wicked men are amazed—some of them converted and the rest of them confounded—weak Christians are confirmed—poor persons are relieved—our faith is justified—our reward in heaven by God's free grace is amplified—angels rejoice for them—devils repine at them—God is glorified in them."

—Fuller.

THE MERITS OF MEDIOCRITY.—It was the motto of wise Sir Nicholas Bacon, "*mediocria firma*"—moderate things are most lasting. Such persons who are moderately mounted above the level of common people into a competency, have, by God's blessing on their frugality, continued longest in their conditions. The weight of God's work in the church has ever lain on men of middle and moderate parts.

WHY JESUS WAS SAID TO BE "OF NAZARETH."—The Latins have a proverb, "*non ubi nascor, sed ubi pascor*," making that place their mother, not which bred, but which fed, them. The Hebrews accounted that place was to

give a man his native denomination where he had his longest and most visible abode from his infancy; by which common mistake Jesus was entitled on the cross, "of Nazareth," instead of Bethlehem.

THINKING AND SPEAKING.—Let us think and judge with the wise; but if we do not speak with the vulgar we shall be dumb to them.

WHY NAMES ARE NOT SPELT AS THEY ONCE WERE.—First, because time teacheth new orthography, altering spelling as well as speaking. Second, the best men have not always been the best scholars, and minding matters of more moment were somewhat too incurious in their names.

THE SUN'S SERVICE.—The sun doth serve mankind for a double use, to lighten their eyes with his beams, and minds with his motion. The latter is performed by him as appointed for signs and for seasons: as he is the great regulator of time, *joined* into years and months, *carved* into weeks and days, *minced* into hours and minutes.

GREAT SCHOLARS NOT ALWAYS THE BEST TEACHERS.—"I am quite full, I assure you," said a huge water-bottle with a very narrow neck, that was suspended over the flower-bed. "Full or empty, it makes no difference to us," said the flowers, "for we get nothing out of you. Yonder shallow can, though it holds but little, is worth a dozen of you, for what it has it pours out, and we have the benefit of it. You are welcome to the credit of *having*, but we prefer those who understand how to give."—*Original Fables in Leisure Hour*.

DR. ALFORD ON CHARITY SERMONS.—In his papers entitled, "How to use the Epistles," Dean Alford says that St. Paul, in 1 Cor. xvi. 2, sets his face peremptorily against the great sham of charity sermons, and has no part in stimulating to the ordinary duty of giving.

OLD AND YOUNG MINISTERS.—"I have learned this lesson from my long experience in the Christian ministry," says the Rev. James Parsons, of York, "always to treat the younger brethren *as brethren*—never giving myself airs of superiority—but desiring to look upon them with that kindness which ought to be cultivated by all ministers in remembrance of what they were in early life."

Missionary Observer.

ACCOUNT OF GUNGA DHOR SARANGEE.*

Written by Himself.

THE zemindar of Kaurparri, named Damodar Máhantee, presented to my father, Sadaseeb Sarangee, a house and some land in the village of Kandarkaná, in the Purgunnah of Kokuákhband. He therefore took up his abode there, was married, and had seven children born to him. During the lifetime of my parents, two daughters died, leaving five children. My father died when I was fourteen years of age. For presenting various oblations and sacrifices in the houses of rajahs, zemindars, and very rich brahmins, he received many presents and much praise. He also caused me to read various shastres, as Treekál Sandhiá Páth, Sahasra náma, and very many others, in which my mind was wholly taken up; and thus several years were spent amongst my own people. My eldest brother, Bámádeb Sarangee, practised Satya-náráyan poojah a good deal, and I nnited with him, putting on a jacket, a turban, and flowers of different colours; and we passed the night in singing and playing music, which pleased the people, and for which they gave us cowries, pice, rupees, cloths, and articles of food, which we took to our homes. I spent my time in this way from my fifteenth to my twenty-fifth year, and received much praise. In different peoples' houses, or amongst byragees, I took gunja and bhang, sitting half the night or more in one place, singing the praises of the ten incarnations and gods and goddesses.

For three years I farmed our land, and worked very hard, realizing the fruits, and was happy. I also went to the jungles and mountains, to cut wood and brushwood to burn. I also read various shastres, performed poojah, and

made various offerings, which afterwards fell to me. In a certain person's house I established the reading of the Bhagabot shastre, and worshipped the pooráns and man as Bhagabán (or God). The people attended this reading for four months during the rainy season, at the end of which many brahmins gave a feast to the boishnobs, and, according to agreement, gave me cloths and money, and dismissed me. I also practised sutsung, sitting and eating in secret along with people of all castes in large parties, showing oneness of mind, and love towards one another.

On account of the work required for the house, and the attention my mother required, I gave a good deal of abuse at that time; for my eldest brother was very idle, and the births of his four children, and deaths, caused great difficulties. After the death of my elder brother's wife, I married him to Krushna Preyá, my younger sister.

About that time my mother died, at which I sorrowed much. I mourned much at the death of my father, and of my brother's wife and children, and had much distress both in mind and body. Then various passages in the Bhagabot occurred to me; and I acknowledged that Nara Hurri pervaded everything. Now and then I wandered about all night without fear; and if I saw a tiger, or bear, or wild boar, or any other wild animal, I thought, "There goes Náráyan," and remained quiet in fear. I also wandered about with others to many villages, playing on the khanjani, and singing: fifty or sixty of us thus united, played on various instruments, and danced. I wandered about in this manner fearless of caste.

I resided for six months in the fort of the Madhupore rajah. I read the Bhagabot in the house of his head man during the rainy season; and after receiving many presents, and much adoration and praise, I returned to my home.

After my return, I went about visiting the houses of rajahs, merchants, and boishnobs, to see whether any of them lived up to the requirements of the shastres, and to hold friendly intercourse with them; and to nothing else did my

* We have received from Mr. Brooks the above translation of the autobiography of Gunga Dhor. At one time we purposed to incorporate the principal facts with the narrative forwarded by the Rev. J. Buckley, but the idea was abandoned under the impression that our readers would prefer to have this sketch of the life and labours of our departed friend just as it was written by himself.

mind settle down. I worshipped a man named Mandara Das, a mahanti, and another like him, named Hadi Das, a potter, because they repeated various shastres, and said they were the true incarnation; and therefore my companions went and did the same. A Bengali came to my village about the same time: him the people worshipped, and I did the same. I also worshipped as God another mahanti, a fisherman, and a woman of the Pátrá caste.

About that time I received in my ear the Mahámuntra from a brahmin, and from another other Muntras. I was fully aware that these brahmins were cheats. I therefore looked upon them as liars, and separated myself from them, for nothing that they said ever came to pass.

I went to Pooree twice with my father and mother about this time, and again with a friend, and worshipped Juggernath and other gods there. I bathed in the five tirths, or sacred bathing places, believing that I should be born again. I also frequently repeated the names of Hurri and Ram Krushna; visited the maths, and the houses of the pundahs, to hold friendly intercourse with them; but afterwards heard of their wickedness, that at the western door of the temple they received a number of prostitutes, giving them money and jewels. I also went into the districts of Madhupore and Jajapore, and various places in the district of Auli; but nowhere saw anything but cruelty and oppression, and therefore became hopeless.

About this time I paid a visit to Soondara Das. He said, "I am the true incarnation, by me truth will be revealed: if you will obey my commands, then you will with me enjoy the age of truth."

Hearing this, I began to consider—I am a disciple of Juggernath; and to ascertain whether he was the true Juggernath or no, I went to Pooree alone, had a sight of him, and remained two days. During the night it occurred to me, that were I to give him much abuse, or probe him, perhaps he might be propitious and reveal himself to me, and grant me his blessing. I had with me the iron ramrod of a gun; and after much thinking, I secreted it in my cloth, and went to the temple at night. I gave him much abuse, but he was in no way propitious.

I therefore went behind the throne, and with the ramrod gave Juggernath several thrusts in the back and sides; but there was no sound or voice, and I received no answer whatever.

Fearing the pundahs, I hastily left the temple. The next night I remained in the temple from evening to midnight performing various rites, but received nothing—merit or meaning, work, deliverance, or revelation. The pundahs then commenced to clean out the temple.

Returning home I decided to be a disciple of Soondara Das, feeling assured in my mind that Juggernath had left Niláncal (or the blue mountains), and become incarnate in man. And that I might become attached to him, I listened to his words, and at his command assisted him to rise, to sit down, and to walk—as an oil-mill turns round, so did I turn him, and fulfilled all his commands. Myself, Ram Chundra, Doitaree, Bámádeb, Hurri-parri, and others became his disciples, and went about begging—the first year for one day; the second year, three days; the third, seven, fourteen, and twenty-one days: thus for three years I went about the district, and for fourteen days went about with other disciples begging materials for burnt offerings—one of whom was the son of a zemindar. Soondara Das sent people to call him, and said, "Grow in that which is good: your father and mother are angry, and have sent for you: go to your house." After various quarrels we became unsettled, and all returned to their homes disgusted and troubled in mind.

On that day my brother and I separated, and I experienced great inconvenience from having but one room to reside in. Two children were born to me, both of whom died. I cried out, "What shall I do? What shall I do?" and wept much.

About this time padri Lacey and Sutton paid a visit to Soondara Das, and had much conversation with him. Having read the Ten Commandments and the Scriptures, and having explained a portion, the missionaries sent for me, and both there and at Cuttack gave me much instruction.

I was sent one day, in company with several others, with a letter from Soondara Das to the missionaries at Cuttack, when we had much conversation with

them, and then returned. When walking over the sands of the Mahanuddi river, I said to brethren Ram Chundra, Doitaree, and Jagannath, "Listen! I shall break caste, for there is no truth whatever in caste. If all are the sons of Adam, then whence came all these various castes? That Christ came into the world, died, and rose again, my mind fully believes. But Soondara Das Babajee says, 'I am Christ's incarnation.' This I do not believe. Will Christ die a second time, or be born again?" Then my companions gave various replies, and for the time silenced me; but I kept my thoughts to myself; and each returned to his own house.

(To be continued.)

THE BIBLE AT THE FRENCH EXHIBITION.

The following interesting letter is taken from a recent number of the "Bible Society's Monthly Reporter." It was addressed to the Society in London by Mr. G. T. Edwards, the gentleman who had the charge of the Bible dépôt at the Paris Exhibition.

I AM happy to say, that, on returning here from my short absence in England, I found that our work in connection with the Exhibition had not suffered in any way, but was still going on prosperously, and, I trust, with tokens of the Divine blessing. Our issues last week were 5,554 copies, while, up to the present time, they amount to about 65,000 copies, of which about 12,000 copies have been sold. In addition, nearly a thousand copies of the New Testament in French and English, and French and German, have been placed in the Hôtels and Pensions of Paris, and already many have spoken with joy of finding the Word of God when entering their bedrooms in this gay and pleasure-loving city. The military and police still come flocking to our dépôt in the Park in large numbers; and the eagerness with which they receive the sacred volume, often commencing to read it ere they depart, shows that our large and liberal grants to them are duly appreciated. Strange to say, the number of priests coming to us, so far from diminishing, has of late considerably increased; and I must record, to the credit of many of them, that they have expressed warm sympathy with our

object. They see that we do not carry on our work controversially, but give the simple text of the Sacred Scriptures; and though they would, of course, prefer to see them accompanied with annotations, yet they see that if our books contain no notes in favour of their Church, they contain none against it. Sometimes a priest, on entering our dépôt, has said, "Ah! Protestant propagandism!" To which I have replied, "If you search all through those hundreds of volumes you will not find the word Protestant; and if the reading of the simple text of Holy Scripture makes people Protestants, it is rather an awkward admission for you to make." Sometimes the reply is made, "But the Bible is a very difficult book: how can you expect the peasants to understand it?" The saying of one of old meets this objection, that "In the Bible there are depths where elephants might swim, but there are shallows where lambs may wade;" and, at any rate, I have told our clerical friends who make the objection, that the best way to cause the Bible to be understood by the people is to gather them in the churches, and preach from it, and explain it to them; for one intelligent priest did not hesitate to express his regret, that in his church so many appeals were constantly made to the eyes and the senses, so few to the intellect and the heart. One question I have often found soften an objector: "Whether do you think it is better for the French people to read Voltaire and Renan, or the Word of God?" for, as a Paris priest said to me, "I believe, though you have many Protestant sects in England, yet they almost all believe in the divinity of Jesus Christ and in the inspiration of the Bible, but too many in our country believe nothing, for France is full of scepticism." True, the priests of this country belong to two very different schools, quite as sharply defined as "High Church" and "Low Church" in England: and our work is just the thing to bring this out. The Gallican priest, intelligent, courteous, and often learned, looks on the Bible with a friendly eye, and is often anxious to receive it; while the ultramontane, fierce, bigoted, and full of rage against heretics, treats the sacred volume with scorn and contempt, not unfrequently destroying it. Standing one day at the door of our dépôt, I saw a priest passing who had obtained the Gospel of St. John at a neigh-

bouring place, which he was busily tearing to pieces. I could not help following him to remonstrate with him on his wicked act, leaving him with the assurance that one day he would have to answer for it before the judgment-seat of Christ. He seemed to be struck dumb at the unexpected appeal, for he made no reply.

Then, again, an excellent priest in the provinces, who wrote to us for a Hebrew New Testament, which he had sent to him by post, when acknowledging it, said that he honoured the Word of God quite as much as Protestants, and was the more anxious to make this known, as some of his brethren, curés in Brittany, had deprived some country-people there of Bibles which they had obtained at the Exhibition, and trodden them under foot. The good man concludes his letter with the words—"Pray receive my Christian and priestly salutation, and may the Lord (Father, Son, and Holy Spirit) be with you and remain with you for ever." Two priests of the Propaganda, going out to the East as missionaries, came to the dépôt and asked for copies in Arabic, Sanskrit, and Chinese, which they received, with the expression of a hope on the part of the donor that they would preach the truths contained in those books, and which were preached at first by the Apostles of the Lord.

A few days ago an English Roman Catholic priest came and asked for an English Bible, which he received, his friend, a French priest, receiving another in his language; and thus it is that those who profess to belong to the only true Church come to those whom they have been taught to regard as heretics, to obtain that which their own Church does not supply, and without which there can be no true Church at all. Roman Catholic priests, doubtless, may have the Vulgate, the only authorized version of their church; but for vernacular translations they must look elsewhere, for their Church does not encourage them, and we never hear of Roman Catholic missionaries in any part of the world translating the Word of God. I am glad, therefore, that so many have visited our dépôt, and seen how different is the course pursued by Protestant christians. The whole work carried on here has doubtless impressed the minds of many of them. As a priest said to me lately, "I must confess that your zeal is greater

than ours," for, strange to say, while the Scriptures and religious tracts are being circulated in the Park of the Exhibition by thousands of copies, the Church of Rome has met this by no counter movement, and, here at least, has certainly made no use of the printing-press. The only thing they have in the Park is a little *bijou* chapel full of images, altars and ecclesiastical furniture; and it is not a little interesting that the four men in charge of this place have all visited the Bible Society's dépôt, and purchased the Word of God. Thus I trust the idea is being dissipated, which the Papal Church has industriously circulated, that Protestantism is a mere negation, without life or missionary zeal to propagate itself, and that something is being done to remove misapprehensions which have stood in the way of Romanists receiving the blessed truths of the Gospel of Christ. Priests surely will scarcely be so ready in future to charge us with circulating mutilated Bibles, after coming into our dépôt, and, as many of them have done, turning to the list of books prefixed to our Bibles and Testaments, and finding that the number corresponded with what they acknowledge, excepting the Apocrypha, books not found in the Hebrew text, or in the Canon acknowledged by the Jews of Palestine. Even a priest of considerable learning in one of the colleges of Paris, on taking up one of our Bibles, said, "I suppose you do not admit the Epistle of St. James;" on which I asked him to go through the hundreds of volumes before him, and try to find one where it was omitted. He knew that the Epistle had been questioned by Luther, who styled it "a right strawy Epistle" (though the great Reformer is said to have retracted this expression), and thought we should all implicitly follow him; though he might have remembered, that not only Luther, but Erasmus and Cardinal Cajetan, of his own Church, also objected to the same Epistle. I told him, however, that we did not make a Pope of Luther or any other man, or allow him to fix for us the Canon of Scripture.

I feel glad, therefore, in being able to say, that, up to this time, nearly four hundred* Roman Catholic priests have received the word of God from us, and, on the whole, those who have come to

* In a letter received since the above was in print, Mr. Edwards puts this number at 500.

us have been far from showing an unfriendly feeling. As far as the metropolis is concerned, this is doubtless, in a great measure, owing to the liberal and enlightened sentiments of the Archbishop of Paris, who, in his last charge, urges men to study God's three great books—Nature, Conscience, and Revelation; and who, I believe, is far from looking with disfavour on the work of Bible distribution in France. There would be some hope for the Church of Rome if her prelates more generally followed the enlightened policy of Archbishop Darboy; but alas! too many are committed to that fatal Ultramontanism which is sinking the Romish system deeper and deeper in apostacy and ruin. Meanwhile, may the Lord the Spirit bless the Word of Truth to the priests who have received it, that many, as of old, may become obedient to the faith!

LADIES' WORK FOR THE FOREIGN MISSION.

WE are glad to find the appeal in aid of the poor christians and schools connected with our Mission in Orissa has been responded to, and that some of our churches are busily employed. We hope that others from whom we have received no communication are also labouring for the same object.

It is unlikely that Mrs. Miller will take the box, as first intended, the charge being so heavy for luggage overland. She is sending her own baggage round the Cape. As the goods are delayed for the present we trust our friends will work in right good earnest that a greater number of articles may be contributed.

Signed,

M. STEVENSON, }
J. E. WILKINS, } *Secs.*

Derby, Dec. 17, 1867.

Foreign Letters Received.

BERHAMPORE—G. Taylor, October 17.

CUTTACK—T. Bailey, October 15, 30.

Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,
FROM NOVEMBER 20th TO DECEMBER 20th, 1867.

BATH.		COALVILLE & WHITWICK.		LEICESTER, <i>Friar Lane.</i>	
	£ s. d.		£ s. d.		£ s. d.
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Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by T. HILL, Esq., Baker Street, Nottingham, Treasurer; and by the Rev. J. C. PIKE and the Rev. H. WILKINSON, Secretaries, Leicester, from whom also Missionary Boxes, Collecting Books, and Cards may be obtained.

GENERAL BAPTIST MAGAZINE.

 FEBRUARY, 1868.

THEORIES OF CREATION.

BY THE REV. GILES HESTER, SHEFFIELD.

IN all ages of the world, the works of God in Creation have attracted the attention of thoughtful and inquiring minds. The very appearance of nature is adapted to awaken curiosity, and engage the faculties of the mind in ardent investigation. The world, with its innumerable objects of beauty and sublimity, and the canopy which overarches it with such splendour and magnificence, are evidently fitted to make impressions on the most barren natures. Sometimes this canopy has the appearance of a sapphire dome inlaid with golden fires. Sometimes it is partially covered with floating fleecy clouds. At one time it is filled with streaming light flowing from the great orb of day—at another time this vault is lit up with the rays of the silvery moon and the fainter splendours of the twinkling stars. The creation, in all its aspects and in all its details, is calculated to arrest the attention and call out the imagination of every observing mind.

It is quite natural, therefore, that the important inquiry should often present itself—Whence came these things? Whence came the earth on which we live? Whence came the

glorious orb of day? Whence came the silvery moon and the shining stars? Whence came the innumerable organisms which meet us in every part of the globe? Whence came man with his wonderful faculties and ever expanding capacities? These questions have been asked by all civilized nations, and their mental struggles can be traced in the memorials of their civilisation which they have left behind. Some of the more daring and speculative spirits have endeavoured to answer these inquiries. Both eastern nations and western nations have had their cosmogonies. They have all had their own peculiar theories in which they accounted for the origin and existence of the universe.

In speaking of the theories of creation as developed in heathen nations it is necessary to bear in mind that most probably many of them have been coloured and modified by the Divine Revelation given to Moses. In consequence of the migrations of the great races of the East the traditions of one age and country have been removed and transplanted in another. The theories of some oriental nations con-

tain seeds of truth mixed up with the most extravagant errors and the wildest absurdities. Hindooism, Budhism, Parsecism, all have their cosmogonies, or accounts of the origin of the world and universe. According to the traditions of the Egyptians and Chinese water was the earliest element. The Mexicans and Peruvians also call the first age of the world the age of water.

In the earlier ages of European civilisation Egypt was regarded as the great school of philosophy and cradle of the arts. Geometry, astronomy, mechanics, architecture, and the kindred sciences were cultivated there. Moses was learned in all the wisdom of the Egyptians. Inquiring minds from the western nations went into Egypt for instruction in science, philosophy, and art. The most distinguished of the Greek philosophers visited Egypt.

Greek philosophy begins with Thales. He lived about six hundred years before the Christian era. The principal feature of his philosophical system was that water, or a fluid substance, was the single or original element from which everything came, and into which everything returned. Anaximander followed Thales, and adopted his system of philosophy. He was distinguished for his knowledge of astronomy and geography. He is said to have been the first to have introduced the sun-dial into Greece.

Anaximines was the third in this series of Greek philosophers. He differed from his predecessors in accounting for the origin of the universe. He agreed with Thales and Anaximander that all things sprang from a single element; but, according to his theory, air was the source of all things.

The greatest of the earlier Grecian philosophers was Anaxagoras. He lived about five hundred years before the coming of Christ. His mind was not satisfied with the system of

his predecessors. Instead of regarding some elementary form of matter as the origin of all things, he conceived the existence of a supreme and eternal mind as distinct from matter, and by which the elements of nature, called chaos, had been reduced to form, order, and beauty. This universal mind or intelligence he called *Nous*. This thoughtful philosopher was greatly persecuted for his opinions. He was ahead of his age. It required all the eloquence of Pericles to prevent his sacrifice to popular rage. He was sentenced to pay a heavy fine and quit Athens. He died at the age of seventy-two.

These philosophers all belonged to the Ionic school of Grecian philosophy. There was another school called the Eleatic. It derived its name from Elea or Velia, a Greek colony on the western coast of southern Italy. This school of philosophy was founded by Xenophanes, who fled to the Italian shores when his country was conquered by the Persians. Xenophanes was a pantheist. He conceived the whole of nature to be God, and denounced the Homeric description of the gods as abominable. His system of philosophy appealed more to the senses than to the intellect, and it became popular. It has had followers up to this day.

The celebrated Pythagoras belonged to a third school of philosophy. He had a great thirst for knowledge, and travelled into the East to have the yearnings of his soul gratified. He visited Egypt with the view of studying philosophy. It is a matter of uncertainty what his notions were with regard to the origin of the world. The most distinguishing feature of his philosophy was the belief in the transmigration of souls. His contemporary Xenophanes relates that Pythagoras seeing a dog beaten interceded for the poor animal, saying,

"It is the soul of a friend of mine, whom I recognise by its voice." Socrates and Plato both believed in the existence of a supreme intelligence, and the doctrines of these two philosophers approach nearest of any to the precepts and the doctrines of the Word of God.*

Such is a brief and rapid sketch of some of the curious speculations of the heathen mind with regard to the origin of the world, which may be summed up in a few lines.

The Chinese and Egyptians regarded water as the original element from which all things have proceeded. The Mexicans and Peruvians held the same doctrine. The Indian Cosmogonies assume the wildest and most extravagant form.

Among the European philosophers were those who held that water is the original source of all things. Thales and Anaximander were the most renowned of this school. While Anaximenes maintained that air is the primal element.

Later on arose a school which conceived the existence of a Supreme Intelligence distinct from matter, by whose agency the original elements were animated, reduced to order, harmony, and beauty. The most illustrious names belonging to this school were Anaxagoras, Socrates, and Plato.

Distinct from all these was Xenophanes, who was an avowed pantheist, and maintained that the universe was God.

Gathering up all these cosmogonies or theories of creation, we can see that there are in them small particles of truth mingled with a great deal of error. There are a few rays of light struggling through clouds of dense darkness. The intuitions of the human mind and the floating fragments of ancient tradition have united in forming systems of philosophical speculation in which are blended a few things which are right

with many things which are wrong. Let us now turn from speculation to revelation.

The Bible opens with a brief but authoritative statement on the origin and creation of the world. "In the beginning God created the heaven and the earth." There is remarkable simplicity and majesty in this opening statement of the word of God. There is no hesitation, no dubitation; the words are the utterance of authoritative certainty. They cut at the root of nearly all the ancient cosmogonies of the world. They give the death-blow to pantheism. They assert that matter is not eternal. They declare that it was created by the Supreme Being. They are designed to set at rest all the perplexities of the human mind with respect to the origin of matter. They must be taken as final with respect to the origin of the universe in which we live.

The remaining portion of the Book of Genesis is occupied in giving a detailed account of the progress or the successive stages of the creation of the world. We gather from the statements of Scripture that the world as it now exists, with all its wonderful arrangements—its lofty mountains, its rolling oceans, its glassy lakes, its variegated islands, its waving forests, its blooming flowers, its roaming animals, its swarming insects, and its singing birds—was not the result of one instantaneous creative act. Believing in the omnipotence of God, of course we believe that such an instantaneous act of creation was within the range of possibility. But the Bible assures us that six successive days or periods of time were taken up in forming and finishing the world, and thus fitting it to be the abode of man.

On the *first day*. Light was created. The primal light was divided from the primal darkness—the light

* See Smith's History of Greece.

was called day, and the darkness night.

On the *second day*. The firmament was made. The original word rendered firmament means Expanse, and most probably this expanse refers to the atmosphere. By means of the atmosphere a division was made in the waters.

On the *third day*. The waters were separated from the land. The dry land appeared. Grass, herb, fruit, each yielding seed after its kind, were produced on this day.

The *fourth day* was signalled by the making of two great lights or luminaries—the greater designed to rule the day, and the lesser to rule the night. The stars also.

On the *fifth day*. God caused the waters to bring forth abundantly; the moving creature or creeping thing having life; fowls that fly in the firmament of heaven. The great sea monsters also were created on this day.

On the *sixth day* were made the cattle, creeping things, and beasts of the earth; and finally MAN, who was the termination in the series of creative acts. A cloud of divine glory gathered about the form of man. "So God created man in his own image, in the image of God created he him; male and female created he them."

Such is a brief outline of the biblical record of creation. For many centuries this record was read and its statements accepted in their literal form. Our forefathers saw no difficulty in the way of interpretation. Matthew Henry goes clean through the chapter without the slightest throe or struggle of intellect. It should be stated, however, that Josephus, Philo, and Augustine, without any knowledge of the facts of geology, maintained that the word *Day* in the first chapter of Genesis was not to be interpreted literally, but meant an extended period of duration.

About the beginning of the present century geology began to be cultivated as a science. Up to this time all geological inquiries had been informal and unsystematic. In the earlier annals of geologic science are two great names, one an Englishman, the other a Frenchman—Smith and Cuvier. William Smith was the father of English geology. He was a man of shrewd common sense and indefatigable industry. He was employed as a surveyor in connection with the cutting of canals; and with his daily avocation he blended geological research. He was always talking about stratum and strata, until he went by the name of Stratum Smith. He was the first to construct a geological map of the British Isles. Smith was one day walking near Dunstable downs, when he observed to a friend, "If any of the ground were broken up about the foot of these hills, we might find sharks' teeth." They had not gone far before they picked up six on the white bank of a new ditch in the course of formation.

Contemporary with William Smith was the great French naturalist, Baron Cuvier. While Smith was engaged in observing the order of the strata of the earth, Cuvier was employed in examining, comparing, and classifying the bones of animals found in the crust of the globe. He brought bone to bone, and limb to limb, until he built up some of those wonderful skeletons of the remains of ancient life which adorn the museums of Europe. Cuvier died in 1832—Smith, 1839.

Since the days of these eminent and indefatigable men, the science of geology has made rapid advancement. Some of the highest and noblest intellects have been attracted to its fascinating investigations. It takes its appropriate place now in the circle of the sciences. "Geology," says Sir John F. W. Herschel, "in the magnitude and sublimity of the

objects which it treats, undoubtedly ranks in the scale of the sciences next to astronomy."

Geology is the science which investigates, compares, and classifies the various rock-formations composing the crust of the globe. It aspires to tell the story of the earth's history. All rocks are divided into two great classes—*stratified* and *unstratified*. They are also called *aqueous* and *igneous*. Igneous rocks are supposed to have been formed by the action of fire, aqueous rocks by the action of water.

In their normal position the igneous rocks are the lowest in the strata of the earth with which man is acquainted. The igneous rocks have been classified under three heads, viz., granitic, trappean, and volcanic.

The granitic rocks may be looked upon as forming the "foundations of the earth." They support the superincumbent mass of rocks which rise above them. In certain parts of the earth these granitic rocks have been thrown up to the surface by volcanic agency or internal convulsion. Some of the most remarkable mountain ranges are of granitic origin.

The systems of rocks overlying the primordial granite have been arranged into three great divisions. Formerly they were designated Primary, Secondary, and Tertiary. These names have given way to others. Palaeozoic, Mesozoic, and Caenozoic are the terms generally used now to express the great geologic classifications of the crust of the globe.

These three comprehensive divisions of the sedimentary or stratified rocks may be figuratively regarded as three great compartments of nature's stone library. In these primary divisions each system of rocks may be considered as a volume. Some of these volumes are very thick, and have a great many leaves.

Each volume has its own peculiar pictures to exhibit, and its own special story to tell. We may arrange our imaginary library in the following order—

Caenozoic, or Primary	{	Pleistocene
		Pleiocene
		Meiocene
		Eocene
Mesozoic, or Secondary	{	Cretaceous
		Oolitic
		Triassic
Palaeozoic	{	Permian
		Carboniferous
		Devonian (Old Red Sandstone)
		Silurian
		Cambrian

Metamorphic and granitic underneath.

All these systems of rocks are stratified, or composed of layers, and according to geology have all been formed by the action of water. Fossils, or the petrified remains of ancient organic life, have been found in all these systems of rocks. There is a regular gradation in the scale of animal life, from the zoophyte up to the mammoth and mastodon. These rocks, with their marvellous formations and their wonderful fossils, *are facts*, and open to the investigation of all inquiring minds.

Now when these geological phenomena were first brought to the light, the question at once arose as to how they harmonized with the first chapter of Genesis. Geologists asserted that the earth bore within her own bosom incontrovertible evidence that the creation had been in existence many thousands of years. These assertions of science created a great clamour in theology. The theologian said, Six thousand years, and I bring infallible inspiration to prove it. Science said, Not six, but sixty thousand years, and I bring incontrovertible evidence to support it.

The most bitter controversies ensued. The geologist was looked upon as an infidel. The science of rocks and fossils was called an infernal science. Preachers denounced the rock-breakers in their sermons, and wrote bitter things against them in their books. The theologian said, I am sure I am right, and you are wrong, for I have inspiration and the whole church with me. The geologist retorted, I am sure I am right, and you are wrong, for I have all the rocks and myriads of fossils with me.

In the year 1814 a remarkable young man was producing considerable excitement in Scotland. He was a great mathematician, and a considerable chemist. He studied for the church, and found a pulpit. He was high-spirited, bold, fearless, and speculative. He looked all things full in the face. He manfully confronted the geological and theological controversy. He firmly believed the Bible, but he could not deny the facts of science. He arrived at what he thought to be the solution of the vexed problem. He adopted a theory of creation which he considered would settle the angry controversy. In lecturing at St. Andrew's, Dr. Chalmers (for to him I refer) made this statement—"There is a prejudice against the speculations of the geologist which I am anxious to remove. It has been said that they nurture infidel propensities. It has been alleged that geology, by referring the origin of the globe to a higher antiquity than is assigned to it by the writings of Moses, undermines our faith in the inspiration of the Bible, and in all the animating prospects of immortality which it unfolds. This is a false alarm. *The writings of Moses do not fix the antiquity of the globe.*"

Dr. Chalmers regarded the first verse of the first chapter of Genesis as forming an introduction to the account of the creation of the world

as the abode of man. The word "beginning," he says, is indefinite. It allows room for the lapse of innumerable ages. It gives the geologist full scope and swing for all his stony calculations. For a time the theory of the young ingenious Scotch theologian was accepted as a plausible settlement of the difficult question.

As geological discoveries were pushed forward, the great stone-breakers, however, were not satisfied with the explanation of the powerful preacher. They could not fit the facts of science into the theory propounded. This theory demanded a break in the course of creation. It called for a universal chaotic period when the whole earth was submerged, (under water, and enveloped in darkness,) just previous to the creation of man. All the facts of geology, said the men of science, go dead against this theory, and we can't admit it.

Twenty years passed, and all were again out at sea on the mystery of creation. In the year 1838 an eminent man was invited to give a course of public lectures on the alleged difficulties between Scripture and Geology. This remarkable man was a native of Sheffield. Sheffield has reason to be proud of his name. Dr. Pye Smith was a man of broad scholarship and scientific genius. His industry knew no bounds. He took a wide and comprehensive view both of the facts of science and the statements of revelation. He was thoroughly acquainted with the original languages in which the Scriptures were written. He had a masterly acquaintance with the theories and phenomena of geology. He endeavoured to harmonise science and revelation. To meet the requirements of geology he propounded the theory that the chaos spoken of in the second verse of the first chapter of Genesis was not universal, but local, and limited to that part of the earth where man was

first placed. He agreed with Dr. Chalmers as to the interpretation of the first verse, and his local and limited chaotic period was put forth to remove the stumbling-block which beset the theory of Dr. Chalmers. Dr. Pye Smith's theory of creation was never favourably accepted. His book is a model of candour, philosophical research, and learned criticism, but it fails to establish the special point he had in view. The word "earth" in the second verse was held to be co-extensive in its meaning with the word "earth" in the first verse, and therefore would be fatal to this theory of conciliation.

Matters remained in this state for several years. Controversies went on on both sides. In the year 1855, one of the greatest geologists of the day was invited to give a lecture before the Young Men's Christian Association in Exeter Hall. This eminent practical geologist was also a profound student of the Bible as well as an indefatigable explorer of his own native rocks. He had risen from being a working stonemason to be regarded as the first descriptive scientific writer of his day. Hugh Miller is the man I mean. He took for the subject of his lecture, "The two Records—the Mosaic and the Geological." He propounded a theory of creation differing from that of Dr. Chalmers on the one hand, and that of Dr. Smith on the other. The speciality and peculiarity of his theory is derived from the fact that he interprets the word "day" not as a literal day of twenty-four hours duration, but as an extended and indefinite period of time. Josephus, Philo, and Augustine had held the same view, without being at all acquainted with the science of geology. Cuvier had also observed that the successive stages of creation, as recorded in the first chapter of Genesis, were exactly the same as those developed in the rock-formations of the earth. Dr. Buckland, though

he held the literal day theory, said that there was no critical objection to the lengthened period interpretation. Hugh Miller's theory accounts for only three days of the creation—the third, fifth, and sixth days—the creation of vegetables, the creation of reptiles, the creation of mammals. He looks upon the Mosaic record as an inverted prophecy—prophecy read backwards. He argues his theory with great acuteness, enthusiasm, and a matchless eloquence. Hugh Miller was the Shakespeare of his own darling science.

Some nine years ago the theory of Hugh Miller was taken up by another acute and eloquent writer. Dr. McCausland published a little book, entitled, "Sermons in Stones." It has passed through eleven editions. Like Hugh Miller he takes the days not as literal days of twenty-four hours each, but as extended periods of duration. He finds in the geological record not only the three days of the eloquent Scotchmen, but the whole six days accounted for. This writer seems to have no doubt about the correctness of his theory. A capital summary of his book is to be found in the article "Creation," in the new edition of Kitto's *Cyclopædia of Biblical Literature*, edited by Dr. Alexander.

These, then, are the principal theories propounded by learned and scientific men with the view to reconcile and harmonise the statements of the Bible with the facts of geologic science—

1. Dr. Chalmers's Theory, which severs the first verse of the first chapter of Genesis, and regards it as merely an introduction to the rest of the narrative.

2. Dr. Pye Smith's Theory, which follows Dr. Chalmers with reference to the first verse, but which assigns a limited and local area to the chaotic state of the earth described in the second verse.

3. Hugh Miller's Theory, which

sets aside the literal meaning of the word day, and gives it the meaning of extended and undefined duration.

4. Dr. McCausland's Theory, which takes up Hugh Miller's and applies it to the six days of the creation as well as to the three in which vegetables, reptiles, and animals were created.

The object of this paper is not to pronounce a judgment on these different theories of creation. My purpose is to describe and not to adjudicate. I shall leave this summary view of the thoughts of many minds on this interesting subject to the thoughtful attention of my readers.

RELIGIOUS CHARACTER: THE MEANS AND HINDRANCES OF ITS GROWTH.

BY REV. E. W. CANTRELL.

NOTHING can be more important than religious growth, since our present happiness and usefulness, and our future destiny, depend upon it. Our present and future do not rest entirely with ourselves—God renders to us supernatural assistance, or we could not escape from the consequences of sin—but they depend upon the religious state which, with the assistance given by God, we attain. If misery is a consequence of moral perversion, and joy the fruit of moral rectitude, the nearer we get to a right moral state in this world, the more shall we possess of at least the highest species of joy which can dwell within the human breast. We are not to live unto ourselves; we are to live for the good of men and the glory of God. The world is a field of religious labour. Our life is to be spent in holy toil. Our work is raising our fellow-creatures from a state of corruption to a state of purity; and the nearer we get to a state of perfect purity ourselves the more effective will our influence and labours be in raising others. We know, too, that without holiness we cannot see God. A right moral state is necessary to fit us for the society, the joys, and the employments of heaven. We may reasonably suppose that, just as one star differs from another star in glory, so a difference will exist between glorified saints, and that difference will be a consequence of the difference in their religious state in this world. The more fully religious character is developed, the greater will be our joy and usefulness here, and the greater will be our glory hereafter.

Religious character does not apply exclusively either to the inner or the outer man. It includes both. The two great requisites in the present religious economy are faith and works, the fruit and evidence of faith. Those outward moral works which, with resolute determination, can be performed even when the heart is not right, may secure acquittal in the sight of men, but not in the sight of God. "Faith, if it hath not works, is dead, being alone." Character includes both the inner and the outer life. But the outer life comes from within; hence religious character is ruled by the inward state, and corresponds to it. Solomon said, "Keep thy heart with all diligence, for out of it are the issues of life." Our Saviour has taught us that from within, out of the heart, all evil proceeds. The heart is the seat of moral as of physical life. The whole religious character depends upon the heart, and the growth of religious character depends upon the culture of the heart. If the inward religious state is improving, religious character is growing.

Amongst the MEANS of religious growth a *serious and earnest attention to religious exercises* may be mentioned. All religious exercises are means of growth; private devotions are, perhaps, the most important. Daily meditation and prayer nourish religious life. The Word of God is food for the soul, and prayer is its native atmosphere. Physical life cannot be maintained and developed without food and air; neither can religious character grow without meditation and prayer. That these exercises may be effective the atten-

tion given to them must be serious and earnest. It may be feared that in many cases private and family, as well as public devotions, are mere forms. The Word of God may be passed over with a mere cursory perusal, and a string of words and sentences may constitute the professed devotional exercise. Such a formal attention to religious exercises can be of no avail. It is only when we closely meditate on God's word that we can derive nourishment from its stores, and the Holy Spirit can apply it to the development of our piety. Prayers which come from the heart are the only prayers which God hears and answers; consequently if prayer proceeds only from the lips, no blessings will be bestowed in answer to it. The influence which attends real devotion produces a holy effect upon us. The intercourse we hold with God intensifies religious feelings, and matures religious character. In religious exercises, therefore, the thoughts should be fixed and the spirit should be devout.

Vigilant and faithful self-examination is another means of religious growth. Self-examination assists prayer. Prayer is irksome and formal when it is vague and indefinite. It is difficult to be earnest in giving utterance to a few general requests which, from their frequent repetition, have become so familiar that they form a part of every prayer whether appropriate to the time and circumstances or not. By self-examination we become conscious of errors and needs; and if we approach the throne of grace to ask for deliverance from known errors and for a supply of blessings which we feel that we need, we can more easily enter into the spirit of the exercise. Hence self-examination should come before prayer. Self-examination assists us in guarding against sin. If we know our failing and deficiencies we can more easily guarded against the one and supply the other. Self-examination should be *vigilant*. Evil is subtle, so that if we are not vigilant it may creep upon us unawares. Self-examination should be *faithful*. We are apt to exaggerate our virtues and overlook our faults. Self-accusation is painful; hence, for the sake of sparing our feelings, we may deal treacherously with ourselves.

Faults may be overlooked for a time, but they cannot be always overlooked. The longer they are passed over the more difficult will it be to eradicate them. If we are vigilant and faithful in self-examination, errors will be traced; against them we can guard, and from them we can supplicate deliverance. Thus religious character will grow.

Watchfulness is another means of religious growth. Christ has told us to watch and pray. Growth of religious character requires not only the eradication of evil and the development of good which already exist in the heart, but also defence against the encroachments of sin. There are enemies of religion in our own passions, and in the inducements which the world presents. The author of evil employs a varied and subtle agency to attack the heart and lead it captive. Against attacks we must watch, so that on the approach of temptation we may prepare to defend ourselves. We often fall into sin almost unconsciously. Sometimes temptations come upon us with a sudden and irresistible force. If we watch we shall not be led into sin unconsciously, and for what would otherwise be an irresistible attack we shall be prepared. By this means the deadening influence which sin produces on religious character will be avoided.

Social intercourse may be made a means of religious growth. Intercourse with our fellow-creatures produces an important effect upon our character. If two hold frequent converse they become assimilated, and their character becomes better or worse according to the predominance of virtue or vice. Sometimes a remarkable change is produced in the whole character of a man by a change of society. Association with others helps to mould our character. If, in our social intercourse, there is a due proportion of the religious element, it will foster religious growth. It will produce a more substantial and lasting effect than any other means besides fellowship with God. The religious element is often neglected in general intercourse. It is confined too much to the sanctuary, or at least to those seasons which are specially set apart for religious exercises. The converse of Christians

frequently degenerates into ordinary gossip. We may and should converse on all profitable and interesting subjects, but religion ought not to be overlooked. If we introduced this element more frequently into conversation, unbosomed our difficulties, trials, temptations, and joys, the mutual sympathy which would be awakened, and the mutual assistance which would be rendered, would add greatly to the rapidity of our religious growth.

Sanctification of all engagements and events is another means of religious growth. Religion should be our chief concern. It should not be lost sight of amidst the bustle and excitement of secular business. All the events and transactions of life produce an effect upon character. Everything that we do without regard to religion fosters a spirit of carelessness in regard to it. Every transaction in which we are guided by religious principles strengthens the hold of those principles upon our minds. If we act habitually according to these principles, religious feelings will become more intense, and react upon our outward conduct. We should keep religion always before our minds, and make every event subservient to the development of piety.

Living continually under a sense of God's presence is another means of religious growth. God is invisible to human eyes, and in consequence of His invisibility we are apt to forget that He takes cognizance of our deeds. We give most earnest attention to that part of religious life which is open to the gaze of the world. Secret sins do not afflict us with nearly so much remorse as those that are known to others. Religion has relation both to God and men, but chiefly to God. It is to God that we are responsible, and no thought, feeling, or action, can be hidden from Him. Under a sense of His presence we should always live. A perpetual consciousness of the presence of Him to whom we are responsible, will produce reverent feelings, stimulate to obedience, and be a safeguard against sin both in private and public life.

There are many HINDRANCES to the growth of religious character. Nearly every one has some hindrances peculiar to himself—hindrances which

arise from his circumstances, or from the peculiarities of his physical, mental, and moral cast. Close observation will trace these. But some hindrances are general.

One of these is *irregularity in attention to religious exercises*. Attention to religious exercises has been mentioned as a means of growth. If the attention given to them is irregular, the irregularity counterbalances the effect which the exercises themselves should produce. We need fresh strength continually, and the omission of one exercise which procures strength gives advantage to opposing influences. The desire to omit any religious exercise arises from carelessness, and the omission fosters a spirit of carelessness. The soul, like the body, requires regular support. If we are fitful in taking support for the soul, instead of promoting spiritual health and strength, it causes languor and weakness. Regular attention should be given to all religious exercises, especially private devotions. Irregularity in regard to time must occur now and then, particularly in some cases; but the exercises should never be omitted, and as far as possible the same parts of the day should be occupied.

Another hindrance to religious growth is a *want of consistency in discharging religious duties*. There are those who are very scrupulous in regard to some religious duties, but readily pass over others. For instance, some, looking upon baptism as non-essential, neglect it, although they admit it to be a duty. If we treat any religious duty lightly, it increases carelessness. Religion is not simply a round of duties, some of greater importance and others of less, but also an inward state; hence if we allow ourselves to omit one, even if it appears unessential, such an omission blunts religious feelings and encourages disregard to the claims of God. If we disregard the claims of God in relation to little things, we shall soon disregard them in relation to greater things. It is only by acting with a conscientious regard to all the requirements of God that we can promote religious growth.

Another hindrance is *indulgence in practices which, although not positively sinful, are associated with sin*. There are practices which are associated in

the mind with sin, and, if indulged in, almost invariably lead to sin. Sometimes such associations are peculiar to individual minds. For instance, an amusement, innocent in itself, may be associated with positive wickedness, as the exercise of the bowling-green with the tavern and intemperance, or the card-table with gambling. These things are not necessarily associated, yet they have been, and this association springs up in the human mind. Association exerts a powerful influence, and in some instances indulgence in innocent amusements may lead to the sins with which they have been connected. This is not the case with all, but it is with some, and they at least should refrain from them. Such things are lawful, but not expedient. Temptations presented by positive sin are sufficient, without the additional influence of association.

Another hindrance is *pusillanimity in relation to hostile influences*. There are those who fear to take a bold stand against the enemies of religion. Some fear to acknowledge themselves Christians. Fear lest they should disgrace the profession deters them. Such pusillanimity causes many failures. Firmness and courage will conquer where timidity will be conquered. An enemy who presents a bold front does not expose himself to greater danger, but awakens fear in the breast of his opponent. One who is shrinking and timid awakens courage in his opponent. If we are shrinking, wavering, timid, when we meet with spiritual foes, we shall be unmanned, and their attacks will come with double force. If we expect to be overcome we are sure to be overcome. We should take a firm stand, and not dally with temptations, but be determined to resist them. If we take such a stand, instead of causing us to disgrace our profession, it will be a means of maintaining our position and honouring our profession. "A tone of humility becomes us when we approach to God, a tone of command when we come in contact with foes."

Another hindrance is *religious inactivity*. Exercise develops the physical

and mental powers, so exercise develops religious character. Inactivity makes life feeble and languid. It is itself weakening. Even if food is taken, it cannot properly accomplish its design without activity. But inactivity impairs the appetite, so that little food can be taken. So in regard to religious character. We may partake of the stores of spiritual nourishment, but if we are inactive they will not be digested. If we are inactive the spiritual appetite will soon be lost. Examples show that those who are active enjoy the greatest share of religious life, and that those who are inactive gradually lose their relish for spiritual things.

Another hindrance is *substituting outward activity for personal culture*. Activity is a means by which religious growth may be promoted; but there may be activity without the progressive culture of the heart, and even without piety. Young and inexperienced Christians especially are in danger of making this substitution. The Christian religion is eminently a religion of the heart. Service rendered to God, to be acceptable, must spring from a principle of love. Activity will not mature religious character unless it is the outflow of the inner life. If the cultivation of the heart is neglected, nothing can supply its place. The inward spiritual state must have the chief attention, and if that is improving, the outer life will correspond to it.

These are some of the means and hindrances of religious growth. There are others which are general or peculiar to certain classes. If the means are used and hindrances are avoided, religious character must grow. As the spiritual is infinitely more important than the temporal, as the service of God has greater claims upon us than any secular engagements, as the future world is in every respect superior to the present world, it behoves us to use all means which will promote spiritual growth, qualify us for the service of God, and prepare us for the inheritance of the saints in light.

Literature.

THE DIVINITY OF OUR LORD AND SAVIOUR JESUS CHRIST. By H. B. Liddon, M.A. *The Bampton Lectures for 1866.*

If it were possible and proper to express in writing the admiration of this book which the reading of it excited, we should be in danger of pronouncing a panegyric which all who have not read it, and probably also which some who have, might think enthusiastic and extravagant. For good reasons, whether because the theme is somewhat in our own line of things, or because of an earnest longing for a fresher and fuller treatise upon it than we have for a long time seen, or from the expectation of something unusually excellent which had been raised by a previous publication from the same author, we hailed the appearance of this bulky volume; and we are in no respect disappointed with it. It is true that there is just a little of the chaff of sacramentalism in it—but only a little as compared with what was to be looked for in one so closely allied to the ritualistic Bishop of Salisbury. Its pages, amounting in number to between seven and eight hundred, are pregnant with the precious grain of divine truth, gathered from the field of Holy Scripture. As a contribution to theological literature, we rate it at the very highest value; because while it collects the true testimonies in support of our Lord's divinity, it deals intelligently, and as we think conclusively, with the opponents of the great doctrine, from the days of Arius to the present time. We are aware that the majority of our readers are not addicted to theological studies, and therefore we shall not occupy our space with even an analysis of these noble lectures. It is hoped that our ministers will be able either to make them their own property by purchase, or to procure the reading of them from the libraries or book societies to which they subscribe. But to give those who may have no means whatever of making their acquaintance with the book a

glimpse of its character, we append a quotation from the closing lecture, entitled, "*Consequences of the Doctrine of Christ's Divinity.*" After vindicating "inferential theology" against the objections of those who disparage it, Mr. Liddon says:—

"It is natural for an earnest man to ask himself, If I believe in Christ's divinity, what does this belief involve? Is it possible that such a faith can be a cold abstraction, having a real influence on my daily life of thought and action? If this great doctrine be true, is there not still something to be done when I am satisfied of its truth, besides proving it? Can it be other than a practical folly to have ascertained the truth that Jesus is God, and then to consign so momentous a conclusion to a respectful oblivion, in some obscure corner of my thoughts, as if it were a well-bound but disused book, that could only ornament the shelves of a library? Must I not enshrine it in the very centre of my soul's life? Must I not contemplate it, nay, if it may be, penetrate and feed on it, by a reiterated contemplation, that it may illuminate and sustain and transfigure my inward being? Must I not be reasonably anxious till the great conviction shall have moulded all else that it can bear on, or that can bear on it—all that I hold in any degree for religious truth? Must not such a faith at last radiate through my every thought? Must it not supply with a new and deeper motive my every action? If Jesus, who loved and died and rose again for me, be God, can my duties to Him end with a bare confession of His divinity? Will not the significance of His life and death, will not the obligateness of His commands, will not the nature and reality of His promises and gifts, be felt to have a new and deeper meaning, when I contemplate them in the light of this glorious truth? Must not all which the Divine Christ blesses and sanctions have in some sense the virtue of His divinity?

My brethren, you are right: the doctrine of Christ's Godhead is, both in the sphere of belief, and in that of morals, as fruitful and impervious as you anticipate. St. Paul makes the doctrine the premiss of the largest consequences, the warrant of the most unbounded expectations: '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.' "

The lecturer then proceeds to trace this in detail, observing that there are *three* distinct bearings of the doctrine of Christ's divinity to be considered. It protects truths prior to itself, and belonging both to natural and revealed theology. Again, it illuminates the meaning of truths which are, humanly speaking, below it, and which can only be duly appreciated when they are referred to it as justifying and explaining them. Lastly, it fertilizes the Christian's moral and spiritual life, by supplying a motive to the virtues which are most characteristically Christian, and without which Christian ethics sink down to the level of a merely natural morality.

Expanding these three views, the author shews, first, the *conservative* force of the doctrine in protecting the idea of God in human thought, which idea is not guarded by Deism, and which is wholly destroyed by Pantheism. And still further, in securing the true dignity of man. In treating of the *illuminating* force of the doctrine, he states that it implies Christ's infallibility as a teacher—explains the atoning virtue of His death, and the *supernatural power of the sacraments* (the one flaw in the book), and irradiates the meaning of His kingly office. Under the *ethical fruitfulness* of the doctrine he first meets the objection, that a *divine* Christ is no standard for our imitation, and shews that an *approximate* imitation of Christ is secured by the reality of His manhood, and by His imparted grace. This is followed by proofs from the history of the Christian era, that a belief in Christ's Godhead has fostered and propagated virtues which were not promoted by paganism and naturalism.

The volume closes with several pages of notes, explaining and criticising works on our Lord's life and character, such as those of Strauss, Schenkel, Ewald, Keim, Renan, ending with *Ecce Homo*. In his estimate of the real nature of the latter work, he displays both acuteness and candour, and says that especial acknowledgment is due to the author of *Ecce Homo* for the emphasis with which he has insisted on the following truths: Christ's moral sublimity—Christ's

claim of supremacy—and Christ's success in His work. It is pleasing to find a writer who has so ably and thoroughly vindicated the divinity of our Lord speaking so fairly and favourably of a contemporaneous production, which some have severely condemned, but which commends itself to our judgment as one of the best works ever written on Christ's humanity. Until the author of *Ecce Homo* fulfils his purpose to follow it up with a second work, we may recommend that Mr. Liddon's lectures be read in connection with it. For the book entitled "*Ecce Deus*," as compared with either of these, is mere bathos and gasconade—an unpleasant mixture of verbosity and vehemence. We are not now reviewing that book; but any one familiar with the "*Pulpit Analyst*" will see a Parker's pen in many parts of it, especially in such sentences as this: "Life is not spherul; at first it is but an arc, and law assists in the extension of the periphery, and corrects, sometimes severely, every aberration of the unsteady or unwilling band!"

RETROSPECT and FORECAST are titles of two sermons by the Rev. James Mursell, of Kettering, preached in October last. They relate to the missionary enterprise. One of the discourses takes a survey of the results of missionary work since 1792. The other considers the present position and probable prospects of the enterprise with a view to ascertain whether there be anything to awaken solicitude respecting it, and whether by any modification of existing plans of working greater prosperity may be gained in the future. Mr. Mursell thinks that a change is visible in the feeling and attitude of the churches towards the missionary societies which they continue to support; and that earnest thought respecting those societies is demanded by the state of debt which is repeatedly occurring on the one hand, and by the deficient supply of missionaries on the other. He therefore invites consideration to the spirit in which we engage in missionary work—to the scale and manner of contributing money to it—and to some reversal of our methods of foreign labour. He thinks missionaries should

restrict themselves more than they have done to evangelistic labours; that there should be more confidence in native churches, and a fuller employment of native agency; and that the growing costliness of missionary life and labour will demand the wisest thought that can be given to it. As Mr. Mursell is a successor, though a remote one, of the first secretary of the Baptist Mission, there was a propriety in his preaching these sermons in Fuller chapel, Kettering. And as the sermons deal with the subject without any dogmatism—in a spirit of warm attachment to the good cause—and as they offer practical suggestions unaccompanied by any startling propositions, we think he has done wisely in committing his thoughts to the press. They are given in a neat volume, published by Mr. E. Stock, 62, Paternoster Row.

BRIEF NOTICES.

THE PROTESTANT DISSENTERS' ALMANACK AND POLITICAL ANNUAL contains ninety pages of closely printed matter, some of which is of general interest, but the larger portion of which is especially important to Non-conformists. We wish our readers would encourage such a publication, as it answers all the purposes of an almanack, and, in addition, keeps them well informed on points pertaining to those religious and political events with which they ought to be identified. Like all works of its class, this annual has some errors relating to names, which can only be avoided by the latest corrections. And it seems deficient in reference to the literature of Dissenters. But with these drawbacks it is worth far more than the sixpence it costs.

We take this opportunity of advising our readers, especially our pastors and deacons, to procure the forthcoming BAPTIST HAND-BOOK. We are astonished to find how little it is known in many Baptist circles, and how few, to whom it might be of great service, are willing to spend upon it the single sixpence which it costs. If we care to know our own people, ministers, churches and institutions, this Annual will supply our want, and give us most

of the information which is furnished by common almanacks besides.

THE HIVE is a new penny periodical intended to furnish material for working Sunday school teachers. Its first number promises, by the aid of able writers, to supply the earnest with wholesome stimulus—to direct the searcher after truth where he may find his reward—and to enable the worker rightly to use the best material for his work. Besides short essays and illustrations of obscure texts, there are annotations on selected lessons for use in class, and something like skeletons of addresses for those who speak from the desk. Whether there is room for even this small "Hive" to stand amongst the other productions which are sustained by Sunday school teachers, we cannot foretell; but if it is found on examination to contain what is adapted to aid the most needy order of religious workers anywhere to be seen, it will no doubt gain admission into circles where more costly publications cannot enter.

THE LIFE OF JESUS FOR YOUNG PEOPLE is dedicated to them by the editor, Mr. B. Clarke. Part I. contains thirty-two neatly printed and profusely illustrated pages. It cannot fail, where it is introduced, to become a favourite with the children in our families. The engravings are exquisite.

THE FREEMAN NEWSPAPER—the organ of our body—appeals for increased support as essential to its continuance. Will our General Baptist friends do their share in maintaining this valuable paper, which, under its present management, is in no respect inferior to its able contemporary, the *Nonconformist*? We know that many among our section of the body have a strong objection to its price, and we should be glad if its proprietors could see the wisdom of making it accessible to greater numbers by cheapening it. But to expect its issue at the small charge of one penny—the price of "The Christian World" and "The Christian Times"—is most unreasonable.

We have received the Sunday Magazine—The Scattered Nation—The Sword and Trowel—The Play Hour, &c., &c.

Poetry.

MY WINTER FIRE.

My winter fire ! I like thee well,
For in thee various virtues dwell ;
Thy looks are pleasant to mine eyes,
Thy lessons tend to make me wise.

Where can I meet, among my race,
A friend who wears a kindlier face,
Beaming with rays of light and heat,
To make my favoured home more sweet ?

When all without is bleak and bare,
And frost or damp pervades the air,
Near thee, within my cosy room,
I sit exempt from cold or gloom.

But while thy force my body feels,
Thy influence o'er my spirit steals ;
And oft to thee mine eyes I turn
For " thoughts that breathe, and words
that burn."

Those breathing thoughts I fix on Him
Who fires the flaming seraphim ;
Those burning words shall speak His
praise
Whose light illumines all my days.

Whilst feeding thee, when thou art low,
To make thee burn with brighter glow,
I would my heart might warmer be
With love to Him " who first loved me."
Original.

ORPHANS.

Of all the names which kindred bear,
The name of parent is most dear
To son or daughter, o'er whose soul
Pure filial love has full control.

A mother's fond and frequent kiss
Yields a prime part of childhood's bliss ;
A father's sweet and smiling gaze
Gives gladness in our youthful days.

But joys like these unlasting prove,
Soon, soon we lose the friends we love ;
And friends loved most may earliest fall
Before that foe who conquers all.

The best of parents pass away,
When most their offspring wish their stay,
Leaving a void which none can fill,
And waking murmurs hard to still.

Ye orphans, who this void may feel,
And from whose lips these murmurs steal,
Think not your loss is too severe
For hearts so young as yours to bear.

Have you not yet a Sire above,
Who loves you with a purer love
Than ever warmed *their* throbbing breast,
Who now with Him in heaven find rest.

That Parent will your need supply,
Whilst on His bounty you rely ;
His nurture will your minds instruct ;
His guidance will your steps conduct.

Thus fed, and trained, and guided here,
And fitted for that higher sphere
Where human kindred dwell with God,
There shall *ye* find your last abode.

Original.

MILK FOR POLITICAL BABES.

Communicated by the Writer.

THERE was once a Man whose name was LOUIS. He had no house of his own ; but he was very keen to get one. And so, one day, he crept into a large Mansion which stood on the other side the River, and was built in the style of the French. The Master

of the House had gone for a ride in a Cab, and never came back. At first LOUIS said, he had only come in because some of the Servants had asked him, and because he wanted a Place. When the Servants were called, they said that though they had not asked

him in, they had known an Uncle of his, who was a very strong Man, and had been a great Butcher in his time. LOUIS was not very strong, but they thought he would do very well to sit at the top of the Servants' Table, and carve the Meat. So, by their kind word, LOUIS got his Place.

But when he had held it a little while, he began to fret because he was not Master, and could not call the House his own. At last his heart grew so hot in him that he began to plot with the Stable-Boys, who were great friends of his, how the Dogs that guarded the House might be won over to his side. These Boys knew all the tricks of the Stable, and they gave LOUIS tit-bits for the Dogs till the poor Brutes liked him better than any one else in the World. LOUIS soon found that the upper Servants would have nothing to say to him or his Plot; that the Dogs and the Stable-Boys were all he could trust. And I think he would never have tried to seize the House, if some of the lads had not had more pluck than he, and kept him to his Plan.

One night, when it was very dark, LOUIS and these bad Boys out of the Stable armed themselves with pistols, let all the Dogs loose, and broke into the House. LOUIS, it is said, soon lost heart, and went and shut himself up in a little *Green Closet* where he was safe. But the Boys and the Dogs went into every Room. They shot or pulled down all the good Servants who did their duty. They robbed and packed off every member of the Family who did not run away, which most of them did. Many lives were lost, and the House smelt of blood for many a day.

LOUIS was now Master, and had a House of his own. He did his best to smother the smell of blood, and to wipe out its stains. He employed a great many Workmen to paint and adorn the House; and got up many pretty Shows to amuse them and the Servants. And though there were so many Dogs about the House already, He got together a still larger Pack, whose bark was very loud. Then, feeling that he was safe, he began to enjoy himself, and to ask his Neighbours to his Table. At first they were very shy of him, and would not take

the false cruel hand he held out to them. But when they found that he had married a charming Wife, and that he was getting very strong and rich, they began to relent. One after the other they went to see Him, to sit at his Table, and to look at the Dogs which barked so very loud. Even a nice motherly old Lady, who lived across the River, and whose name was BRITANNIA, went to visit that wicked Man, and let him kiss her cheek, although she hated his bad ways.

Now LOUIS's next door Neighbour on one side was a certain VICTOR, who had a nice large House to which he had lately added many new Rooms. But though his House was large and handsome, it had, as many Houses have, a Closet, in which there sat a Skeleton. This Skeleton was dressed like a Shepherd, and his Closet was the chief Room of the House. He, too, had many bad ways. If anybody did not do as he bade them, he would sit and swear at them till his tongue was black with curses. He swore so loud that the whole House was in an uproar, and his bad words were heard far and wide. Then he would not let VICTOR or any member of the Family so much as share the Room with him, though it belonged to them and not to him. If they tried to come in, he would begin to curse at them, and hark on to them a Pack of Curs who were always fawning or barking about his heels. Nay, this bad Shepherd would often turn Butcher; and, instead of laying down his life for the Sheep, would lay their lives down, as many as two thousand in one day, rather than move into any other House, or even into another Room.

VICTOR thought it was hard that he should have such a horrid Skeleton in his House, taking up the best Room in it, and keeping the whole Family restless and unquiet. So, to get well out of the scrape, he made up his mind to ask his neighbour LOUIS to come to his help. He had good cause to ask him, for LOUIS had helped him once before. One of the most ancient and beautiful Chambers in his House had long been haunted by a cruel German Ghost. This Ghost LOUIS, who was well up in all Dark Arts, had helped him to lay in the bottom of the *Red Sea*. So that it was very natural for VICTOR to hope

that LOUIS would aid him to be quit of the Skeleton which was now doing him so much harm. But LOUIS was afraid of the Skeleton, though he was not afraid of the Ghost, and would not help VICTOR to be rid of it. "I will try by myself, then," said VICTOR, "for I can't stand this any longer." "No, you shan't," said LOUIS; "I insist on your leaving the Skeleton alone." "But my House is not my own so long as he stays in it," pleaded poor VICTOR. "I don't care for that," replied LOUIS, "there he is, and there he shall stay. Bless my soul, why he might come and disturb *my* House, if he were to leave yours."

But what was funniest of all was this LOUIS, as you have heard, had stolen into the house in which he lived, and made it his by violence and murder. Yet when VICTOR, whose House was his own, asked LOUIS to help him get hold of that best Room which had

been stolen from him, LOUIS pretended to be very much hurt. He said he hated all violent ways, and never could permit them. He who had done wrong by force would not hear of his Neighbour using force to get his right! To name such a thing to him was to insult him. To speak of it with *bonhomie*—which is a French word, and means that VICTOR had put on a "hail fellow, well met" air—was the worst insult of all. And then, to show how much he hated force, he used all his force to keep that wicked Skeleton in poor VICTOR's house.

This is as far as the story has gone yet; but I dare say it will have a sequel some day. And, meantime, is it not strange how a Rogue forgets his tricks when they are past, and becomes so honest a man that he scents roguery even in the honest purpose of an honest Neighbour?

LENNARD.

Intelligence.

Denominational.

The next MIDLAND CONFERENCE will meet at Baxter Gate chapel, Loughborough, on Shrove Tuesday, Feb. 25. The Rev. W. Bailey, of Wymeswold, is expected to preach in the morning; in case of failure, the Rev. J. Woolley, of Leicester.

C. CLARKE, *Secretary*.

The YORKSHIRE AND LANCASHIRE CONFERENCE assembled in Tetley Street chapel, Bradford, on Tuesday, Dec. 24, 1867.

At the morning service the Rev. W. Evans, of Stalybridge, read the Scriptures and prayed; and the Rev. N. H. Shaw, of Dewsbury, preached an earnest sermon on love to Christ from Luke x. 42—"But one thing is needful."

In the afternoon the Rev. B. Wood, pastor of the church, presided, and the Rev. R. Hardy, of Queensbury, offered up prayer. From the reports of the churches it appeared that thirty-nine had been baptized since the last Conference, and that forty-six remained as candidates for baptism and church fellowship.

After the doxology was sung, the chairman announced that we were favoured with the presence of the Rev. J. Bloomfield, minister of West Gate chapel, and invited him to come and take a seat on the platform. The rev. gentleman complied with the invitation, and at the close of the Conference expressed his gratification with what he had seen and heard, and his good wishes for the prosperity of our section of the Baptist denomination. It was also announced that the Rev. S. Pilling was present, a young gentleman who had till lately been a minister amongst the Free Church Methodists, but who, having changed his views on the subject of baptism, was baptized at Lineholme a short time since, and was now open to preach for any of the churches. At the invitation of the chairman he also took his seat on the platform.

The following business was then transacted. It was resolved—

1. That the minutes now read be, and are hereby, approved and confirmed.

The Rev. Jas. Dearden having stated that the church at Lydgate, of which he is pastor, earnestly desired to be connected with this Conference and with the Association, it was resolved—

2. That we regret that certain misunderstandings have existed in connection with this case, and are thankful that explanations have now been given by which we are enabled to confirm the resolution of the Conference which received the church at Lydgate into its fellowship, and recommended its reception by the Association.

It was also resolved—

3. That the following be the plan according to which the Conference shall be held during the next seven years:

1868.

Whitsuntide Lineholme.
Autumn Halifax.
Christmas Burnley Lane.

1869.

Whitsuntide Shore.
Autumn Allerton.
Christmas Dewsbury.

1870.

Whitsuntide Gambleside.
Autumn Denholme.
Christmas Todmorden.

1871.

Whitsuntide Queensbury.
Autumn Stalybridge.
Christmas Leeds, North Street.

1872.

Whitsuntide Vale, Todmorden.
Autumn Clayton.
Christmas Bradford, Infirmary St.

1873.

Whitsuntide Heptonstall Slack.
Autumn Leeds, Call Lane.
Christmas Burnley, Anon.

1874.

Whitsuntide Birchcliffe.
Autumn Lydgate.
Christmas Bradford, Tetley Street.

The Secretary having stated that Mr. Booth, the senior deacon of his church, was suffering under severe affliction and unable to attend to any business, and that he desired to resign the office to which the Conference had done him the honour of appointing him, that, namely, of being the treasurer of the Home Mission fund, it was moved and seconded, and carried unanimously—

4. That this Conference regrets to hear of the serious illness of Mr. Booth, and hereby records its deep sympathy with him in his affliction.

5. That the Rev. R. Ingham be, and is hereby, appointed treasurer of the Home Mission fund in the room of Mr. Booth until next Whit-week.

6. That a SPECIAL CONFERENCE be held at Halifax next Easter Tuesday; and that

the Secretary be, and is hereby, instructed to invite all the churches in the Conference to send to the meeting as many delegates as possible. The Conference to meet at 2 p.m.

7. That the Rev. R. Hardy, of Queensbury, be, and is hereby, respectfully requested to read a paper at the Special Conference on Easter Tuesday on the subject of "EDUCATION."

8. That the Rev. T. Gill, of Allerton, be, and is hereby, respectfully requested to read a paper at the Special Conference on Easter Tuesday on the question—"WHY ARE WE, AS A DENOMINATION, NOT MAKING GREATER PROGRESS?"

9. That the next Conference be held at Lineholme on Whit-Tuesday; and that the Rev. J. Stapleton, of Edge Side, be the preacher.

The Conference was not largely attended, but the fraternal intercourse of the brethren was both pleasant and profitable.

J. ALCOCK, *Secretary*.

THE HOME MISSION.

What is it doing?

THIS question has often been asked by persons who were solicited to subscribe to the Home Mission. They have said, If you were doing anything worthy of support we would help you. Now let the Committee of the Midland Home Mission answer the question. *First, as to finances.* We have pledged ourselves to an expenditure at lease of £100 per annum. We expect to receive this sum from the generosity, zeal, and piety of the General Baptists of the Midland Districts. *Second, as to what is done with the money,* and what are likely to be the results. A grant of £20 has been made to the church at Ilkeston to pay the expenses of our worthy, hard-working brother, the Rev. John Stevenson, in doing evangelistic, ministerial, and pastoral work in the neighbourhood of Ilkeston, Newthorpe, Smalley, and especially Heanor. Then £40 is voted to Longton church. They have now a pastor—the Rev. W. Bishop; and in a population of at least 20,000 persons we hope soon to see a self-supporting Baptist church. Then £10 is voted to Swadincote. They have now a pastor—the Rev. J. H. Lummis, late of Hamsterley. And in a population of about 10,000 persons within a radius of a mile and a half of the chapel, who are religiously most destitute and hitherto neglected, we hope soon to raise a self-supporting Baptist church.

This, ye friends and supporters of General Baptist aggressive movements, is

what we are doing. Are we worthy of your confidence and help?

CHARLES CLARKE, *Secretary*,
Ashby-de-la-Zouch.

LOUGHBOROUGH, *Wood Gate*.—Our annual members' tea meeting was held on Tuesday evening, Jan. 21, when we had a very happy and numerous gathering. All the tables, which filled our large school-room, were fully occupied, and were liberally supplied with the various accompaniments of a well-furnished tea. After the tables were cleared and removed, the friends again assembled, and under the presidency of the Rev. J. T. Gale, our esteemed pastor, the evening was spent in the most pleasing and profitable manner, a spirit of true Christian kindness and brotherhood seeming to pervade all hearts, and thus leading all, as with one heart and one mind, to strive together to promote the general happiness. Our pastor and several other friends delivered animated, cheerful, and useful addresses, embracing valuable suggestions to promote the future usefulness and prosperity of the church. The retrospect of the year shewed cause for devout gratitude to God. Pleasing additions have been made to our numbers, our debt has been cleared off, our general finances improved, a spirit of harmony has prevailed, and our Sunday school has enjoyed considerable spiritual prosperity. Several members of the choir sang a selection of anthems at intervals, concluding with the well known "When shall we meet again?" For their services they received the cordial thanks of the meeting, as did also the committee of management, and the ladies who had presided at the tea tables. B. B.

TROWARDGE, *Wilts*.—The customary watch-night, or annual midnight service, to commemorate the passing out of the old year and the coming in of the new, was observed at the General Baptist chapel, on the evening of the 31st ult. There was a large congregation, as, in addition to the regular worshippers, a number of persons from other religious denominations were present on the occasion. Several members of the church took part in the devotional services, after which the minister preached from Deut. xxxii. 29, on "the voice of the ending year calling to a consideration of the end of life." At the close of the sermon, a few minutes before twelve, the whole of the congregation knelt down for silent prayer, until the striking of the clock announced that the old year had passed and the new year had commenced. The pastor then

offered a fervent prayer for himself and his people, and pronounced the benediction. A general shaking of hands then took place, accompanied with hearty congratulations and good wishes for the new year. The solemnities of this midnight service appeared to make a deep impression on all present, which it is hoped will never be forgotten.

BARTON FABIS. — The church at this place having a debt of £350, including the amount on the new chapel at Desford, it has been resolved to clear off the entire sum during the current year. To further this object it is intended to hold a bazaar at Barton in or about the first week in July; and, while not wishing to interfere with more pressing claims, it is believed that there are many friends who would be glad of the opportunity of rendering a little help to this "mother church." Contributions of articles or money will be thankfully received by Mrs. Thos. Deacon, Mrs. Haywood, and Mrs. Hill. Letters should be addressed, "Barton Fabis, Atherstone;" Parcels, "Per Midland Railway, Bagworth Station, near Leicester," or to the care of Messrs. Winks & Son, booksellers, Leicester.

COALVILLE AND WHITWICK.—Our annual church meeting was held here on the last day of the old year, when the members took tea, and the year was reviewed. The public collections during the year amounted to £104 6s., which include collections for Home and Foreign Missions, Leicester Infirmary, widows and orphans, Sunday schools and chapel anniversaries. The number added to the church during the year has been twenty-two, and the nett increase eleven; and during the three years of the present pastorate the additions have been eighty-five, and the nett increase of members fifty-seven. In accordance with the recommendation of the united committee of both congregations, a resolution was passed appreciative of the labours of the pastor, and adding ten pounds to his salary. W. S.

BIRMINGHAM, *Longmore Street*. — On Monday evening, Dec. 30, the annual congregational tea meeting was held in the school-room, which was very appropriately decorated for the occasion. After tea, the chair was occupied by the pastor, Mr. Parsons, and addresses of acknowledged pleasantness and wisdom, urgency and effectiveness, were delivered by Mr. Harrison (minister of Lombard Street chapel), Mr. Hotchkiss (minister of Legge Street chapel), Messrs. Sanders J. Chew, J. Zair (Wycliffe Church), H. Selmes, J. P. Warner, and G. Cheate (Longmore Street chapel). The enjoyment of the friends

was materially enhanced by the performance of vocal and instrumental music. The meeting, which throughout was eminently merry and practical, terminated about 9.30.

NORTHALLERTON.—Interesting services were held in the General Baptist chapel on Sunday, Jan. 12. The Rev. H. Rowson, of Masham, preached, and collections were made for the Home Mission. On the following Monday we held our annual tea meeting—two hundred and thirty persons were present. After tea a public meeting was held in the chapel. Addresses were delivered by the Revs. P. W. Grant, Darlington; H. Rowson, Masham; M. Dawson, Bedale; W. Stubbings (Baptists); T. Waterhouse (Wesleyan), R. Crookall (Independent), J. Nichols (Primitive Methodist), and G. Dowson, Esq., Warty. The trays were given, and the proceeds for the chapel debt were £10 9s.

LOUGHBOROUGH, Wood Gate.—A deeply interesting service was held on Lord's-day evening, Jan. 5, in connection with our Sunday school. Our pastor, Mr. Gale, preached an earnest and impressive sermon to the young from the words, "Buy the truth and sell it not;" after which he left the pulpit for the table pew, where were assembled nineteen senior scholars, who received from his hands, in the name of the teachers, a very handsome copy of the Scriptures with marginal notes and references, and were honourably dismissed from the Sunday school. Each recipient was suitably and affectionately addressed in words of wise counsel and encouragement. The average age of these nineteen young friends was twenty years, and the average time they have been in the school ten years; and it is a cause for much thankfulness that twelve of them are already members of the church, and several others are inquiring the way to Zion.

B. B.

NORWICH, Priory Yard.—We held our annual tea meeting on New Year's day. The school-room was beautifully decorated for the occasion by our young friends. Over a hundred persons sat down to tea, after which a most interesting meeting was held. The room was well filled, and appropriate addresses were delivered by the Rev. R. B. Horne; Messrs. Dearl, Smith, Chaplin, Barber; J. W. Dowson, Esq., and the pastor of the church. Some excellent pieces were sung by our choir, Miss Gooch presiding at the harmonium. Allusions were made by most of the speakers to the late painful bereavement sustained by Mr. Clare in the loss of his wife, and great sympathy was expressed.

LOUTH, Eastgate.—On Lord's-day, Jan. 12th, the Rev. J. C. Jones, M.A., of Spalding, preached two excellent sermons in the Eastgate Baptist chapel, on behalf of the Sunday school connected with that place of worship. Though the weather was unfavourable, the congregation in the evening was very good, and the collections were sufficient for the requirements of the school. On the following day a public tea was provided in the school-room, which was well attended. After tea earnest and appropriate addresses were delivered by Revs. J. C. Jones, M.A., W. Chapman, and C. Payne, and by Mr. Newman and Mr. Dicken.

BAPTISMS.

LOUGHBOROUGH.—On Lord's-day evening, Dec. 29, four young friends were baptized by our pastor, and were received into the church at the Lord's Supper on the following Sunday afternoon. They were all connected with the Sunday school.

B. B.

COVENTRY.—On Lord's-day, Jan. 5, after a sermon by the minister, Rev. H. Cross, two persons (husband and wife) were baptized in the name of our great Master, and in the evening were received into the church.

PETERBOROUGH.—On Lord's-day, Dec. 29th, two persons were baptized by Mr. Barrass, and with four others were received into church fellowship on the following Lord's-day.

BARLESTONE.—On Tuesday evening, Dec. 31, Mr. Cantrell baptized three candidates, and on the following Sunday evening received them into the church.

BIRMINGHAM, Longmore Street.—On Wednesday evening, Oct. 30, the Rev. H. L. Parsons baptized six—four females and two males.

NOTTINGHAM, Broad Street.—Jan. 5, four were baptized by the Rev. W. R. Stevenson, M.A.

BRADFORD, Infirmary Street.—Oct. 6, one; and Jan. 5, four; by Rev. J. B. Lockwood.

CASTLE DONINGTON.—Six were baptized by Rev. E. H. Jackson, on the last Sunday in the old year.

NOTTINGHAM, Stoney Street.—On Lord's-day, Jan. 5, nine were added by baptism.

BOURNE.—Jan. 5, two were baptized and received into fellowship by Rev. W. Orton.

THE COLLEGE.

	£	s.	d.
Mr. R. Y. Roberts	20	0	0
Walsall	3	0	0
Spalding	8	0	0

CHURCH WORK AMONG OUR
AMERICAN BRETHREN.

From the *Christian Freeman*, edited by Dr. Graham and Mr. F. W. Dunn, we glean a few items of intelligence which our home friends may be glad to see. The new paper itself, the *Christian Freeman*, is, after the first volume, considerably enlarged, and thus has become a great success.

A fine chapel at Manon, in Ohio, has been opened free from debt, by the exertions of its pastor, the Rev. S. D. Bates. The building is pronounced very elegant, the audience room being frescoed, the seats are all cushioned, the floor all carpeted, and a good organ is in its proper place. Professor Dunn, whose stirring discourse at Loughborough association in 1866 will be long remembered, preached at the "dedication" of the church, where his sermons were highly appreciated.

In Indiana the General Baptists have held their *eighth annual association*. The union contains twenty-five churches, with a membership of 1480. They are said to be growing rapidly, new church edifices are being built, and an Institute is in course of erection at Oakland city.

In the Shenandoah valley churches are being formed, and the services of a Miss Dudley are believed to be of more advantage to the mission than those of any two missionaries on the Sabbath!

Hillsdale College has had fewer students in 1867 than before, but the decrease is in the ladies' department, and is a ground of surprise.

The *Free Will Baptist Quarterly* has completed its fifteenth volume, and the prospectus for the sixteenth volume is issued, stating its literary and theological character.

Notes on Public Events.

LOYALTY to one of the best of Queens induces us to begin our monthly notation of leading events by a reference to the publication of *Her Majesty's Diary*. At first a private circulation of it was all that was contemplated; but Mr. Helps, who read the manuscripts, humbly suggested, and then effectually pleaded, that the Diary should be published without any restriction. The Queen's consent lays all her subjects under increased obligation to her, and the work will tend to exalt her still more highly in popular esteem. Its revelation of her true character, and the view which it affords of her ordinary life, whilst gratifying our curiosity, excite our admiration; for they show what she has been as a woman, a wife, and a mother, as well as a monarch. *God save the Queen!*

The precautions everywhere taken to prevent any further outrages by the Fenians have been successful. There have been many rumours of violence, but no actual instances of it. The pacification and improvement of Ireland are engaging the most earnest thought and discussion among all grades of patriots and politicians; and it may be hoped that the All-wise Ruler will inspire their anxious counsels, and bring the important end to pass. The Irish National League are renewing their efforts in favour of the repeal of the legislative union, and a declaration from Limerick, together with some letters of Dean O'Brien and other

Catholics, have been issued, which say that English statesmanship has not the power to remedy the ills of Ireland—that a great change is coming on—and that if the clergy do not lead the people to rational liberty other guides will lead them to ruin. When "*the prophets prophecy falsely, the priests bear rule by their means.*"

The most important assembly, probably, which has ever been called together on the subject of *National Education* took place in Manchester about the middle of last month. The conference resolved, almost unanimously, to request Messrs. Bruce, Egerton, and W. E. Forster to re-introduce into Parliament the Bill of last Session, or to support any government measure of similar principles. Having decided in favour of compulsory rating for educational purposes, on the first day of meeting, the conference, on the next day, considered the question of compulsory attendance at school, and agreed in the policy of enforcing the attendance of "neglected children."

The *Compulsory Church Rates Abolition Bill*, bearing the names of Mr. Gladstone, Sir G. Grey, and Sir R. Palmer, proposes that no proceedings shall be taken to compel payment of any church rate hereafter made, but that a vestry may make a voluntary rate towards any purpose for which church rates have hitherto been

made. And no person is to have a vote as to the assessment or disposal of the fund who has not paid the amount for which he is assessed, or some voluntary contribution of equal amount. The unsatisfactory character of this Bill has been faithfully shown in a critique upon it in the *Nonconformist*.

Among many articles just written on that old grievance, the *Irish Church*, the two most noticeable are those of Mr. Arthur Arnold and Professor Maurice. The former proposes another scheme for the better appropriation of the Church's revenues, to which he applies the incongruous epithets of "public, national, and sacred." The *Times*, in publishing this scheme, and slightly favouring it, suggests certain "little difficulties" in the way of its adoption. The article of Professor Maurice in the *Contemporary Review* bears just testimony to the worth of many Irish prelates and clergymen, in past and present days, but considers that after three centuries' experience we may pronounce the Irish Establishment a failure, and he looks upon its fall as inevitable.

A religious gathering has been held at Philadelphia to promote union among the various Presbyterian bodies in the United States. Some half-dozen of these, containing 780,000 communicants, 6,761 ministers, and 5,444 churches, agreed to form themselves into one body, under the name of the United Presbyterian Church of America. After this decision had been come to the convention was visited by a large deputation from the American Episcopal Church, headed by Bishop McIlvaine. To his paternal address Dr. Hodge replied in a strain which drew tears from nearly all eyes. The meeting has been pronounced as one of the most remarkable which has ever taken place in the Christian church. It may be very long before any such steps toward Christian union are followed in England, but something a little akin to the spirit of fraternity is just now transpiring. A series of papers on the *Apostles' Creed*, our common faith, is being

contributed by dignitaries of the Established Church, and by Presbyterian and Dissenting Divines, representatives of religious parties in the United Kingdom, which, it is hoped, may be helpful in bringing about more visible oneness among Christians at home.

We are glad to find that the *Committee of the Evangelical Alliance* is preparing for the press an octavo volume, for the small charge of seven and sixpence, containing the inaugural discourse at the Amsterdam conference, and all the papers read thereat by men of distinguished position in the churches and universities of Christendom. A volume of greater value, or more adapted to the present times, at about half the usual price of such books, has seldom been published.

Notwithstanding the recent failure of Garibaldi and his co-patriots to rescue Rome from the hold of the Papacy, neither the Pope, nor his obtrusive protector, the French Emperor, have much reason for feeling secure in their mutual occupation. A long poem, addressed by Garibaldi to Victor Hugo, while displaying great literary ability, shows the hopeful views he still entertains for his country, and the feelings of indignation which he cherishes toward those whom he regards as its worst enemies. The poem closes with something prophetic in reference to Napoleon:—

"A little while his shameless scheme prevails;
A little while, and God's longsuffering fails;
And when he ends, and we may pity him,
The dawn will break on Europe dead and dim,—
The dawn of brotherhood, and love, and peace,
The light of a new time, when there shall cease
This clang of arms over Christian lands:
And nations tearing off their Lazarus-bands,
Shall rise—see face to face—and sadly say,
Why were we foes? why did we serve—and slay?"

The Wesleyans have lost two of their most eminent men. Dr. Hannah, aged 76, who was theological tutor of Didsbury College from 1842 to 1867; and the Rev. John Scott, aged 75, who was principal of the Training College, Westminster.

Recent Deaths.

MRS. BATEY.

AT 102, Great Portland Street, London, aged 57, Mary Eliza, the beloved wife of the Rev. John Batey, Special Missionary and afternoon preacher of Craven Chapel. Her death is deeply lamented, not only by

her bereaved husband and children, but by a large circle of Christian friends, especially of the Ladies' Amicable and other societies connected with the church. It is remarkable that she died a member of the church over which the late Dr.

Leifschild was the first pastor, and under whose faithful ministry she received her first religious impressions. She was one of his first hearers in Craven Chapel, and one of the first Sunday scholars. Her mother lived and died a member of the same church, so that when her husband accepted the office of its evangelist, she felt as if she were returning home. On Lord's-day, Dec. 29, 1839, she was baptized, with her husband, by the Rev. Dr. Burns, of New Church Street, Paddington, and thus became a member of the General Baptist denomination. When, in 1847, her husband accepted the call of the church at Burnley to become its pastor, she willingly acquiesced, and in a spirit suited to her new position, shared its trials and its joys. On the removal of her husband to Sheffield, and on his return to Burnley to take charge of the new chapel, she took great interest in all that concerned the prosperity of the cause of Christ, and, as far as the duties of a rising family would permit, devoted herself to its extension. She was, in principle, what might be termed a *union* Baptist, believing that Christian baptism is the immersion of a believer on a personal profession of faith, but holding, at the same time, the opinion that Christian character is the true condition of church fellowship, and therefore all who give evidence that they are the Lord's people, should be admitted to the Lord's table, and to all the privileges of his house. She always considered that there was a manifest inconsistency in admitting to the one and refusing to the other. She rejoiced to know that there are now several General Baptist churches which are open in both respects. Although her death was somewhat sudden, she had suffered annually for many years severe attacks of bronchitis, and it was hoped that she would again recover from the attack which in this instance proved fatal. She was confined to her bed twelve days, and bore her affliction with remarkable patience and perfect submission. She often said, "Thy will be done." When asked if Jesus were precious, she said, "Oh yes! I know in whom I have believed. I never thought I should be so prepared to die." One day, when her attendant was giving her a little cold water, she exclaimed, "You are very sparing of the water, but I shall soon be at the fountain where I shall have it full and free!" When her husband saw she was sinking into the arms of death, he called his weeping family to the bedside, and continued in prayer until the spirit, without a struggle or a groan, took its departure. She died in perfect peace.

She was interred in Highgate Cemetery in a family grave adjoining that of the late Edward Swaine, Esq., who was one of the first deacons of Craven Chapel, and one of her most cherished friends. Several of the deacons and officers of the Christian Instruction Society attended her funeral, at which the Rev. R. D. Wilson gave an appropriate address. She had anticipated, with great interest, the intended removal, with her husband, who had recently accepted the call of the church in Broad Street, Nottingham, to be their minister at Daybrook; but God's thoughts are not as our thoughts. He has the consolation of believing that while he is serving Christ in the church on earth, she is serving him in the church in heaven. "Let me die the death of the righteous, and let my last end be like" hers! J. B.

MEAD—FRANKLIN,—Dec. 5, at Wendover, Bucks, Mr. George Mead, aged 72. He was the oldest member of the General Baptist church at Wendover, having been baptized, April 6th, 1817; and for thirty-three years he honourably and faithfully sustained the office of deacon.—Also, on Dec. 12th, Mr. John Franklin, aged 90. He was member of the same church for thirty-three years, and a valuable deacon for twenty-eight years. For them both "to live was Christ." Their end was perfect peace, and their death eternal gain. "Help, Lord, for the godly man ceaseth, for the faithful fail from among the children of men."

JACKSON.—Dec. 28, at Shottle, Derbyshire, Mrs. Jackson, the beloved wife of Mr. George Jackson, farmer, aged 62. The deceased was a daughter of Mr. William Malin, Brown House, once a leading member of the church at Wirksworth and Shottle. She became converted in early life, and during her long connection with the church was one of its most hearty and devoted members. Her removal is a heavy loss to the cause which she so ardently loved, and so faithfully supported. "A succourer of many, and of me also."

ROGERS.—Jan. 5, at Barrow-on-the-Humber, Lincolnshire, Mr. Wm. Rogers, aged 72. He was for fifteen years a worthy member of the General Baptist church at Epworth, Lincolnshire, and had gone to reside at Barrow with his daughter, and there being no place of worship in that town, he usually worshipped with the Wesleyans. On the day above mentioned he and his daughter repaired to the house of God, and during the singing of a hymn he fell down dead in his pew. He was a good man. Many fall as sudden, not as safe.

DUNNICLIFFE.—Jan. 7, at Breedon, Mrs. Duniccliffe, in her seventy-second year, sister of the late Mr. R. Pegg, of Derby.

BARRASS.—January 8, at Peterborough, Frederic, infant son of the Rev. T. Barrass.

BAYNES.—Jan. 9, at Bristol, Ann Day, the beloved wife of Rev. Jos. Baynes,

formerly of Wellington, Somerset, aged 69, and mother of the Rev. J. A. Baynes, B.A., formerly of Derby Road chapel, Nottingham.

UNDERWOOD.—Jan. 23, after a short illness, Emma, the beloved wife of Mr. Thomas Underwood.

Varieties.

A VERY IMPRESSIVE SERMON.

A YOUNG man, not very many years since—the circumstance is given in the life of Dr. Waugh—was sent for to preach before the Prince of Orange at the Hague. He had indicated great talent and promise, and the Prince wished to hear him. The young man's father was also a preacher at the court, and he was commanded by the Prince to push his son at a moment's warning into the pulpit, that he might give a fair specimen of his powers; also the text was given to him from Acts viii. 26–40. You remember the passage—the story of the courtier and his meeting with Philip. The young preacher was confounded, but there was no time to hesitate. After a suitable introduction, he told his noble and crowded audience that his subject contained four wonders, four marvels (*quatre merveilles*), which he should make the four heads of his sermon, and if he should say anything to which their ears had not been accustomed in that place, he hoped his unprepared state of mind from his sudden call would plead his apology, and that they would consider the things he might speak as according to our Lord's promise, "given to him in that hour."

Marvel the first: A courtier reads. Here he deplored the sad neglect in the education of great men in modern times, and the little attention paid by them to books.

Marvel the second: a courtier reads the Bible. Here he deplored the melancholy condition of religious sentiments and feelings in the great, and the impoverished state of a mind so destitute.

Marvel the third: A courtier owns himself ignorant of his subject. Here he exposed the conceit and presumption of petulant ignorance in high places.

Marvel the fourth: A courtier applies to a minister of Christ for information, and follows his counsel.

The Prince was famous for sleeping during the service, but he did not sleep during that sermon.

But our young friend was never asked to preach in the palace again. The Prince and the preacher took their revenge upon each other.

WORDS FROM ANCIENT ORACLES.

Method is the mother of memory.

Hope is the only tie that keeps the heart from breaking.

When Dr. Hutton, Archbishop of York, went into any of the schools which he constantly visited, he was wont to say to the young scholars, "Ply your books, boys, ply your books; for bishops are old men."

The glory of God should be our aim in all our actions; though too often our bow starts, our hand shakes, and so our arrow misses the mark.

We serve not so severe a Lord but that he allows us sauce with our meat, and recreation with our vocation.

A wise man counselled a great man, saying, Read histories that thou dost not become a history: so may we say, Read proverbs that thou mayest not be made a proverb.

Many bare and barren heaths and hills, which afford the least food for beasts, yield the best physic for man.

Philology is preposed to divinity, as the porch to the palace.

Poetry may not unfitly be termed the binding of prose to its good behaviour, tying it to the strict observation of time and measure.

Music is merely wild sounds civilized into time and tune.

THE CONTRAST BETWEEN THE CHARACTER AND CONDUCT OF ERASMUS, THE MAN OF EXPEDIENCY, AND LUTHER, THE MAN OF CONSCIENCE AND PRINCIPLE.—Intellectual gifts are like gifts of strength, or wealth, or rank, or worldly power—splendid instruments if nobly used, but requiring qualities to use them nobler and better than themselves. The rich man may spend his wealth on vulgar luxury. The clever man may live for intellectual enjoyment—refined enjoyment it may be—but enjoyment still, and still centering in self. If the spirit of Erasmus had prevailed, it would have been with modern Europe as with the Roman empire in its decay. The educated would have been mere sceptics, the multitude would have been sunk in superstition. In both alike all would have perished which deserves the name of manliness. And this leads me to the last observation that I have to make to you. In the sciences the philosopher leads; the rest of us take on trust what he tells us. The spiritual progress of mankind has followed the opposite course. Each forward step has been made first among the people, and the last converts have been among the learned. The explanation is not far to look for. In the sciences there is no temptation of self-interest to mislead. In matters which affect life and conduct, the interests and prejudices of the cultivated classes are enlisted on the side of the existing order of things, and their better trained faculties and larger acquirements serve only to find them arguments for believing what they wish to believe. Simpler men have less to lose, they come more in contact with the realities of life, and they learn wisdom in the experience of suffering. Thus it was that when the learned and the wise turned away from Christianity, the fishermen of the Galilean lake listened, and a new life began for mankind. A miner's son converted Germany to the Reformation. The London artisans and the peasants of Buckinghamshire went to the stake for doctrines which were accepted afterwards as a second revelation. So it has been; so it will be to the end. When a great teacher comes again to the earth, he will find his first disciples where Christ found them, and Luther found them. Had Luther written for the learned, the words which changed the fate of Europe would have slumbered in

impotence on the bookshelves. In appealing to the German nation, you will agree, I think, with me, that he did well and not ill; you will not sacrifice his great name to the disdain of a shallow philosophy, or to the grimacing of a dead superstition, whose ghost is struggling out of its grave.—*Short Studies on Great Subjects.* By J. A. Froude, M.A.

THE SCRIPTURES BETTER THAN THE FATHERS.—If these Doctors, who had scarce half the light that we enjoy, who all, except two or three, were ignorant of the Hebrew tongue, and many of the Greek, blundering upon the dangerous and suspectful translations of the apostate Aquila, the heretical Theodosian, the Judaized Symmachus, the erroneous Origen; if these could yet find the Bible so easy, why should *we* doubt, that have all the helps of learning and faithful industry that man in this life can look for, and the assistance of God as near now to us as ever? But let the Scriptures be hard: are they more hard, more crabbed, more abstruse than the Fathers? He that cannot understand the sober, plain, and unaffected style of the Scriptures will be ten times more puzzled with the knotty Africanisms, the pampered metaphors, the intricate and involved sentences of the Fathers, besides the fantastic and declamatory flashes, the cross-jingling periods which cannot but disturb, and come thwart a settled devotion worse than the din of bells and rattles. We do injuriously in thinking to taste better the pure evangelic manner, by seasoning our mouths with the tainted scraps and fragments of an unknown table; and searching among the verminous and polluted rags dropped overworn from the toiling shoulders of time, with these deformedly to quilt and interlace the entire, the spotless, and undecaying robe of truth, the daughter, not of time, but of heaven, only bred up here below in Christian hearts, between two grave and holy nurses, the doctrine and discipline of the Gospel.—*Milton.*

SMALL CHURCHES AND INADEQUATE INCOMES.—Both Independents and Baptists mourn over small and feeble churches and inadequate incomes. But if it be admitted that these small interests, as they are called, are often the only gleams of light amidst moral darkness, is it incumbent that each should have a pastor thrown entirely on its own resources? Congregationalism takes

pride in its flexibility—its freedom to adapt itself to surrounding circumstances. Surely the problem in question, difficult as it is, could be solved apart from a Sustentation Fund, which is liable to grave abuses. The grouping together of small churches under one pastor would do much to mitigate the evil, and the multiplication of evangelists would do more. If, however, small churches are to exist, increase, and multiply, there will be an urgent need that the example of Paul the tent-maker shall be more generally followed.—*Non-conformist.*

HAS THE CHURCH FAILED OR SUCCEEDED?—If she has failed, she has failed only as civil society has done so. If the objects of civil society be the security of life and property and increase of prosperity through a division of labour, civil society is not a success. Men are robbed and murdered, and whole classes live in pauperism, insecurity, slavery. A sufficient reason for dissatisfaction—a good ground of complaint! But not a sufficient reason for dissolving civil society, and relapsing into a nomad state. In like manner, if the church has failed, let us reform it, but we can ill afford to sever the strongest and most sacred tie that binds men to each other.—*New Preface to "Ecce Homo."*

A CANDIDATE FOR CHURCH MEMBERSHIP.—The benediction was pronounced, and the people were crowding out by our narrow aisles, when a man, dressed in blue pilot cloth, with a great shaggy head and a rough weather-beaten face, one eye hopelessly disfigured as if by some terrible blow, came on, with his large blue bonnet in his hand. "I want to be admitted," he said. "But you have not been attending the class, and it is too late for this time, as I have just intimated." "I want to be admitted for a' that." "What makes you press forward to-night?" "Seeing sae mony press into the kingdom and I'm like to be left oot." I turned to my elders, and said, "The Lord may see fit to send us this man, and we must not make classes and other such arrangements the only rule." So, turning to him, I engaged to see him next night, and to report to the session on Saturday. We met. He was the Briggate Flesher—Bob Cunningham,—a noted character on the Wynds, wild, reckless, drunken; a man who had been accustomed to the ring and had lost one

eye there; who had been in gaol for homicide and narrowly escaped hanging,—yet here he was, suing for admission among those whose feet were washed before supper, and were "clean every whit." I soon discovered he knew nothing of ordinary religious phrases and the terms in which familiar doctrines were usually stated; but he had got to know the things themselves and had his own way of putting them, some of them in language borrowed from the slaughter house. "I'm a changed man," he said; "the devil guide us, but noo it's to be drooned by the floating on the tap. Hoo am I changed? Jesus Christ did it. I was the lame man at the gate of the temple, and faith in his name has healed my ancle bones and made me stand and walk. I was covered o'er wi' sin; but Christ took me, and washed my bluid and cast a' my filth away." He sat down with us next Sabbath morning.—*Among the Masses, by Rev. D. Macoll*

MR. SPURGEON LEADING HIS SINGERS.—An American, describing the singing at the tabernacle, says, "The second hymn was announced to be, 'Jesus, lover of my soul.' The preacher said, 'Let us sing this precious hymn softly to the tune of Pleyel's Hymn.' When the first verse had been sung, he said, 'Sing it softly.' With a countenance uplifted and beaming with fervour, his books in both hands, keeping time involuntarily to the music, he sung with the congregation. When he had read the third verse, he said, 'You do not sing it softly enough.' They sang it softly. It was as though some hand had dammed up the waters of the Falls of Niagara, leaving a thin sheet to creep through between two fingers and make soft music in its great lap, and plunge into the great basin below. Then when he read the fourth verse, he said, 'Now if we feel this we will sing it with all our souls. Let us sing with all our might!' The outburst of the great congregation was as though the Great Hand had been suddenly uplifted, and the gathered waters were rushing on their united way in awful grandeur."

AN AMERICAN'S IMPRESSIONS CONCERNING THE SERVICES IN LONDON CHURCHES.—The services in the Established Church are all sung or intoned, and to those unacquainted with them they might as well be in Syriac. And

then the vapid insipidities called sermons! Why such of them as I heard could never evoke an echo in a human heart.—*Correspondent of the "Christian Freeman."*

IGNORANCE IN LONDON.—During the debates about the Reform Bill, Lord Malmesbury in opposition assigned, among other reasons, why the franchise should not be extended to some of the people, that they were "so ignorant as not to know the name of the incumbent of the parish in which they lived"!

SHORT SELECTIONS.

There are many affirmative signs of the nearness of death that are quite certain, and old age is one of them. But there are no negative signs, that is, signs to show that it is not near. An old man knows that he must soon die, but a young man knows not that he shall live long.

It was the distinguishing characteristic of the Puritans in the days of Charles II., whether nonconformists or conformists, to go to public worship twice a day with his Bible under his arm. Whilst others were at plays, sports, and diversions on the Sunday evenings, after the public services, they were employed with their families in reading the Scrip-

tures, repeating sermons, catechizing their children, singing psalms, and in prayer. They had also their hours of devotion on the week days, and cared for the souls as well as bodies of their domestics. They were circumspect as to all excesses in food and raiment; abstemious in lawful diversions; industrious in their avocations; honest and exact in their dealings, and anxious to pay every one his dues. O for a general revival of these puritanic practices in our days!

The royal preacher, in Eccles. iii. 1, says—"To every thing there is a season, and a time to every purpose under the heaven;" and then enumerates things which have their times. If these are counted, they will be found to amount to as many as there are days in a lunar month, viz., twenty-eight; and all of them, like the changes of the moon, are nothing but increasing or decreasing.

It is only in the Bible that the all-pure Spirit of God breathes. "I am afraid," said Bengel, "of human theology, lest it 'savour the things which be of men.'"

Let us abide by that one dictum, "It is written;" and leave "It appears to us," to the philosophers. Relish for the sweet language of Inspiration has now superseded that of all other literary dainties.

THE CIRCULATION OF OUR MAGAZINE.

THE RIGHT IDEA.—At a meeting lately held in Manchester to promote the circulation of the new Congregational newspaper, called "The English Independent," many excellent things were uttered by the chief speakers. Dr. Vaughan observed: "There are many people among us who have good words to say for any literature rather than our own. You may see different newspapers upon the tables of members of our body, but ask for our own and they are not there. Unless we can educate our people into something better than that they will be a namby-pamby set—you will never be able to rely upon them."

If a veteran like Dr. Vaughan saw occasion so to speak of the Congregationalists, no wonder that *we* should have cause for saying the same of our denomination. The need for any such speaking would be superseded by our being thoroughly imbued with the spirit inculcated by the Rev. G. W. Couder, who expressed the right idea in saying there was ample scope for denominationalism, and he admired the spirit of the man who said, "That is my paper: it belongs to my body. It may not be so good as the paper in the shop over the way, but it is *my* paper, and I will take it." He loved the boy who *stuck to his school, even if it was the worst in the town.*

Let our Ministers and Deacons, instead of depreciating our Magazine, adhere to it—do what they might to fill it with good matter, and to insure for it a wider circulation—and the result will be satisfactory.

Missionary Observer.

GOOD NEWS FROM BERHAMPORE.

TO THE EDITOR—

My dear Brother,—I have been requested by the Rev. G. Taylor to send the following account for insertion in the *Missionary Observer*. Every name mentioned is as familiar to me as those of my own household. All the girls were under Miss Packer's care: and I can clearly see in their conversion, and especially in their correct views of divine truth, the result of her unwearied labours. I rejoice greatly in the evident tokens of God's blessing amongst those I have watched from their earliest days. I have especial joy in the baptism of Kogai Bearer. For some years before I left India I felt sure he was a child of God, but he never seemed to have courage to sever the last tie which bound him to his friends. Kogai Bearer is a man of considerable influence and respectability, and his profession of christianity may lead to important results in his village. May he be "a burning and a shining light." Many a journey have I taken to this good man's house, and many an hour have I spent in urging him to put on Christ. I see the reward now.

In various parts of the mission field we have had similar success for patience and perseverance. "The waters wear the stones." Let all our friends pray that the good work may go on, and that "the parched ground may become a pool, and the thirsty land springs of water."

I am, yours faithfully,

W. BAILEY.

Wymeswold, Jan. 17, 1868.

"Berhampore, Nov. 29, 1867.

"The absence of visible fruit from our various operations, both among our own people and the heathen around, became, as the year advanced, a subject of serious consideration and anxious inquiry, which deepened the conviction already felt, that, seeing the gospel had been faithfully and repeatedly preached in its simplicity, what we now required was the copious outpouring of the Holy Spirit—the 'Breath' to 'breathe upon

the slain that they might live;' 'power from on high' that the preached word might prove as a fire and a hammer to break the rocky heart in pieces. And encouraged by the blessed Lord's gracious assurance that the 'Father will give the Holy Spirit to them that ask Him,' we resolved, at our church meeting, August 30th, to have a series of special prayer meetings, and to 'prove God therewith and see if He would not open the windows of heaven and pour us out a blessing that there should not be room to contain it.' This resolution was carried out during the second week of September at Berhampore and the new village simultaneously; and seasons most precious and promising were experienced by those who were present. For my own part I could not believe but that prayer had power with God and would prevail—and so I told the people at the time. There seemed such an unction vouchsafed as I had never experienced at our native prayer meetings. And, blessed be God, we had not to wait long for what I feel to be the 'earnest' of answers to our prayers; for about a month after, two of our young people—one still in the girls' school, and one who had left but a short time before—came to me and professed to have seen and felt the evil of sin, their deep penitence and sorrow on account of it, and their hope of pardon through the blood and righteousness of the Lord Jesus.

You and your dear wife will well remember Julia (Papi's sister), and Rachel, the daughter of poor backsliding Erabon; and you will rejoice to hear that these are the two girls in question. With Julia's experience and manner I was very much gratified. There was a depth of feeling one does not always find in our native converts, and a clearness of perception and expression as to the plan of salvation for which I was scarcely prepared. And very gratified and thankful was I to find, from what she said, that God had been graciously pleased to make me instrumental in leading her to decide for Christ. On her leaving the school the previous July to assist her mother, I took occasion to remind her of the instruction she had received in the

school—the labour that had been bestowed on her, and the prayers that had been offered for her salvation by those who had ‘watched for her soul:’ and, alas! apparently all in vain! inasmuch as she was leaving the school still unsaved. And with many such words, and a few suitable books, I dismissed her to her home. This parting interview seems to have been blessed by God to her conversion.

Though not quite so satisfactory a case as Julia’s, still I was pleased with ‘Little Rachel,’ as we call her. She was much affected, and wept freely as she uttered, in broken sentences, how deeply she felt her sinfulness, and especially that she had so long neglected the instruction which had been given her in the school; and her earnest hope that God would pardon her for Jesus’ sake. My dear wife has been much pleased with the improvement in her conduct of late. You may recollect that she was by no means fond of work: and in this respect, when she first came to us, my wife had much trouble with her. Now, however, she is as ‘diligent in business’ as we could wish; and this we take as one fruit, among others, of true repentance.

About a fortnight after the above three other young girls came for conversation, viz., Herà, the eldest daughter of Jugger-nath, native preacher, deceased; Malipa, Daniel’s niece; and Komali, the eldest of all our famine girls. Of these I cannot speak with so much confidence as of the other two; still they appeared very anxious about their salvation; and if not *in*, I trust they are not ‘far from the kingdom of God.’ They all requested to have their names laid before the church, and a committee has accordingly been appointed to see them.

Shortly after this, Anunda, the third son of Tama, a worthy native preacher, came to see me about the state of his soul; and in a most gratifying spirit, and with a pleasing simplicity of language, and thoroughly scriptural, professed humble faith in the Lord Jesus Christ, and we have every reason to believe that his profession is sincere and truthful. His attendance on all the means of grace has been most regular—he has scarcely missed a prayer meeting for several months past, and his whole deportment is equally satisfactory. This is matter

of great joy to his father, as well as to us all. God grant that the father’s mantle may fall upon the son in this case; for I think Tama a most worthy christian, and a thorough workman.

Another case about which you will be pleased to hear is that of Rama Chundra’s wife. Her name was brought before the church several months ago, when every thing was considered favourable save a nose jewel, which, as you know, we consider it wrong, because of its associations, for our christian people to wear, but to which the good woman clung with terrible tenacity. In fact when the committee appointed to see her told her she must dispense with it, she said she would rather forego the privilege of fellowship with the church than give it up! Within the last six weeks, however, I am happy to tell you that a ‘stronger than the strong man armed’ has come, and victorious grace has helped her to ‘tear the idol from its throne,’ and she too now stands a hopeful candidate for baptism and church fellowship.

But what will please you most of all, and encourage you in future labours, is the case of Kogai, of Pilepardá. You laboured, and hoped, and prayed about his case for years, and yet were not permitted to see him publicly avow himself the Lord’s before leaving these parts. As to Kogai, you laboured, and I have entered into your labours; for I must tell you we had the pleasure of baptizing and receiving him into the church on Sunday, October 27th. When brother T. Bailey and I visited Russell Condah in May we had a long conversation with him, in which we both especially reminded him that if he refused to confess Christ before men, Christ would be ashamed of him at the last. He then assured us that if ever he did come to Berhampore it would be to be baptized. He did not, however, come expressly for this purpose, but providentially, as I believe, was brought here by a law suit: and while this was pending he had repeated interviews with myself and the brethren, and at length came one day with Rama Chundra and begged that he might be allowed to ‘put on Christ.’

Thus you see the Lord is graciously blessing His own word, and favouring us with a cheering increase.”

ACCOUNT OF GUNGA DHOR SARANGEE.*

Written by Himself.

FROM that day I began to think much about the Scriptures, and felt much concern respecting sin, Christ, heaven, hell, the day of judgment, and the state of my own heart; and I visited *pádre* Lacey at Cuttack many times in order to be instructed on these subjects; and he gave me much instruction, broke down my false hopes, and showed me that in Christ alone was real good. Beholding the misery caused by sin, I became very sorrowful, frequently wept much, and prayed for strength to strengthen my mind. I prayed in secret, in the jungles, in the house, and mentally, and daily received a little strength. My only difficulty was, How shall I break caste, and make it known? there are no other native christians—how can I stand alone?

About that time Lacey sahib said to me, "If you will accompany me to Calcutta you will see native christians of both sexes, for some there have taken refuge and believed in Christ." I therefore went to Calcutta, and saw a number of christian brethren and sisters. I saw a number, also, at Serampore. We returned home after an absence of two months and four days. My mind said, Believe in Christ in secret, and remain in your own house—don't go anywhere else. This I determined to do, and remained as I was.

After some time Lacey sahib sent me a letter; and after reading it I considered—It is impossible for me to endure the darts of Satan. I will assuredly openly profess Christ. I shall do very wrong if I remain as I am, and both body and soul be destroyed; the Lord will be angry, cut me down, and send me to hell; there is no salvation but in Christ. After thinking much about these things, I sent word by the bearer of the letter that I would go after four days. I then spoke to my wife, to ascertain how her mind was affected, and found that she loved Christ and the Scriptures much, but she offered many objections on account of caste—saying that others would put her to shame, would not associate with her, would call her an outcaste, &c.: and the thought of

all these things made her very sorrowful. But in one way or another I succeeded in quieting her fears, and committing her into the hands of the Lord left for Cuttack, saw the missionary, and requested to be baptized. He wished me to remain a week as I was; and I went and stayed in the house of *Mágúnee Sáhu*, the oilman.

The following Sunday was the sixth day, and the *padre* caused it to be proclaimed in the bazaars that there would be a baptism. At four o'clock in the afternoon we went to the *Mahanuddi* river, where many people had assembled to witness the baptism. Lacey sahib first gave an address, and then in the presence of all asked me, "Why do you wish to be baptized?" I replied, "I am a sinner, and Christ is the Saviour of sinners, as I have learnt from the Scriptures; and believing in Him, I wish to be baptized at your hands. The gods I formerly served and worshipped I know to be all false." Of my own accord I then took off my *poita*, and gave it to the sahib, and was baptized in the name of the Father, and of the Son, and of the Holy Ghost. There was I, alone as it were, and the three thousand spectators surrounded me, and gave me abuse of every sort, heaping reproach upon me: this was continued till we reached *Mágúnee Sáhu's* shop. A great many people came there, and after giving me much abuse went their way. But my mouth was not closed by all this; till eleven o'clock at night I continued to expose their sinfulness, to speak of my Lord, and answering the various questions put to me. When the people had mostly departed, I spoke to the family of *Mágúnee Sáhu*. I then purchased some refreshment, and went to eat it in the house of *Naráyan* Bearer on the sahib's compound; and afterwards went to sleep in a small room in the sahib's house, first commending myself into the hands of the Lord. But a conflict commenced in my mind. I thought to myself, the people will surely be unmerciful, cruel, and use all kinds of insulting language to me. I thought that as children are alarmed at thunder, so will it be with me; it may be that I may tremble, and be ground down as between two millstones: what can I say? But just as I was in this state I heard the voice of Lacey sahib

* Continued from page 30.

engaged in family prayer in the next room. Hearing this, I cast myself on Jesus, and taking refuge in Him sang one or two hymns in my heart, not by my voice. I then fell asleep, and slept all night. Whilst it was still very early I went to the Mahanuddi to bathe, and in returning went into the bazaar, and had some talk with the people; and afterwards cooked and ate. At two o'clock I went to the padre. In the morning I had said, "You must give me two men of low caste to accompany me, so that if any one molests me he may be laid hold of." The sahib asked, "Will you go to your house?" I replied, "Yes." I then said that I would not have the two hádis along with me, for that if Christ was with me, and in my heart, no one could do me any harm. I then received some books and a little money, and left trusting in the Lord.

I reached my home at Tangi at nine o'clock at night, and saw that a number of people were with my wife, trying to persuade her to go to her father's house, and saying many evil things against me. I learnt that she had not eaten for two days, had not been anywhere, but had remained quiet in the house. She replied to their persuasions, "I will not go; when I have seen him then I will go." What she had previously heard respecting sin and salvation caused her to be somewhat calm; at times, however, she was overwhelmed with grief, for the people had said to her, "Your husband has eaten raw cow's flesh, and drunk the blood; has eaten pork, and drunk spirits; the sahib and his wife buried him in the sand of the river, and stamped upon him with their feet, filled his mouth with filthy water, and then dipped him in the river; and on their return to the house gave him food, and all became one caste." And with such lying tales they had tried to embitter her mind and deceive her. On my calling out to her, she got up from amongst them, and opened the door. I then took her by the hand, but she, not finding the poita on my shoulder, began to weep. Two old brahmins also came to see if I had my poita on, and not finding it, gave me abuse. All the people having gone away, I lighted a lamp, and tried to console my wife. She remained silent. After cooking and eating, we retired to rest very late at night. Early in the

morning many men and women came to look at me; and as they reviled I gave them good advice, and they went away. No one would touch me, or enter the house.

Going about daily from village to village, I preached to the people, and remained for nine months in the village in which I was born. Eight days after my return home, my wife began fearlessly to speak to the people about sin and heaven, and about Jagannath. This afforded me much pleasure. By listening to the reading of the Scriptures, and uniting with me in prayer, her mind was strengthened. Casting away from her all thoughts about worldly honour and caste, she took refuge in Christ.

About that time an aged brahminee from the district of Khundittur gave heed to my instructions, and remained at my house, and afterwards became a believer. She had already been to visit the neem-tree-wood Jagannath eleven times, and was on her way for the twelfth time.

I remained nine months at my own house after my baptism. Mr. Lacey then requested me to preach the gospel, when I removed to Cuttack, and resided in a house at the back of the chapel. I went to the bazaars and other places daily, doing the Lord's work. My wife, having experienced a change of heart, was baptized in the Mahanuddi river, in March, 1829. The old brahminee was also baptized.

As I preached in the bazaars and markets, many people reviled, gave abuse, and assaulted me; but thinking of the patience, compassion, and the love of Jesus at His death, and being strengthened by the Holy Ghost, I received help, and with a determined mind fearlessly preached the gospel. Many reviled; and my own brother said, "Had you died it would have been well; you have brought a stain on the family." My nephew said, "You have sunk to the lowest caste." Many others gave abuse to their hearts' content.

Whilst preaching one day in the Tangi market, the zemindar gave me much abuse, and said, "You have become a Hádi; will you make Hádis of us?" He and others then struck me several times, and tore up and threw away my books. After mentioning the matter to Mr. Lacey, I preferred a

charge against them, and established its truth by witnesses; they, however, hid themselves; and as they did this I forgave them.

The people at that time made many objections. Some said caste was established by God; others said it had been established by Brahmá, and that the Baíes were the essence of all. Others said that caste had been abolished, and that all would become one caste. Some said, When people of all castes sit and eat together at night, then who retains his caste? Others said, What he says is true, for there is but one God, without a second. Others said, God pervades all things. Others again said, God is everything: He is heaven and He is hell; He is both a sinner and is sinless; He suffers affliction and enjoys pleasure. But in my preaching I showed the people that God was entirely distinct from heaven, earth, and hell; that mankind and animals were distinct; and that the guilty and innocent were distinct. I also showed that the gods and goddesses, gooroos, priests, brahmins, and boishnobs were all false, and

that their religion was all at variance. On these and similar subjects I preached to the people. Some gave assent, whilst many others did not do so. One and another, however, came forward and professed themselves believers in Christ, which gave me very great pleasure.

MAKE use of me, my God!
Let me be not forgot;
A broken vessel cast aside—
One whom thou needest not.

I am thy creature, Lord,
And made by hands divine;
And I am part, however mean,
Of this great world of thine.

Thou usest all thy works—
The weakest things that be,
Each has a service of its own,
For all things wait on thee.

All things as serve thee here—
All creatures great and small:
Make use of me, of me, my God,
The weakest of them all.

Foreign Letters Received.

J. Buckley, November 24, December 14.

Contributions

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FROM DECEMBER 20th, 1867, TO JANUARY 20th, 1868.

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Books 4 7 9	per R. Wherry, Esq. 21 0 0	Kirton-in-Lindsey ... 0 14 6
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ON A BECOMING POSTURE IN PUBLIC WORSHIP.*

BY T. W. MATHEWS.

EVERY one who thinks on the subject at all will probably allow that there must be such a thing as is indicated in the title of this essay—that some postures are decidedly *unbecoming*, and that of all permissible attitudes some are more proper than others. As long as we inhabit material bodies some posture is unavoidable, at all times and in every place; some posture, therefore, we must assume when we assemble for the *professed worship of our Maker*. The question before us is—What is the posture that best befits this solemn, sublime, and heavenly engagement?

My remarks will be chiefly directed to the posture we ought to be in during *prayer*. For our customs during the other parts of public worship—the reading of the sacred Scriptures, the hearing of sermons, and the service of song—are, as far as I know, proper enough. But on the point of *prayer* I think there is, in most congregations, room for blame, and need of improvement.

No one will, I trust, suspect that this *external* matter is about to be represented as of *essential* importance, or as comparable with the *spirit* of worship. If we are not worshipping God in the Spirit and in the truth, all external forms, however decent and reverential in themselves, are destitute of value. Indeed, I know nothing to be more jealously guarded against, as a fatal instrument of self-deception, than a sedulous cultivation of the outward rites and ceremonials of religion.

It is wonderful, it is humbling, it is alarming, to contemplate the Ritualism prevailing in this country in the present day. To think that Christians (so called) should attach any importance to a rule, which says that when certain words are uttered, one man should stand and the rest should kneel, and when other words are used, all should stand; that when the words of the apostles are read you should sit, but must be on your feet to hear the words of the evangelists; that during the chief

* This Essay is printed by request of the Conference at which it was read. We gladly insert it, and ask that it may be perused and pondered by all into whose hands it may come. Those who give it this attention will, we are persuaded, support the vote of the Lincolnshire Conference, in heartily thanking its amiable and venerable writer.—EDITOR.

portion of the meeting you may turn in any convenient direction, but at the recital of the *creed* you must mind and turn to the east;* and on "Trinity Sunday must omit the words, Holy Father." Can the heavenly religion of Jesus Christ have developed itself into such sillinesses as these?

What can be the use of all this ceremony, this change of attitude and orientalising? of this abundance of actions, of dresses, and of utensils, neither called for by human convenience, nor instituted by command of God? Are they designed to *relieve* the fatigue produced by long continuance in one posture? Is there any supposed *merit* in these visible compliments? Can intelligent beings really fancy that in any sense we are the better for observing these things, or the worse for omitting them? Are they done just that we may be seen of men, and that others may perchance think what very devout people we are, and how well we know how to do the proper thing at the proper moment? Or have these actions all been instituted by the mere wantonness of power, usurped by presumptuous priests and self-willed rulers? Sidney Smith called this attention to posture *imposture*. I repeat it, it is humbling and alarming, that in this nineteenth century people calling themselves Christians can be found in England thus playing at religion as children play with toys; and that others should go in crowds to look at their childish sport, their pretty dresses, and their ecclesiastical gymnastics. Ah! there is a deep, deep evil out of which all these performances issue.

But while we censure others, let us modestly and seriously inquire whether we are not ourselves obnoxious to blame. After all, reli-

gion, pure, spiritual, heavenly religion, must have a *Form*. God Himself had to be manifest in the flesh, and take on Him the form of a servant. "He that made that which is within made that also which is without"—the earthly, material body, as well as the intelligent, ethereal spirit. And are we not sensible that the suitable expression of our inward sentiments, whether by words or by gestures, tends both to *sustain* those sentiments in ourselves, and render them *influential* on others? Must we not allow that there is often observable in Nonconformist places of worship a want of reverence in our manners and appearance, which, not without reason, is an offence to those who are accustomed to more dignity and decorum, and which really impairs our own impression of the solemnity of Christian worship? People sometimes enter the place of assembly with an inconsiderate *noisiness* which is distracting to the worshippers, and even with a jauntiness quite incompatible with the gravity of the occasion. Not unfrequently during the reading of the oracles of God, the singing of His praise (possibly, also, even during the act of invocation), there is a careless staring about, and an interchanging of the language of the eye, demonstrating that the heart is not seeking *Him* who has promised to be with those who meet together in His name.

Yes: we must have forms. Words are forms, actions are forms, postures are forms. Sincere words are the just utterances of the thoughts of the mind. Words, however excellent, which do not fairly express the then present state of the heart, are hypocrisy. The Lord's Prayer (in my judgment the simplest yet the sublimest, most comprehensive, most wonderful form of prayer ever composed) becomes, in the lips of an unintelligent, careless person, the

* Wheatley, p. 149. Bohn's Edition. 1853.

language of hypocrisy.* If this be so, what a great mass of hypocrisy, then, must be every week accumulated in the religious assemblies of England!

Forms, as before said, both express and sustain the sentiments they embody, and they serve to reproduce them in others. If, then, we are reasonably solicitous that our *words* should be true interpreters of our heart-worship, we should be correspondingly careful that our *postures* should be so too. These are as expressive, as edifying, and as reproductive as those. They are, or at least they ought to be. And as when we *speak* in prayer or praise we should have regard not only to our own edification but to that of others also, so should we also consider the edification of others in our very *postures*. Both are really implicated, though not to an equal extent, in the impressiveness and benefit of public worship.

A painful posture should be avoided. Religion is not a penance, but a joy. A painful attitude would in a little time call off to itself the attention which ought to be fixed on the divine object of our worship.

A lazy posture on the other hand is equally to be shunned. Religion is rest, but it is not slothfulness. If, indeed, any one is sick, his best posture for prayer is lying in bed; but that is for private or domestic, not for public, worship. If a person is so frail that he cannot stand or kneel, then let him accommodate his feeble frame as best he may to the service of the sanctuary—let him lean, let him recline. These are, however, exceptional cases. But for healthy persons, such as the vast majority of attendants on public

worship always are—for healthy persons to put themselves into positions suitable for the infirm is laziness; unbecoming, unedifying to themselves, and injurious to those who may happen to observe them.

In my opinion this censure attaches to *those who sit during prayer*. Far be it from me to say that this attitude is not *compatible* with sincere and even earnest worship; but it is not *natural* for either humility, or reverence, or penitence, or fervency, or grief, or desire, or transport, thus to exhibit itself. I know that it is once said of David that he “went in and sat before the Lord,” and spake to God (2 Sam. vii. 18); but that was private not public worship—individual, not social. William Penn thought that silently sitting was the best posture for private meditation. For this purpose let every one try, ascertain, and practise for himself the attitude he finds most beneficial.

But for *united* worship this posture is unsuitable—it tends to dullness; and certainly no stranger looking on a company of *sitters* would be likely, from sympathy with them, to be impressed with the solemnity of worship, with the awful majesty of the Being they are addressing, or even with the earnestness or the joyfulness of those who profess to be thus holding “communion with the Father and with His Son Jesus Christ our Lord.” And if our united worship does not mean this, what does it mean?

Of all attitudes for prayer *kneeling seems the most appropriate*. Even to a fellow creature, in times of great agitation, when some eminent favour is to be solicited, especially when pardon is to be asked, men will offer their entreaties on their knees. Subjects, and even courtiers, do so to their sovereigns, and especially children to their parents. All of us probably kneel habitually in our

* Is it not a curious fact, and one worthy of consideration by those who are *sticklers for words*, that hardly ever in my life have I heard, in the Established Church or out of it, the Lord's Prayer repeated in the words of our Lord?

closets. So we do at the bedside of the sick and dying; and even in our occasional and social meetings with our Christian friends. We do the like oftentimes at our prayer meetings, and probably always at our family worship.

Jesus "kneeled down and prayed" (Luke xxii. 41).

Paul kneeled down and prayed with the elders of the church at Ephesus (Acts xx. 36); and with the disciples at Tyre "he kneeled down on the shore and prayed" (Acts xxi. 5). Indeed it was his expression for usual habitual prayer;—"For this cause I bow my knees to the Father of our Lord Jesus Christ" (Eph. iii. 14).

So Peter knelt in prayer. (Acts ix. 40).

So did Stephen, even when being stoned to death. (Acts vii. 60).

Daniel also, as is recorded with frequency.

And Ezra.

And David.

And Solomon. The beautiful posture in which that then wise and pious monarch offered up his prayer in the great congregation at the dedication of the temple, is circumstantially described (2 Chron. vi. 13). "For Solomon had made a brazen scaffold, of five cubits long, and five cubits broad, and three cubits high, and had set it in the midst of the court: and upon it he stood, and kneeled down upon his knees before all the congregation of Israel, and spread forth his hands toward heaven."

In many passages of Scripture, remote from each other, the blessed God, declaring His great design in the formation, sustentation, and government of the human family, expresses His holy resolution, that, as He liveth, every knee shall bow to Him. (Isaiah xlv. 23; Romans xiv. 11; Phil. ii. 10).

On this divine prediction, and on

every principle of adoration, reverence, gratitude, penitence, and hope, the universal exhortation of Psalm xcvi. 6 is founded—"O come, let us worship and bow down: let us kneel before the Lord our maker."

Some blame, therefore, is attributable to us, I think, even with respect to the structure of our meeting-houses. No provision is usually made for this natural, reasonable, expressive, and scripturally sanctioned posture in prayer. Among us people hardly ever kneel in public worship, for, indeed, without great effort they cannot.

The modern Jews, I believe, in their synagogues usually keep their hats on. Christian men universally take them off. Why? Certainly because the apostle Paul has plainly enjoined this practice (1 Cor. xi. 4—16.) Now if we follow the apostolic injunction in one point, why not in another? With decision and clearness Paul says (1 Tim. ii. 8), "I will therefore that men pray ever where, *lifting up holy hands*, without wrath and doubting." Notwithstanding this distinct direction as to the attitude Christians should observe in prayer, I apprehend that few among us even so much as think of the words, or do what they prescribe. Nay, so entirely dead among us is this decent, lovely, and edifying custom, that I can hardly cherish the hope that all who are even hereby reminded of it will dare to be so *singular* as to conform themselves to it.

I am far from approving of the careless, listless, unmeaning, irreverent posture of our dissenting congregations in general. Look at them. The minister says, "Let us pray;" but the people sit just as they were; except, perhaps, that many of them put their hands down before them, or fold their arms and lay them on the book-board, or let them repose on the coping of the

pew before them, and then recline their heavy head on the cushion of their arms, just as if praying meant sleeping. Or perhaps they just sit up as they did before, and gaze at the minister; while he, most likely with his eyes shut, is speaking, in their name professedly, to the heart-searching God. Many of the hearers are probably in the meantime staring about, as if the worship were no concern of theirs, or at the best just thinking what an eloquent prayer it is! Let us put an end to this irreverence, brethren. Let us learn, let us resolve, to "*lift up our hands with our hearts to God in the heaven.*"

In the congregation to which I have the happiness of steadily ministering, a custom prevails, which

I found existing when I first entered on my office, which I presume we inherit from our venerated forefathers, and which I think is next best to kneeling, viz., that when prayer is about to begin, the people rise and stand with their back to the minister; I trust, also, that, like himself, they close their eyes, in order that they may more effectually impress on their minds the solemn consciousness of the presence of the Infinite Being they are invoking, and may shield themselves from all such wandering thoughts as might enter by the eye—those miserable inward distractions which we have all great reason both to fear and to deplore, to bewail for the past, and to deprecate for time to come.

MEMOIR OF MR. J. BAILEY, WOODHOUSE EAVES, LEICESTERSHIRE.

"He was a good man."—Acts xi. 24.

"One that feared God and eschewed evil.—Job. i. 1.

If the righteous shall be "in everlasting remembrance," and "the memory of the just is blessed," it seems but meet and right that some record should be preserved of one who, for more than half a century, so faithfully "served his generation." If, however, we were to follow the desires and inclinations of him who rests from his labours, not a single line would ever be written. It is only in deference to the repeated requests of his numerous friends that we have consented to prepare this sketch of his life.

The late Joshua Bailey was born in Manchester on July 10th, 1790. His early days were spent in Loughborough; and amongst the companions of his childhood were the late Dr. Yates, the eminent linguist, of Calcutta, and the Rev. J. Wallis, tutor of the College at Leicester.

Owing to losses, and other adverse circumstances, his parents were unable to give him any education, so that in every sense he was a self-made man. Before even he was eight years old he was no stranger to daily toil, but when ever he referred to the struggles of his early life, it was never in a complaining spirit; for he was ever ready to acknowledge the good hand of God in the trials of his early as well as his later life.

We much regret that we cannot give a definite account of his conversion, as we have been unable to find any memorandum of this important change. He received, we believe, his first religious impressions from a brother, but his mother, who was a woman of piety and intelligence, exercised considerable influence over him. We have heard

him say that the realization of his acceptance in Christ took place in the chapel at Woodhouse Eaves when he was about the age of fifteen. He was baptized, Aug. 16, 1807, by the Rev. B. Pollard, after a sermon by Mr. Goddard, who was then pastor of the church at Woodhouse.

He did not take upon himself a profession of Christianity until he had well counted the cost, and hence to the end of his life he was most jealous to maintain inviolate his Christian reputation. In order to learn "what manner of person he ought to be in all holy conversation and godliness" he studied the law of Christ; and not, as is too commonly the case in the present day, the opinions and practices of men. He was ever ready "to appeal to the law and to the testimony," and a "thus saith the Lord" was with him the end of all controversy.

He mingled more or less with all classes, and wherever he went he was a welcome visitor for his cheerful piety and intelligence, but he never left any society without leaving the impression that he was eminently a man of God. He was "an example of the believers in word, in conversation, in charity, in spirit, in faith, in purity." He was often grieved with what he called "the lax morality" of some Christian professors in the present day; and when he spoke rather vehemently, as he did sometimes, against the growing desire for certain kinds of recreation, he was thought even by his dearest friends to be unjustly severe. He, however, defended himself by saying that he could find no evidence that Christ or His apostles sanctioned, either by precept or precedent, such practices. And then, with great gravity, he would say, "it has been *my* practice never to be found doing or saying anything, in the *doing* or *saying* of which, I should not like to meet death. *I feel it essential* to

live by the day, and to give up my accounts every night, for life is so uncertain that it will not do to run long accounts in religion." When told that the tastes and inclinations of the youth of the present day were very different from what they were half a century ago, he would say that the same law which condemned "conformity to the world" was binding now as then. Without any expression from the writer of his sainted fathers views of these matters, he cannot refrain from saying that his manner of life never marred his happiness, never injured his piety, never detracted from his usefulness, and never caused a single regret when he came to die.

His calling and numerous family precluded his devoting much time to self-improvement, but by great diligence he treasured up a good store of general knowledge. The Bible, however, was the study of his life. Perhaps few men have read the English Bible with deeper interest and greater constancy. He could truthfully say, "The law of thy mouth is better unto me than thousands of gold and silver." "Thy words were found, and I did eat them, and thy word was unto me the joy and rejoicing of my heart."

Mr. Bailey could say, in all truthfulness, "grace be with all them that love our Lord Jesus Christ in sincerity;" he, however, was very decided in his conscientious convictions. He was "ready always to give an answer to every man that asked him a reason of the hope that was in him with meekness and fear." In a communication he made to the writer a few years ago, he said, "In consequence of so much having been said and written of late respecting the 'true church and apostolical succession,' I have been reading the New Testament with great care to find out what a Christian church is? and I am convinced that the

church to which I belong is the nearest to the New Testament model. I have composed two sermons from 'what is our hope?' and 'the church of the living God,' and I have been advised to deliver them wherever I go. The study of these subjects has given me clearer views of the Christian religion, and has been the means of establishing me in the truths of the gospel." "*Preach the commandments*"—"declare unto the people *all* the counsel of God"—was the last advice the writer received from his lips.

As a father he was deeply solicitous for the spiritual welfare of his children. His advice to parents was, "never say anything you would not like your children to repeat, never do anything you would not like them to do"—and this advice he carried out to the letter. He felt the loss of his children most keenly. When he received the intelligence that his fourth son, who died in the state of Wisconsin, North America, had left satisfactory evidence of his hope in Christ, he exclaimed, "O, what a blessing is this! had he died without hope I should have *wept my life away*."

Mr. Bailey took a deep interest in all the great questions that affected our own or other lands; and he was ever ready to advocate the claims of the Bible Society, missions to the heathen, and other kindred institutions. When the slaves were emancipated in Jamaica his joy knew no bounds, and one of the best hymns he ever composed was sung at the celebration held in the village.

The Sabbath school in which he was first a scholar and afterwards a teacher, ever shared a large measure of his sympathy and help. Hundreds of scholars, when leaving the school, received the teachers last and best gift from his hands. For many years he wrote one or more of the hymns for the anniversary, and his last

address was delivered to the teachers and scholars on one of the Charnwood hills only ten days before he died.

Mr. Bailey, however, was most extensively known as a lay preacher. There are few Baptist chapels in the county of Leicester where his voice has not been heard. Anxious to improve his talent, he sought and cheerfully obtained (nearly fifty years ago) the assistance of the late Rev. T. Orton, of Hugglescote; and many a weary journey has he taken over the (then) dreary forest, in the depth of winter, after night-fall, to receive instruction from this great and good man.* His sermons, though he never called them such, were full of gospel truth, and some of them showed considerable originality. As a preacher he did not wear out, for his services, where he had preached the longest, were as much appreciated as when he had upon him "the dew of his youth." At the coming of our Lord Jesus Christ "many will be his joy and crown of rejoicing." When he had completed his "threescore years and ten," his friends entreated him to contract his labours, but while he had strength to walk he felt he could not comply. In answer to a similar request from the writer, he said, "I see but little fruit from my labours; the good may be known hereafter, when I sleep in the grave. While I *do live* I wish to preach the gospel of Christ, in which alone I hope to be accepted in the last great day; other refuge have I none—if saved it will be by the free grace of God." While out preaching he caught cold and was seriously ill for eighteen weeks. His system never recovered from this attack. In the spring of the year he had a second attack, and was brought to the gates of death.

* Though Mr. Orton was self-taught he attained considerable proficiency in the learned languages.

Those who visited him will never forget his calm resignation to the will of the Lord. Not a single murmur ever fell from his lips. "Some people," he said, "have much to say when they come to die, I have nothing. I am resting as a sinner saved by grace on the finished work of Christ. Sixty years ago I made a covenant with Him; I have no wish to break it, and as He has not I think it will hold good to the end." He partially recovered; but he was so conscious that the time of his end was at hand that "he set his house in order," and was just like the goodly servant who "stood with his loins girt and his light burning waiting for the coming of his Lord."

Five days before his death he met with a party of friends, and all were charmed with his cheerful look and interesting conversation, and it was thought then he might be spared for some time to his family and the church. We have often seen the little withered plant, on the parched soil in the East, rear its head and make an effort to blossom before it dies; and this brightening up of the now glorified one was but the last effort of nature before death. The next day he caught cold, which was followed by an attack of bronchitis,

and on Wednesday, the 7th of August, he finished his course. A few moments before his departure the Rev. J. Cotton repeated, "My flesh and my heart faileth, but God is the strength of my heart and my portion for ever;" faintly he replied, "I have not much strength to speak now, but all is well," and with these precious words upon his lips he closed his long and useful life. It was not Mr. Bailey's lot to bequeath to his children, or to her who did so much to cheer and help him for fifty-three years, a rich inheritance, but he has left them the remembrance of an honourable life. "He was an Israelite indeed, in whom was no guile." He was a "just man, upright in his generation, and walked with God."

He was interred by the Rev. E. Stevenson, and his death was improved from 2 Tim. iv. 6, 7, 8, by the Rev. T. Stevenson. On both these mournful occasions there was a very large attendance, and many came from distant towns and villages to pay the last tribute of respect to his memory. "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

W. BAILEY.

A BIBLICAL PAPER: MISCELLANEOUS.

CURIOSITIES OF CRITICISM.—"And he (Paul) shook off the beast into the fire, and felt no harm." There was an ancient legend that the viper's flesh was the most effectual antidote for the viper's bite. This legend has been thought to derive countenance from the verse above quoted. The Greek word for the viper here is *thereon*, from which comes the name of the cure, first as *theriac*, then *triacle*, and ultimately our modern word "*treacle*." Thus our

old divines were wont to employ the legend as an illustration of Christian truths. Jeremy Taylor says, "There is a hyper-nikomen in St. Paul. 'We are,' saith he, 'more than conquerors.' We kill the viper and make treacle of him; *i.e.*, we not only escape from temptations, but get advantage from them." So Hales observes, "Wonderful is the power of a Christian, who not only overcomes and conquers and kills the viper, but, like the skilful

apothecary, makes antidote and treacle of him." Gurnall also says, "The saints' experiences help them to a sovereign treacle made of the scorpion's own flesh (which they through Christ have slain), and that hath a virtue above all others to expel the venom of Satan's temptations from the heart." In agreement with these sayings, one of our old divines begins a sermon on Rev. xiv. 13, by a Latin apothegm—"Ubi vulnus, ibi manus"—"Whence we took our wound, thence we receive the cure."

Some have objected to the idea of their being anything dangerous in the viper's fastening on St. Paul, because it is not explicitly said to have been poisonous. To this objection two answers may be returned. First, it is clear from the strain of the narrative that all who saw the viper regarded its bite as fatal. And second, that the Greek name by which this is spoken of was usually applied to venomous creatures. Those interpreters are therefore in the right who see here a fulfilment of Christ's promise—"They shall take up serpents, and if they drink any deadly thing it shall not hurt them." So far as we know, *not one of the apostles was ever poisoned.*

DIFFERENT RENDERINGS.—Much attention has been recently devoted by Biblical critics to the various *readings* found in the manuscripts which have been collated. It is satisfactory to learn that these various readings are unimportant so far as doctrines are concerned. Much greater attention is due to the different *renderings* found in our English version than to the various readings which are discoverable in the Greek manuscripts. In their curious but most interesting preface to the version, our translators justify the freedom they have practised, and avow their desire to avoid such "uniformity of phrasing" as some would consider essential to strict correctness in the translation. If one word had been preferred to the exclusion of others, jealousy on the part of the unemployed words might have been excited. We may, however, doubt whether any *logomachy* could have come from such jealousy. But to our topic. The different renderings of the same Greek

verbs impose on us the necessity of carefully collating the passages in which they occur. One example may show this. Thus "driveth," in Mark i. 12; "send forth," in Matt. ix. 38; "bringeth forth," in Matt. xiii. 52; and "putteth forth," in John x. 4, are all renderings of one and the same verb in the original. But there are more varieties than these, such as "cast," "cast out," or "cast around," that might be added to the list. If any one of these instances is taken by an expositor who tries to make the most of his text, and whose acquaintance with the Greek furnishes him with the idea of power, energy of action, and even violent effort, as contained in the word *ekballein*, a mistaken sense of Scripture may be conveyed. Suppose the first cited text is selected. "The Spirit"—not the evil, but good Spirit—"driveth Him (Christ) into the wilderness." Driving is a very strong meaning of the verb, and therefore should not be exaggerated by representing it as violent motion—the exertion of force, but should be rather modified by the milder words used in relation to the event by Matthew and Luke, which the translators have rendered was "led up," or simply "led." Or take the next passage, which speaks of sending forth labourers. Lively preachers have often given loud utterance to their small learning when handling this text, and have declaimed about the force which the Lord sometimes employs in thrusting forth reluctant agents into the harvest field. We seriously doubt whether the Lord ever does so act on the unwilling. No farmer would force a sickle into a reaper's hand, and then push him amidst his corn that wanted reaping. And if men are not so strongly inclined to labour for the Lord as to "desire the office of a bishop," we question whether the Lord would employ them at all. The necessity of a sustained ministry may be to some a motive for entering it, but an inclination for it must be felt and fostered, until it becomes an aspiration which will brook no hindrance and endure no denial. It is only the willing worker that becomes a hearty labourer, and no other than these will the Lord of the harvest ever send forth.

BISHOP BEVERIDGE OR DEAN ALFORD?—The latter of these two eminent persons has recently written an excellent paper in "Good Words" called "The Christian Conscience." But while the paper is admirable as a whole, and in some parts surprisingly liberal for a churchman, there is one paragraph containing a little Biblical criticism which may be as mischievous as it is erroneous. We will first give the passage, although some of our readers may have the article in which it occurs. "The Greeks . . . expressed by the same term (*psyche*) the soul of man which he has to save and the life of the reptile which he crushes under his foot. And it would have been immensely for our profit if we had done the same. We should then have read in our Bibles not only, 'Whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it;' but also (for the same word is used), 'For what is a man profited if he shall gain the whole world and lose his own *life*! or what shall a man give in exchange for his *life*?'"

If the authors of our English version were now on earth, they might be well able to justify themselves in using the word soul instead of life in the instances in which it occurs. For as a proof of their discrimination, and of their desire to be as accurate as possible, we may refer to an earlier passage in Matthew's Gospel, ch. x. 39, where they have used *life* as the equivalent of *psyche*, or soul; whereas in verse 28 of the same chapter, where soma and psyche occur, they have given soul as the sense of the latter term, in contradistinction from *body*, the meaning of the former. They have done the same in such passages as the following—"Receiving the end of your faith, even the salvation of your *souls*" (*psychōn*)—"Which war against the *soul*" (*psyche*)—"The Shepherd and Bishop of your *souls*" (*psychōn*). Psyche being the word for soul as well as for life, the translators were compelled to use both these English words, or either of them, according to the occasion. And that the word soul better expresses the sense of *psyche* in Matt. xvi. 26,

than the word *life* would have done is obvious to any one who examines the context and notices the scope of our Lord's address to His disciples.

Instead, however, of exposing ourselves to the charge of presumption in controverting the opinion of so eminent a critic as Dean Alford, we will now give what we think the better criticism of the learned and pious bishop Beveridge. In his sermons, which are held in as high repute by divines of the present day as they were by those who first read and admired them, there is one upon the text in Matt. xvi. 26. And when he comes to consider what our Saviour meant by the question, he says, "And there may be some question made of it, for a man may be said to *lose his soul* when he dies, and when his soul departs from his body; and so it is the same with a man's losing his life. And when a man *loses his soul* even in this sense, he can receive no profit from anything he has in the world, because by death he is turned out of possession, and can enjoy it no longer. But this cannot be the sense of the phrase in this place; for in this sense a man may *lose his soul* and yet be happy; yea, therefore happy because he *loses his soul*, i.e., loses it in a good cause, as Christ intimates in the preceding verse, saying, '*Whosoever will lose his life for my sake shall find it.*' Whereas in the text He speaks of such a loss of the soul which is inflicted as a punishment. For so the word (*zemiōthē*) here used plainly signifies. But this appears sufficiently from the words following; for our Saviour, having here asserted that although a man *gain the whole world* he is no way profited by it if he lose his own soul, in the next verse He gives the reason of this assertion, saying, '*For the Son of Man shall come in the glory of His Father, with His angels, and then He shall reward every man according to his work.*' From which it appears that He speaks of such a loss of the soul as men shall be punished with at the day of judgment, when they who have been more careful to gain the world than to save their souls shall be condemned to that everlasting fire which is prepared for the devil and his angels."

THE SABBATH SCHOOL AND THE CHURCH.

THE Sabbath school and the church are not, or ought not to be, rival institutions; neither ought they to be distinct autonomies. One should be a part of the other.

The Sabbath school is a great blessing, and it is capable of becoming greatly more so. Its excellence depends upon the manner in which it is conducted; and as all are deeply interested in it, a look at its defects, with a view to its improvement, is as legitimate as a contemplation of its excellencies.

The Sabbath school, as we have said, belongs properly to the church. It is an institution for teaching revealed religion; and the teaching, even to the end of the world, of all that Jesus himself taught, he committed to men called and set apart for this work. This work they are to do, teaching the aged and the young; and however many helps they may have, they are still not to put the work beyond their own control.

The Sabbath school is, or should be, next to the family, the church's primary department, and should be kept as really under her spiritual guidance as are the preaching and the sacraments. It is not to usurp the place of the church—not to set up for itself, as an autonomy—not to assume a chief-taincy. There is some tendency toward usurpation. This tendency is natural, wherever anything great is in human hands. It is especially manifested where the union principle prevails; and there is something of it even where a church name is taken, provided the organization is separate from the church. Where the church authorities duly make the Sabbath school their own, there, of course, usurpation is impracticable; but even there watchfulness and wisdom both are needed.

Theoretically, the Sabbath school is auxiliary to the church; practically, it becomes a rival. It robs, in many places, the church of her children, *i.e.*, of their presence in the sanctuary, and of their hearts' best affections. It even tends to turn them to the world—not professedly so, for it claims that it is bringing them to Christ, but really

so, as it sends them to other places than the house of God while God's people are engaged there in worship. We are told that this cannot be so, for three-fourths or more of the additions to the communion are from the present or former pupils of the Sabbath school. The fact we admit, but the credit is wrongfully claimed. These new communicants are, almost entirely, of the consecrated in infancy, the trained in pious families, the habitual attenders at church. If there was no Sabbath school, they would still become communicants. Quite as many of the children of the church would duly come to the Lord's table, even if there was no Sabbath school, as now come. The main utility of these schools is, that they bring under religious instruction many children who have no home teaching in the truths of God. But of the many who are thus gathered in from the streets, how few become permanent and useful members of our churches! Some do; and every soul is precious. But what numbers, in our larger cities, of the young men who are habitual violators of the Sabbath, were once Sabbath school pupils!

How is this? One reason is, that Sabbath school instruction is too superficial. The teachers are not always the persons best adapted to communicate and impress religious truth. Some even need to be taught themselves the first principles of the oracles of God. The addresses are often light—a good boy, a bad boy, an anecdote, a startling providence—interesting, but feeble in their influence, are the themes. The terms, Jesus, Holy Spirit, new heart, occur abundantly; but as to what Jesus did, and what the new heart is, and the need of it, but slight impressions are made; and as to the "principles of the doctrine of Christ," and the "going on to perfection," there is but little of the one, and almost nothing of the other. Doctrinal religion is rather excluded. It is regarded as too sectarian for some, and too high, too deep, too difficult for all. We seem, when teaching the young, to forget that the doctrines of Christ, which are utterly beyond the reach of men both wise and prudent, may be revealed to babes.

HOUSELESS BY NIGHT.

A WINTER STORY.

"HARK!" exclaimed Harry suddenly: "There's Hector growling and scratching at the side door. Run and let him in Susie."

Susie jumped up and opened the door, and in bounded a huge black dog. "Lie down, Hector! Down with you, sir!" cried Harry, as the dog leaped upon him, and rested his two fore paws on his shoulder.

But Hector would not lie down. He commenced fawning on Harry and pulling at the lappels of his jacket, as if he had something to tell him.

"For shame, Hector. Your paws are all wet. You've covered me with snow. Down, I tell you."

Thus repulsed, the dog dropped down and turned to Charlie. He seized Charlie's coat between his paws, and began to pull it gently. Every now and then he would utter a low, plaintive growl, looking earnestly all the time in Charlie's face.

"He's got something out of doors for you," said Susie. "Perhaps it's a wood-chuck."

"Let's go and see," exclaimed Harry, starting up.

When Hector saw the boys rise to their feet, his delight was evident. He ran to the hall, where their caps and tippets were hanging, and stood wagging his tail, and now and then giving a sharp, short bark, while they put them on.

"Where are you going, boys?" asked their mother, coming in at that moment. "It's getting near bed time, Harry."

"I know it, mother, but Hector has found something in the snow. We think it's a wood-chuck, and we are going out just one minute to see."

"Well, hurry back. It's very cold. Shut the door tight after you, or the snow will blow into the entry."

Charlie and Harry ran after the dog, who bounded through the yard so fast they could scarcely keep up with him. Outside the gate and down the open road he led them on the run. They were full a quarter of a mile down the road before they stopped to take breath.

There was a little piece of wood here, through which the road ran to

the village, two miles distant. Hector bounded in among the trees, but stopped when he found the boys did not follow.

"I'm not going any further to-night, old fellow," said Charlie. "It's too dark to go hunting."

At this moment Hector's excitement redoubled. He ran back to the boys, and then forward a few steps, turning back his head to see if they followed him. At last he came and crouched at Harry's feet, and uttered a low coaxing whine, which said as plainly as words could have done, "Please come a little farther."

"Let's go in and see what he's got," said Harry. "It isn't dark, for there's a moon behind the snow clouds, and we can see well enough."

So they went in after Hector. Not more than three or four yards before they saw two human figures in the snow. The dog leaped forward and commenced licking the hands of a little boy, who sat near the trunk of a tree, with the head of a smaller boy lying in his lap.

"Who are you?" asked Harry in surprise, when he saw them.

"I'm so cold," answered the boy, in a voice broken by sobs, "and Otto is going to sleep so sound I can't wake him up."

"They are freezing to death, Harry," cried Charlie. "People always grow sleepy when they freeze. We must help them out of the snow, and get them home quick."

Harry seized the boy who had spoken under both arms and pulled him upon his feet, while Charlie lifted the other, who was almost insensible, and only murmured faintly when he was raised up.

The older of the two could scarcely stand, but staggered about as if his feet and legs were quite numb.

"Take hold of my arm," said Harry, "and we'll get to a fire in two minutes. Can you manage with the other fellow, Charlie?"

"I guess so, with Hector's help," he answered. "Run to the house as fast as you can, and ask some one to meet me."

Harry tucked the boy's hand under his arm, and started off briskly, half dragging him along over the snow. Charlie had more trouble with his charge, for though the boy was not heavy, he was rather too large for Charlie to carry. So he called Hector, and placing the helpless child on the dog's back, he held him on with both hands while Hector, as if he knew exactly what was expected of him, walked slowly and carefully toward the house.

Before they were half way there, however, Charlie's father met them with a lantern, and taking the half-frozen child in his arms, carried him within doors.

The eldest boy, whose name was Fritz, was soon made comfortable, and was able to eat some hot supper, and tell their story. Poor little Otto revived after a while, and at length was able to sit up and comprehend where he was.

Then Fritz told how they came out in the storm. They were too little street musicians, who played each a violin, and got pennies from people for their music. But a cross old Jew was their master, who furnished them and a dozen other boys with their instruments, and then took from them at night all they had earned during the day, giving them in return their supper and lodging, and a meagre breakfast.

"And if we didn't get so many pennies every night, he gave us nothing at all to eat," said Fritz. "So Otto and me agreed to run into the country this Christmas time. We didn't think it bad to take our violins with us, because our master was so cruel, and we

had paid the worth of them many times over. We told no one about it except one of the boys, who carried a hand organ, and he would have come with us if we had waited until after Christmas. His organ was too heavy to carry on such a long tramp, and he said he could take such a handful of pennies on the holidays, that he wanted to wait, that he might have them to come away with. So Otto and I came by ourselves. We have been a week on the road now, playing our violins all the way, but we didn't get many pennies, and to-night we had no supper, and no money to pay for lodging, and so we got cold and hungry, and lost our way in the wood. We used to have a nice Christmas once," added Fritz, "when my father and mother were alive, but they died when Otto was very little, and then we lived in the streets, till the Jew picked us up, and taught us to play."

Poor little boys! They were houseless wanderers indeed, that night they had a good supper and a warm bed, the first for a long time.

Mr. Mason kept them till after Christmas, and Mrs. Mason fitted them out each with a warm suit of clothes for a Christmas present.

And when the new year began they had found homes in farm houses not so far apart but they could see each other often. They are now learning to be farmers, and I hope they will grow up good and useful men. As for Hector, he has ever since been the hero of the story of how he saved the lives of two houseless little boys who were lost in the snow.

—A. S. M. in *Congregationalist*.

DENOMINATIONALISM.

THERE is a class in our churches so extremely liberal that they fear to do anything for the peculiar advancement of their own denomination lest they should give some offence to somebody else. They are anxious to stand high in the esteem of other denominations, and suppose the best way to secure that end is to neglect and disparage their own. They profess to love the whole church so much that they have no room for any peculiar love to any part. Their love to the whole may be

well doubted. The man who has so much philanthropy that there is no room for patriotism, is not a real philanthropist. He who is so full of love to his fellow men and neighbours that there is no room left for peculiar attachment to his own family, is not always the best neighbour. The best way to advance the general interest is without injuring any part to make a speciality of the home interest and look particularly to the well being of those near him. So he best advances the general

cause of Christianity who, without injuring other denominations, cherishes a special interest in his own, and labours most earnestly and heartily for its peculiar welfare and advancement. If each one will work well at home, and see that the interest near him is well cared for, the general interest will not suffer. Men who have an honest preference for one denomination, as they profess to have, by joining it, must of necessity prefer its advance-

ment. This will not require that any obstacle should be thrown in the way of others. Attend to your own without meddling with others, is a good motto. To worship with another congregation on occasion may not be at all objectionable, but never to neglect your own, is the only consistent course of duty. My regiment *first*, while the whole army has my good will; nay, *because* the whole has my good will.

Literature.

THINGS NEW AND OLD. By John Spencer. AND TREASURY OF SIMILES. By Robert Cawdray. *Second Edition.* London: R. D. Dickinson, 92, Faringdon Street.

WE have been somewhat tardy in calling attention to this dual work, and would wish to compensate for the lateness of our notice by the loudness of our praise. Books should be store-houses of thoughts and facts, and of all precious truths. Here we have treasures collected from the writings and sayings of the learned in all ages, down to the year 1658—the date of the earliest edition of the work. Pythagoras showed his modesty in declining the then honourable but ambitious name of sophist, and preferring to be called a philosopher, or lover of wisdom. John Spencer evinced equal modesty in styling himself a “lover of learning and learned men.” He established his claim to be considered such by collecting these similes, sentences, etc., from no less than *seven hundred authors*. Nothing more is told us about himself, except at the foot of one of the pages, where he gives his residence as being formerly at Utchester (Uttoxeter), Staffordshire, but now at Sion College, London, in the capacity of librarian—“not in the least worthy to be such.” At that time there was a distinguished occupant of a chamber in Sion College who deemed the librarian “worthy,” and who warmly commended him for adventuring on his literary design, “although no scholar

by profession.” And so we have that Preface to the Reader, from the ever famous Thomas Fuller, which reviewers of the first edition of this volume have been so fond of quoting. Our selection shall be from the last paragraph pertaining to the title—Things Old and New. “Only to propound things new and new doth please rather than profit, and more tickle the itch of the ears than satisfy the appetite of the soul. On the other side, to present us with things old and old doth show a lazy writer and will make a weary reader. Such books are like an imperfect map of the world wherein all America is wanting. This author hath endeavoured to compound both together, and I hope with good success: and like as changeable taffeta, having the warp and woof of different colour, seemeth sundry stuffs to several standers-by, so will this book appear with wrinkles and gray-headed to the lovers of antiquity, but smooth and downy to such to whom novelty is most delightful.”

The Publisher of this rare book has not been content to give a mere *reprint*, but has secured careful editing—the verifying of Scripture references—explanations of obsolete words and arrangement of things in alphabetical order—and copious indexes. A well-written Introduction on *the use of illustration* by the Rev. J. G. Pilkington, M.A., of St. Asaph, is prefixed. And thus we have one of the best and certainly one of the cheapest volumes ever published.

A CANDID EXAMINATION OF THE RITE OF CONFIRMATION AS PRACTISED IN THE ENGLISH EPISCOPAL CHURCH. By a Nonconforming Minister. London: Jackson & Walford.

THIS most lucid pamphlet is written as the result of a long cherished conviction that the grounds of English Nonconformity are generally misunderstood. He regards matters of doctrine as of far greater magnitude than questions of church government, and he places beliefs and ordinances above all controversies concerning the desirableness of a state church, and the value of diocesan episcopacy. He thinks the order for prayer and the litany are such as the bulk of orthodox dissenters can gladly unite in using, but that the remaining offices, such as the orders of communion, baptism, confirmation, visitation of the sick, burial of the dead, and ordination, are so imbued with the sacerdotal and sacramental spirit, that only the force of habit can render them acceptable, or even inoffensive, to a sincere Protestant; at any rate they are an invincible stumbling-block to a Protestant Dissenter. He signifies his intention to point out wherein lies the offence of the Book of Common Prayer, and selects, as his first theme, *the Confirmation service*, for reasons afterwards assigned. To insure accuracy in giving the Anglican view of the confirmation rite, he refers to the highest church authorities both early and late, beginning with Hooker and Jeremy Taylor, and ending with Deans Alford and Goulburn, and Drs. Hook and Vaughan. He candidly admits the antiquity of the ceremony, but denies its Scriptural and apostolic authority. To justify this denial he patiently examines all supposed sanction of it which is deduced by its advocates from the New Testament, and shows wherein the evidence cited fails in proving it. Throughout the sections devoted to this examination the writer is calm, logical, and powerful in his reasoning; but when he reaches his longest section he sets forth, in eight instances, *the serious evils* in the rite itself which demand consideration. This is so excellent a production that we are led eagerly to anticipate any others that may succeed it from the same skilful pen.

SERMON THOUGHTS: ANALYSING AND ILLUSTRATING BIBLE TEXTS, IN SKETCHES AND BRIEF DISCOURSES. London: E. Stock, Paternoster Row.

TO common people a human skeleton would be worse than a scarecrow, while to an anatomist it might be an object of attraction, and a subject for scientific study. To ordinary readers outlines of sermons are not pleasant to behold, and few, except those who are "of the same craft" with the makers of them, can be expected to examine them. This little work is a volume of skeletons, and is no doubt printed for the behoof of ministering brethren. The "Thoughts," we are told, are the substance of so many sermons preached during the last year, and are published in the hope of provoking "other thoughts, nobler, devouter, and worthier." We join their anonymous author in this hope, for there is urgent need of rising from the positive to the comparative state. He may be a man of ability in the exercise of preaching, but we feel bound to say, judging from these specimens, that he either never learned, or has quite ignored, the science of sermonizing. To most of them there is not a word of *introduction*; and though to use much ceremony before coming to the matter is wearisome, "to use none at all," says Lord Bacon, "is blunt." In many instances the *divisions* do not contain any portion of the matter in the text, and so are no divisions at all; while everything in the shape of *application* seems wholly omitted. Moreover, these outlines fail in their professed end—the analysis and illustration of Bible texts; and they are wofully wanting in evangelical doctrine and saving truth. How any discourses of which these thoughts are the substance can be made efficacious in converting souls and feeding the church of God passes our conception. Have they, then, no merit? We should be unjust were we to imply that they are deficient in certain qualities which are fitted both to captivate and satisfy many minds. There is a boldness in some of the conceptions, a breadth in some of the references, and a free-and-easy mannerism in their style of utterance, which remove them far beyond what is common-place. From the

way in which quotations are introduced, and from their general character, we suspect the author to be either transatlantic, or a Beecher-bitten English preacher.

MY FIRST WHITE HAIR. A Story for Children. Translated from the German of Thecla von Gumpert. By A. Sturges. *London: E. Stock.*

THIS may be fitly called a story for children, because it was written by an old granny for her great *great* grandchild. But the story is so told that even "the old and gray-headed" share in the pleasure of listening to it. It may be supposed that it is no trivial tale from the fact that the little book containing it is dedicated, by permission, to no less a lady than the Duchess of Sutherland. Let all who wish to give their children a cheap and good literary treat buy for them *My First White Hair*.

CONGREGATIONAL ANTHEMS. Edited by John Curwen. Also, THE TONIC SOL-FA EDITION. By the same.

THERE was a time when it was dangerous for ministers to meddle with the musical department of public worship. Some good old brethren who ventured to suggest that the tunes were not in good taste, and that the execution of what was not in itself so execrable might be mended, were rudely requested to mind their own affairs. In recent times the singing

has been greatly reformed, and some of the most active and efficient reformers have been found amongst ministers. Some few of our brethren are eminent for their skill in this line, and probably none more so than Mr. Curwen. Both in the Sunday school and in the congregation his name is familiar as the promoter of a style and manner of singing which competent judges have generally commended. These anthems have won extensive favour by their intrinsic merits, and they are rendered accessible to all by their extremely moderate cost.

THE CHILDREN'S SAVIOUR. A Sermon to Children. By the Rev. H. Ribton Cooke. *London: E. Stock.*

A SERMON to children may be less attractive than a tale *for* them; but we commend the minister who tries, by some special effort, to instruct those who "have often sat and listened patiently while he has preached to their fathers and mothers." Mr. Cooke *prepared* himself for this effort, and the sermon he took pains enough to make intelligible to the children of his own congregation he now publishes for more general benefit. This sermon ought to sell by thousands.

MAGAZINES, &c., RECEIVED.—The Sunday Magazine—The Sword and Trowel—The Scattered Nation—The Church—The Hive—Old Jonathan—The Christian Times—The Philatelist—The Baptist Handbook, &c.

Poetry.

THE BANNER OVER ME IS LOVE.

SURROUNDED by assailing foes,
Against my soul the battle goes!
Yet, tho' exhausted and distressed,
I know that I shall reach my Rest:
I lift my tearful eyes above,—
His banner over me is Love.

Its sword my spirit will not yield,
Tho' flesh may faint upon the field;
He holds within my peering sight
The victor's palm—the crown of light;

I lift my brightening eyes above,—
His banner over me is Love.

The cloud of battle-dust may hide
My Captain, who is "on my side;"
And in the moment of my fear,
I may not feel Him standing near;
Still, as I lift mine eyes above,
His banner over me is Love.

—Selected.

TO THE STUDENTS OF CHILWELL COLLEGE.

THE fame which man holds in his gift
 Ye will not seek to gain ;
 To do God's work for human praise
 Should tinge the cheek with shame.
 Ye will forget, though this wide world
 Had with your plaudits rung,
 When standing near the central throne
 Ye hear your Lord's—"Well done."

The largesse of the schoolmen's lore
 To you is simple loss,
 Except it help you to unfold
 The meaning of the cross ;
 But treasure up the hidden things,
 Rough Hebrew idioms speak,
 And tender tones of deep old truths
 In music of the Greek.

While men are hasting to be rich
 In *knowledge* of the hour,
 Remember *wisdom* is eterne,
 God's beauty, love, and power.
 The science learned, the problem solved,
 Will strength of mind impart ;
 Such strength ye need, but O, be sure
 To discipline the heart !

Castle Donington.

Surrounded by the mighty dead
 In silent books and wise,
 Encompassed by the witness-cloud,
 And watched by angel-eyes,
 Work on and wait : meanwhile the church
 With patience waits for you ;
 And never had the world more need
 Of men both strong and true.

Be wholly God's, and on you all
 Shall Naioth blessings be ;
 By you shall spoilers praise the Lord,
 And hunted prey go free ;*
 And Christ will walk and talk with you
 His Scriptures to unfold,
 As He with His disciples walked,
 In those three years of old.

And evermore His unseen hand
 Shall lead you by the way,
 And gather up the loving words
 In which you preach and pray ;
 He'll watch your tears for souls of men
 In secret tremble down ;
 And you shall after find them gem
 The lustre of your crown.

E. H. J.

* Vide 1 Samuel xix. 20—24, et xx. 1.

LESSONS FROM ANCIENT RHYMESTERS.

CANDLES that do blink within the socket,
 And saints whose eyes are ever in their
 pocket, [fumble,
 Are much alike : such candles make us
 And at such saints good men and bad do
 stumble. —*Bunyan.*

AND shall the promised crown of life
 Be thought a toy not worth a strife ?
 An easy good brings easy gains,
 But things of price are bought with pains.
 The pleasing way is not the right.
 He that would conquer heaven must fight.

—*Quarles.*

G

WHY "A JUST MAN FALLETH SEVEN
 TIMES."

My wanton weakness did herself betray,
 With too much play.
 I was too bold ; he never stood secure
 That was too sure.
 Who ever trusted to his native strength
 But fell at length ?
 The title's crazed, the tenure is not good,
 That claims by evidence of flesh and blood.

—*Ibid.*

Correspondence.

CHURCH DISCIPLINE.

TO THE EDITOR—

Dear Sir,—Will you please allow space in the Magazine for a general discussion, if one can be raised, on the important subject of Church Discipline? I am trying to come to a right decision upon the following questions—

1. If a member of a church who is known to have committed open sin requests, under the circumstances, to be allowed to withdraw from the fellowship of the church, is there any scriptural authority for refusing the application and excluding the individual instead?

2. Is it expedient to do so?

3. Can a member withdraw without the consent of the church?

Yours, &c.,
 QUEERIST.

TO THE EDITOR—

Dear Sir,—Will you, or one of your correspondents, state in your pages what is the custom of our churches in reference to any who "cause divisions and offences"?

Yours, &c.,
 INQUIRER.

Intelligence.

Denominational.

LONDON.—*New Church Street Chapel, St. Marylebone*, of which Rev. Dr. Burns has been the minister for nearly thirty-three years, was crowded at the delivery of his twenty-eighth annual temperance discourse. The text chosen (Rom. xiv. 20, 21) was neither so terse nor so untrite as the passages selected on some preceding occasions; but those who imagine that "expediency" teaching can alone be extracted from this portion of the Pauline epistles, would have found themselves mistaken had they listened to Dr. Burns' "opening up" of the matter. The injunction of St. Paul was not used, as is sometimes the case, in a slavishly literal sense, which is wholly untrue to difference of circumstances and times; but after an explanatory account of the original case, and of the moral principles applied to its solution, the preacher showed, with great variety and forcibleness of illustration, that the same principles, if now faithfully applied, could result in nothing else than the adoption of total abstinence from strong drink, and the discountenance of its use, by all the followers of Christ.

BURTON-ON-TRENT.—On Sunday and Monday, Jan. 26 and 27, services on behalf of the Orissa Mission were held in the General Baptist chapel. On Sunday the Rev. H. Wilkinson preached two sermons to large and attentive congregations. On Monday evening the annual missionary

meeting was held, when addresses were delivered by Mr. Brooks, the Mission printer, the Revs. H. Wilkinson, E. Browning, W. Aston, and J. P. Tetley. Mr. Brooks gave an instructive and somewhat humorous account of the people, their manners and customs, &c., among whom he has lived and laboured for twenty-six years; and Mr. Wilkinson even excelled himself in the power and pathos of his eloquent appeals for help for the Mission. The total amount of collections, subscriptions, &c., is £55 7s. 9d.; of this the "Juvenile Missionary Society" has raised £30 12s. 10d., by the use of the Juvenile Collecting Books. Mr. Wilkinson very much gratified the young friends of the Mission in Burton by saying that they had raised more money by the little collecting books than any other Juvenile Society in the General Baptist denomination during the past year.

BIRCHCLIFFE.—On Saturday evening, Jan. 11, a meeting of a deeply interesting and useful nature was held in the school-room of this ancient church—the first of the kind, it is believed, ever held here. With a view to promote the interests of the Redeemer's cause, and to promote brotherly feeling and advance church work, the members of the church were invited to take tea together; and though the weather was exceedingly unfavourable on these hill sides, about one hundred and fifty assembled, and after an excellent tea, served by the ladies in their usual good style, a meeting for devotion and free conference was held, under the presidency of

the pastor, and a very pleasant evening was spent. All felt it good to be there. The members present were of "one heart and one soul," and one desire—the desire to be made more useful, seemed to pervade all; and it is believed that the benefit of this church gathering will be long felt and seen. No charge was made for the tea, but the cost was much more than met by a free collection during the evening. Our united prayer is, "Save now we beseech thee, O Lord. O Lord, we beseech thee, send now prosperity."

W. G. B.

MACCLESFIELD.—On Thursday evening, Jan. 2, we held our annual congregational tea meeting in the school-room. After tea the friends adjourned to the chapel. Our pastor, the Rev. J. Maden, presided; by whom, and the Rev. J. Moffett, (Independent) addresses were given, interspersed with readings, recitations, and singing during the evening by various friends and the choir. The proceedings were brought to a late close by a hearty vote of thanks to all who by their services had contributed to the harmony of the evening. We are thankful to state that the proceeds to the church funds arising from the occasion exceed any former effort. —Our esteemed pastor will, to the regret of the church, close his labours amongst us about the end of March, having accepted a cordial invitation to the pastorate of the church at Shore.

M. C.

GOSBERTON.—On Sunday, Feb. 16, two impressive sermons were preached to large congregations in the new Baptist chapel, by the Rev. J. R. Chappelle, of Boston, when collections were made towards the cost of two of Musgrave's No. 1 Patent Slow Combustion Stoves, which have been procured for warming the above place of worship. Collections, £5 1s. 0d.

T. G. L.

REMOVAL.—The Rev. J. Batey, formerly of Burnley, and more recently assistant minister at Craven chapel, London, is expected to commence his labours as minister at Daybrook, a branch of the church in Broad Street, Nottingham. Our brother has good prospects of usefulness and comfort, and we heartily wish him success.

BAPTISMS.

NOTTINGHAM, Broad Street.—Feb. 23, five young men, by the Rev. W. R. Stevenson, M.A.

WHITTLESEA.—On Nov. 27, two; and on Jan. 26, three, by Rev. G. Towler.

MELBOURNE.—One, on Feb. 12, by Mr. Lees, of Walsall.

BROUGHTON.—One was baptized, Jan. 26.

THE COLLEGE.

	£	s.	d.
Mr. Danieliff, Uttoxeter	1	0	0
Crich Collections	2	9	4
Loughborough, Baxter Gate ..	11	9	1
Birchcliffe	4	7	3
Quorndon	8	11	2

Purchase.

Mr. Fox, Ingersby	1	0	0

.* Churches, having made their annual collections, will oblige the Treasurer by remitting the amounts as early as possible.

The President is happy to acknowledge that the two works he recently asked for—*Liddon's Bampton Lectures*, and *Plumptre's Boyle Lectures*—have been presented to the library by Mr. Sully, of Nottingham; and that a second contribution from Mr. Frank Grainger has been laid out in the purchase of *Hetherington's Apologetics of the Christian Faith*.

Miscellaneous.

REGENT'S PARK CHAPEL.—A purse of two hundred guineas and some minor gifts have been presented to Dr. Landels by Mr. Justice Lush, as an expression of esteem, and of thankfulness to God for his recovery from a dangerous sickness.

FACTS AND COUNTER-FACTS.—The *Church Times* announces that the Establishment is receiving large accessions from the ranks of the Independents, whose growing laxity of belief compels those who desire to preserve their faith to seek a place for its nurture in the Church of England. On the contrary, the *English Independent*, while pronouncing these secessions to be imaginary, says it is notorious that their chapels, in the metropolitan suburbs especially, are crowded with Churchmen, who, without professedly casting off their allegiance to the Church, yet continually worship with Dissenters.

RELIGIOUS ROBBERS.—The churchwardens of Sunderland, in order to meet a demand for church rates amounting to £9 7s. 6d. on Joshua Wilson Brothers, members of the Society of Friends, seized on goods of the value of £20 5s. 0d.! To call those who commit such spoliation Christians is as incorrect as to call any kind of robbers religious.

CONVERTED JEWS.—Sixty years ago there was scarcely one Jewish convert to Christianity in Great Britain. Now there are three thousand, one hundred of whom are ministers in the Church of England. On the continent there are twenty thousand, and in the University of Berlin twenty-eight of the Professors are converts from Judaism.

Notes on Public Events.

ONE of the leading themes of speakers and writers is the *Irish Church and Land Question*. It was discussed by Mr. Bright at Birmingham with his usual ability, and with so much moderation and fairness that his most bitter foes and carping critics could find in his speech but little to condemn. Earl Russell has made the question the subject of a letter. Mr. J. S. Mill, the member for Westminster, has published an elaborate pamphlet upon it, in which he says that liberal Englishmen now so well understand the injustice of endowing an alien Church that they have made up their minds that the endowment shall no longer continue. Messrs. Longmans' have just published an Essay on the condition of Ireland, by the late Count Cavour, in which he admits that if the abolition of the Established Church in Ireland could not be accomplished without a repeal of the Union, then repeal ought to be sought: while in reference to the land system he considered it to be "the fatal origin of the numberless evils which vitiate all the political and social institutions of Ireland."

A public meeting on the Irish Church question in Manchester, at which the leading dissenting ministers and liberal laymen, together with the new member, Mr. Jacob Bright, were the speakers, was disturbed by the violence of Church of England Sunday School Teachers, and the riff-raff of Manchester Churchism.—At Brighton a great meeting has taken place in the Pavilion, when Mr. Mason Jones delivered an eloquent address. This gentleman has devoted himself to the task of lecturing upon it in the metropolis, and in many of the principal cities and towns of the country.

The Education Question stands next in public attention, and meetings of an influential character continue to be called to discuss the best means of promoting the instruction of the people. Mr. R. Lowe, who it is said was offered the post of the Minister of Education, and who is a candidate for the representation of the London University, contends that education must be made accessible to all if we are to be either well-governed at home, or respected abroad: and that this may be done by establishing secular schools supported by rates, wherever voluntary exertion fails.

It may be remembered by some of our readers that the *Baptist Union*, at its last autumnal session, appointed a Committee on Popular Education. This Committee has met and drafted three resolutions, not as a final expression of opinion, but as indicating the general views of those who were present. They are to the effect that there is no valid objection to the support by Government of schools supplying secular education exclusively, leaving the religious part to the churches; that, preferring the undenominational system of the British and Foreign School Society, all denominational schools now receiving government aid should receive it only for the secular instruction given in them: and that in every school where religious instruction is an essential part of the system, some conscience clause should be rigorously enforced. The whole question, however, is referred to the forthcoming session of the Union for special consideration, on Monday, April 27th. Meanwhile the various members of the Committee are desired to communicate their individual views on several moot points to one of their number, the Rev. S. G. Green, B.A., of Rawdon College, who is requested to prepare a paper on the subject to be read at the next Session.

The Union of the Wesleyans with the Established Church was discussed at York, in the Church Convocation, when some bishops, deans, canons, and archdeacons, freely expressed their views and wishes. The most outspoken of those who opposed any efforts toward union was the Arch-deacon of Chester, who said that the Wesleyans represent the largest and most fatal schism which the Church has known for the last two centuries. That they are guilty of the worst kind of sheep-stealing, lying in wait for young people who have been trained for confirmation and show signs of religious earnestness; and that they are of all others most obstructive to the parochial work of clergymen. He had found in them more dissimulation and hypocrisy than in any other denomination in the land. A resolution was ultimately passed to welcome any practical attempt to effect a brotherly reconciliation between the Wesleyan body and the Church: but surely no thorough Methodist will feel flattered by the conclusion come to when

the motive of the whole proceeding is considered to have been simply the *strengthening of the Establishment!* To think of pillars of truth becoming mere props of error!

At Sion College, London, a fortnightly meeting was held, when Dr. Stanley, the Dean of Westminster, read a paper on "the Connection of Church and State," which was followed by addresses from Mr. E. Miall, the Bishop of London, the Rev. James Martineau, and others. A "new thing in the earth."

Mr. Hughes, M.P. for Lambeth, has moved for leave to bring in a Bill to amend the law relating to selling and hawking goods on Sundays.—Mr. Hardy has introduced a Bill for carrying out capital punishment within prisons.

Mr. Gladstone's *Compulsory Church Rates Abolition Bill* passed a second reading without a division in the House of Commons on Wednesday, the 19th. The only opponents were Mr. Newdegate and Mr. Henley, and the opposition of the latter was based on grounds so imaginary as to appear ridiculous. Lord Cranbourne taunted him with his dangerous "all-or-nothing policy," and refused to sanction it, as he had done in past years. He accepted the measure just for what it is—a compromise, and said that those who rejected it might go farther and fare worse. If the thorough abolitionists can be induced to concur in the compromise, the settlement of the church rate question, on the proposed basis, may be confidently expected.

The *United States Minister*, Mr. Adams, has retired from his post in London, greatly respected by all parties. And our new ambassador to America has been well received by President Johnson. These relations, although political, are of vital interest to all Christians, as they involve the continuance of peace and good-will between the two nations. "A faithful ambassador is health."

The *Colonies of England* have, for a long time past, been well-affected toward the mother country. But a royal visit to any one of them is a means of increasing this filial attachment. Prince Alfred, as Duke of Edinburgh, has elicited a large degree of loyal feeling in Australia, where he has been adapting himself to all scenes and circumstances, now attending a grand ball among nearly 3,000 guests,—now laying the foundation of a public edifice,—and now descending shafts, in the garb of a miner, to explore the underground wealth of the region. From Victoria colony he was expected to proceed to Tasmania, thence to Sydney and New Zealand, in which latter place it is hoped his presence and manners may exert equally beneficial influences. In Victoria there are 25,000 Chinese, who presented the Prince with an address full of loyalty, and expressed in the hyperbolical language peculiar to the "flowery nation." The address prays him to prolong his stay with them until all the customs of the people in every nook of their shores are inquired into and known: then all will be exhilarated with delight. "Following in your track sweet rains fall, making no noise. The blessings you confer are as the ocean!"

Dr. James L. Phillips, a Free-will Baptist missionary at Santipore, India, in a letter dated Nov. 1, 1867, reports such a flood as never in the memory of any living man inundated the districts on either side of the Ganges from Rajshayee to within forty miles of Calcutta. Whole villages have been swept away in the most populous part of Bengal, and the English Presbyterian Mission has suffered heavy loss in the utter destruction of its school and other buildings. He also mentions three violent typhoons in the Chinese seas, and a fearful hurricane at Hong Kong, which destroyed many junks and other craft, and a great number of lives.

The Supreme Court at Natal has decided that Bishop Colenso is the real ecclesiastical authority, and that the Bishop of Capetown's friends are intruders. The church property is decided to be vested in him as the representative and nominee of the Crown.

Marriage.

PAGE—WATTS.—Feb. 3, at White Friars Lane chapel, Coventry, by the Rev. H.

Cross, Mr. J. C. Page, of Coventry, to Miss Anne Watts, of Foleshill.

Recent Deaths.

POXON.—Mrs. Thomas Poxon, youngest daughter of Henry and Hannah Millward, was born at Sawley, Derbyshire, on the 25th September, 1842. Her parents, though poor, were pious, and endeavoured to train up their children in the fear of the Lord. The subject of our obituary was a scholar of the Baptist Sunday school, to which, as she grew older, she became ardently attached, her young mind drinking in the lessons as they flowed from the teacher's lips. In early life she became religiously impressed. One day, a friend remarking on the joys connected with the Lord's Supper, said to her, "I wonder when we shall have the pleasure of seeing you with us;" to which she replied, "I hope before long;" and such was the case. She began to seek the Lord in earnest, but was some time before she could fully realize the forgiveness of her sins. She rejoiced with joy unspeakable when the burden of her sins was rolled away. On Sunday, September 27, 1857, she was baptized in the river Trent by Mr. Stenson, and the same day admitted into the church. Nor did she from this time shrink from her responsibilities. She laboured in tract distribution, and in other ways sought to bring glory to God's name. At eighteen she became a teacher in the Sabbath school. On Aug. 24, 1863, she was united in marriage to Mr. T. Poxon, a member of the same church; but soon her path became cloudy through bodily affliction. In 1865 she removed with her husband to Leeds, where they joined the church worshipping in Byron Street. Her health now seemed established, and she enjoyed the spiritual means. In December of the following year she became a mother, and the affliction connected with her confinement proved fatal. Her medical attendant one day informed her that human skill was unavailing — information which she received without a murmur. She would have been happy for the sake of her husband and babe to be spared a little longer; nevertheless she said, "Not my will, O my Father, but thine be done." Her bodily sufferings became intense, and seeing her friends weeping by her bedside, said, "Weep not for me; I shall soon be with Jesus, where all pain will cease." She gradually became worse, and on Jan. 31, 1867, her happy spirit ascended to

God. Her mortal remains were interred at Sawley on the 3rd February.

She stands upon the sea of glass,
Amid the white-robed throng;
She walks the golden streets, and sings
The everlasting song.

HENSHAW.—Nov. 20, at Kilburn, aged sixty-four. Mr. Henshaw, after nine days' severe suffering caused by an accident on the railway. He was baptized at Sawley in the river Trent about the year 1846. In 1856 he removed to Kilburn, where he was a consistent member of the General Baptist church till the Lord took him from the church militant to the church triumphant. His death was improved by Mr. G. Slack, of Derby, from Gen. v. 24, to a large and much affected congregation.

HARGREAVES.—Jan. 27, about ten o'clock in the morning, the Rev. O. Hargreaves, minister of the Baptist Chapel, Burnley Lane. The deceased gentleman was a native of Yorkshire, and was born in 1823, being forty-five years of age at his death. On completing his course of college instruction he was placed in charge of a congregation at Hinckley. His labours there extended through several years, and it was there he was married. Twelve years ago he removed from Hinckley to Burnley, where he has laboured ever since. His health had been declining for two years back. On Wednesday evening, Jan. 29, the Rev. R. Ingham, of Halifax, gave a funeral oration, and a large congregation assembled to hear it. At the conclusion of the service some hundreds of his flock went to take a last look at his remains. On Thursday morning the remains were taken to the Thornybank Station, and the hearse was accompanied by three mourning coaches, occupied by the officers of the chapel and a number of ministers resident in the district. The body was interred at Hinckley, and was accompanied by the members of his family and two of the officers of the chapel.

CHAPMAN.—Jan. 28, at Ripley, Derbyshire, Mrs. Chapman, relict of the late Mr. Thomas Chapman, Quorndon, Leicestershire, in the eighty-third year of her age. She was baptized and added to the church at Quorndon in September, 1805. For more than sixty-two years she has been a consistent member and a regular supporter of the General Baptist church, Quorndon, although during the last eight

years she has resided with her daughter at Ripley. Her privations during the last year or two were great, owing to the failure of her sight and hearing. But all this, with her gradual weakening and sickness, she bore with the most exemplary patience and Christian fortitude. Having expressed a desire that when she died she might be taken to Quorndon and laid in the Baptist burying-ground, her remains were interred there on Monday, February 3rd.

SLACK.—Jan. 30, at Derby, Mary Slack, aged seventeen, the youngest daughter of Mr. George Slack, after a short but severe illness which she bore with Christian patience and resignation, fell asleep in Jesus. She was a scholar of the Sabbath school connected with the General Baptist church at St. Mary's Gate from her infancy, and is much lamented by her relatives and a large circle of friends.

CHAMBERLAIN.—Feb. 13, at London, Isabella, wife of Mr. H. Chamberlain, aged sixty-four, formerly a member of the Carley Street church, Leicester, and recently of Borough Road, London, though,

through severe and protracted affliction, she was latterly seldom able to attend a place of worship. She died trusting in Jesus.

BREWSTER.—Recently, at his seat, Allersley House, near Melrose, Sir David Brewster. He was born at Jedburgh, Dec. 11, 1781, was educated for the Church of Scotland, and in 1800 took the degree of M.A. at the University of Edinburgh. Eight years afterwards he became editor of the *Edinburgh Encyclopædia*, and in the same year was elected a Fellow of the Royal Society of Edinburgh. During the succeeding years he devoted much of his time to the study of optics, and in 1816 he received the prize of 3,000 francs awarded by the Institute of France for two of the most important discoveries made in Europe in any branch of science during the two preceding years. That year he invented the kaleidoscope. He has probably done more than any other scientific man to popularize and perfect the stereoscope. He has been a large contributor to scientific literature.

Varieties.

THE MINISTER'S MONITOR.

PREACHERS SHOULD BE NEITHER PRATERS NOR PRATTLERS.—Some men rush into pulpits without preparation, presuming upon its being given them in that same hour what they shall speak. The consequence is that that comes out first which is uppermost; and whether they speak sense or nonsense they are but like horses running over hedge and ditch with empty carts. Jerome, in the earliest times, complained that the most ignorant were the most esteemed—that the most popular were those who excelled in boldness of front and volubility of tongue—that brow, not brain, carried the day. Archbishop Whitgift, speaking from his own experience, said that whoever took pains to write his sermons before preaching, would preach the better the older he became: but if any one trusted only to his reading and memory, his preaching in time would be nothing but *prattling*.

PREACHERS SHOULD BE PRACTISERS ALSO.—There was an old actor who pronounced, "O cælum" (O heaven), pointed with his finger toward the

ground, which when Polemo saw he could not stay in the place, but rushing out in a rage, said: "This fool hath made a solecism with his hand; he hath spoken falsely with his finger." And such are they who teach well but do ill: that have heaven at their tongue's end, and earth at the tip of their finger; that live not according to their teaching. If these men do not mend their actions, He that sits in the heavens will laugh them to scorn, and hiss them off the stage.

WHEN DO PREACHERS LIFT UP THEIR VOICES LIKE A TRUMPET?—Isaiah is told to lift up his voice like a trumpet—not as the *sea*, which has a greater roar; or as the *thunder*, which gives a louder clap. But why as a trumpet? Because a trumpeter blows his trumpet with his mouth, and holds it up with his hand. And so when the tongue is made God's advocate, and the hand the executor of God's will, then does a man truly lift up his voice like a trumpet.

SPEAKING IN SCRIPTURE-PHRASE—It is very remarkable, says one, how God Himself, the maker and master of

speech, when He spoke from heaven at the transfiguration used three several texts of Scripture in one breath, as in Matthew xvii. 5. "This is my beloved Son" (Psalm ii. 7). "In whom I am well pleased" (Isa. xlii. 1.) "Hear ye Him" (Deu. xviii. 15). Happy is that minister who can aptly utter his mind in pure Scripture-phrase. It is not the froth of words, nor the ostentation of learning, nor strong lines that will draw men up to heaven, but strong arguments and convincing truths drawn from the treasury of God's word; as when a sermon is full of the bowels of Scripture, so that God and Christ may seem to speak in the preacher.

ANCIENT COUNSELS TO MODERN CONGREGATIONS.

NEED OF MINISTERS.—As it is not enough to set or sow a garden with good herbs and seeds, and then let it alone, but there must be a gardener to oversee it—to dress it, and often to weed it; so it is not sufficient for a church to have the word planted and sown in it, but there must be diligent and laborious preachers and pastors continually to water and govern it, or else it will grow barren and fruitless.—*Robert Cawdray*, 1609.

NEED OF PREACHING.—As meat that is raw and fat may be called good, but is not to be eaten before it is made ready and dressed; so are the Scriptures read good, holy and pure, but not sufficient food for the people without preaching. As that fisher catches no fish who huddles his nets in heaps, and does not open them, so that minister who merely reads the Scriptures in the congregation wins no souls to God.—*Ibid.*

NEED OF THE SPIRIT'S INFLUENCE WITH THE PREACHING.—As the crowing of the cock was not sufficient to move Peter to repentance until Christ looked back upon him, even so ministers may preach to the people, but unless Christ open their hearts, and work by His Spirit in them, they will not receive profit by their preaching.—*Ibid.*

MINISTERS' OWN NEEDS.—As they should be diligent as husbandmen, vigilant as shepherds, and valiant as soldiers, so should they live of their labour, as every tinker and tapster doth. It is a sign of gasping devotion when men are

close-handed to their ministers. Hardest labourers have meat and drink and double wages. Among the Athenians, tragedians and comedians were said to *labour in teaching the people*, and therefore were highly honoured. But what were their pains to ours? yet we are begrudged a livelihood.—*Trapp on 1 Cor. v. 18.* 1656.

PREACHING AND PRAYER.—It is remarked by mariners that when they see the constellation of Castor and Pollux together, it is the happy omen of a successful voyage, but if either of them is seen alone, there is small hope of thriving. Thus it is with preaching and praying. When united, there is offered up that sacrifice which is acceptable to God, and profitable to the people. Praying without preaching will not edify the church, for where there is no vision the people perish. But preaching without praying does not fulfil the requirements of the church, which, as God's house, is "the house of prayer." Let there be sufficient preaching to teach men how to pray. Let there be more prayer to fit men to hear, and to call down a greater blessing on the word that is heard.

THE ENDING OF THE SERMON.—It is reported of a good man who was coming from a service and was asked by a person if the sermon were ended, that he gravely answered, "Ah! it is ended, but not done!" He answered well, for no sermon is really done till it be practised.

TUTORS AND TEXT BOOKS.—It is a slavish toil to learn any art by text-books merely without the assistance of a tutor: the written rule is of little use, is scarcely intelligible until we have seen it reduced to practice by one who can practise it easily and make its justice apparent. The ease and readiness of the master are infectious; the pupil, as he looks on, conceives a new hope, a new self-reliance: he seems already to touch the goal which before seemed removed to a hopeless distance. Such was the revival of spirit which the Jew experienced when he took the oath to Christ, and which he described by saying that he was no longer under the law but under grace. He had gained a tutor instead of a text-book, a leader instead of a master, and when he learned what to do he learned at the same time how to do it, and received encouragement in attempting it.

CHURCH DISCIPLINE IN DEVONSHIRE SQUARE.—From the annals of an Old Meeting House in the *Baptist Magazine* we cull the following instances of the church discipline exercised in the Devonshire Square Society:—In 1644 a member was accused of frequenting Bishopsgate Church and serving as a churchwarden. Persons were deputed to remonstrate with him, but as their remonstrances were unheeded, he was cut off. In 1666 the maidenly charms of a young woman attracted the notice of a youth, her inferior in social rank, who, to insure success, represented himself to be worth several hundred pounds. When the falsehood became known he, although he married the maiden, was suspended from church communion. In 1691 a young girl was excommunicated for "keeping company with a parson of the Church of England." While improper marriages were strongly discountenanced, some were summarily separated for being "unequally yoked." When Methodism arose the *Calvinistic* Baptist churches looked with suspicion on it, and its eminent founder; and those who assembled with the new sect were treated as "disorderly." Exclusions for attaching themselves to the *Arminian* preachers were very numerous!—As it regards *gifts*, these old Puritans considered themselves the truest judges of their quality. In 1704 a youth who aspired to the pastoral office was appointed to speak before the church. Though his oratorical effort was condemned as a failure, the aspirant continued to pour out his platitudes, and the indignant tribunal, finding its authority contemned, excluded him from fellowship, and did not re-admit him until he confessed that he had been "misled by Satan."

LOSING OLD FRIENDS.—There is a sad thing which we are all made to feel, as we are going on. It is, that we are growing out of things which we are sorry to outgrow. The firmest conviction that we are going on to what is better, cannot suppress some feeling of regret at the thought of what we are leaving behind. When I was a country parson, I used to feel very sorry to see a laurel or a yew growing out of the shape in which I remembered it, and which was associated with pleasant days. There was a dull pang at the sight. I remember well a little yew I planted with my own hand. It looks like yes-

terday since I held its top, while a certain man filled in the earth, and put the sod round its stem. For some time it appeared doubtful if that yew would live and grow; at last it was fairly established, and it began to grow vigorously the second year. For a year or two more, it was a neat, shaggy little thing; but then it began to put out tremendous shoots, and to grow out of my acquaintance. I felt I was losing an old friend. Many a time I had stood and looked at the little yew; I knew every branch of it; and always went to look at it when I had been a few days away. No doubt it was growing better; it was progressing with a yew's progress; I was getting a new friend better than the old one, and yet I sighed for the old one that was gradually leaving me. You do not like to think that your little child must grow into something quite different from what it is now; must die into the grown-up man or woman; must grow hardened to the world, and cease to be loveable as now. You would like to keep the little thing as it is; when it climbs on your knee, and lays a little soft cheek against your own. Even in the big girl of seven, that goes to school, you regret the wee child of three that you used to run after on the little green before your door; and in the dawn of cleverness and thought, though pleasant to see, still you feel there is something gone which you would have liked to keep. But it is an inevitable law, that you cannot have two inconsistent good things together. You cannot at once have your field green as it is in spring, and golden as it is in autumn. You cannot at once live in the little dwelling which was long your home, and which is surrounded by the memories of many years, and in the more beautiful and commodious mansion which your increasing wealth has been able to buy. You cannot at once be the merchant prince, wealthy, influential, esteemed by all, though gouty, ageing, and careworn; and the hopeful, light-hearted lad that came in from the country to push his way, and on whose early aspirations and struggles you look back with a confused feeling as though he were another being. You cannot at the same time be a country parson, leisurely and quiet, living among green fields and trees, and knowing the concerns of every soul in your parish, and have the privilege and stimulus of

preaching to a congregation of educated folk in town. Yet you would look round in silence and in regret when you look for the last time upon the scenes amid which you passed some considerable part of your life; even though you felt that the new place of your labours and your lot were ever so much better. And, though you know it is well that your children should grow up into men and women, still you will sometimes be sorry that their happy childhood must pass so swiftly and so completely away; that it must be so entirely lost to that which is to come after it; that even in the healthy maturity of body and of mind, there is so little that recalls to you the merry little boy or girl you used to know. Yes, we may have got on to something that is unquestionably better, but still we miss the dear old time and way. It is as with the emigrant who has risen to wealth and position in the new world across the sea, but who often thinks with fond regret of the hills of his native land, and who, through all these years, has never forgotten the cottage where he drew his first breath, and the little churchyard where his father and mother are sleeping. Yes, you little man with the very curly hair, standing at that sofa turning over the leaves of a large Bible with pictures, stay as you are as long as you can.—*Fraser's Magazine.*

ARCHITECTURAL METAPHORS.—It is a universal usage of language that the building in which any Society meets may be put for the society itself, and vice versa, that the building may be called after the society. The word *house* means sometimes the building in which a family lives, sometimes the family that lives in such a building. A *college* is sometimes a building in which learning is cultivated, sometimes the society that cultivates learning in such a building. The same remark applies to all similar words, such as club, bank, hospital, city. Among others it applies to the word *Church*, which in like manner may be used to describe either a building or a society. No one can speak long in impassioned or rhetorical style about any society whatever without introducing metaphors drawn from architecture. The Christian writers fell immediately into this practice, and in doing so followed the example of Christ, who said, "On this rock I will build my church." In this style of language, then, as a

church is a building, so each member of it is a stone, and the prosperity of the church is expressed by the orderly arrangement and secure cementing of the stones. This, then, was the name which Christians adopted. Let everything be done unto edifying—building.

WE DO NOT ALWAYS GET WHAT WE AIM AT.—There are some things which can only be gained by renouncing them. To use a familiar illustration: it is easy to breathe evenly so long as you do not think about it, but as soon as you try it becomes impossible. Many of the moral virtues are of this kind. Simplicity of character cannot be produced by thinking of it; rather the more you think of it the further you travel into the opposite extreme of self-consciousness. The grace of humility is not to be won by constantly comparing yourself with others and cataloguing your deficiencies: this method is more likely to issue in hypocritical self-conceit. So with pleasure. We destroy it by making it our chief object: its essential nature is corrupted when it is made into a business; the highest perfection of it is not among the prizes of exertion, the rewards of industry or ingenuity, but a bounty of nature, a grace of God.

A COMMON MISTAKE.—It is a common mistake of Christians to represent their faith as alone valuable, and as containing all that man can want or desire. It is only one of many revelations, and is very insufficient, by itself, for man's happiness. Some of the men in whom the Christian spirit has been the strongest have been among the most miserable of the race; some nations have imbibed it deeply, and have not been led by it to happiness, but have only been consoled by it in degradation. Happiness wants besides some physical conditions, animal health and energy; it wants also much prudence, knowledge of physical facts and resource.

A WARNING TO THE CLERGY.—Woe to the priest who murmurs falsehoods above the coffin! who lets a soul pass to the judgment of God under an untruth extorted by the dread of the living! Are we, the Christian priesthood, to be the mere gravediggers of the human race, or have we entered into some compact to soothe and flatter its remains with our prayers and adieus.

—*Lacordaire.*

Books.—Henry Ward Beecher, in a New York journal, tells us how he earned his first ten dollars, and that he spent it for a copy of Burke's works. The incident comes home to many who remember with what delight they used to look at their little library, and how carefully every penny was saved that they might add to its scanty store. The following contains a hint to parents:—Give us a house furnished with books rather than furniture, if you can, but books at any rate. To spend several days in a friend's house, and hunger for something to read, while you are treading on costly carpets, and sitting down on luxurious chairs, and sleeping upon down, is as if one were bribing your body for the sake of cheating your mind. Books are the windows through which the soul looks out. A house without books is like a room without windows. A book is good company; it is full of conversation without loquacity. It talks to you, not through the ear, but another way.

A NEGRO'S IDEA OF LIBERALITY.—Bishop Thompson (Methodist), in recently giving a sketch of his experience among some of the Southern conferences, referred to a sermon which he had heard from a coloured preacher, upon the text, "It is more blessed to give than to receive." In the course of his remarks the preacher said, "Ise known many a church to die cause it didn't give enough, but I neber knowed a church to die cause it give too much. Dey don't die dat way. Brederen, has any of you knowed a church that died cause it give too much? If ye do, jest let me know, and I'll make a pilgrimage to that church, and I'll climb by the soft light of the moon to its moss-covered roof, and I'll stand thar and lift my hands to hebben, and say, 'Blessed are de dead that die in de Lord.'"

BLINDNESS NOT ALWAYS A CALAMITY.—When Dr. Guyse became suddenly blind he continued to preach, and even better than before his blindness. One of his hearers said to him, "God be praised that your sight is gone, for now you've no notes you are more powerful than ever."

FIT FOR TELEGRAMS.—When the late Iron Duke received a round-about request from an officer to be allowed to

remain in England when his regiment was ordered to India, his curt reply was, "Sail or sell. Wellington."—When Sir C. Napier announced that he had taken Scinde, he did it in one word, "Peccavi"—*I have sinned.*

A NEW TRICK OF TRADE.—An Ohio paper contains an advertisement announcing that Ministers of the Gospel will be supplied with goods at cost price, if they will mention the fact to their congregations!

DIFFERENCES OF OPINION will never be reconciled by argument; but any sect will shrink from confessing that its theories will not let it work under Christ's great banner of love to the brethren.

SOME PEOPLE think the poor are made only to practise their virtues upon, particularly humility; like the Cardinals at Rome when they wash beggars' feet. The rich and the poor are equal before God, but their conditions can never be the same till both are in heaven.

I KNEW a man who blamed statesmen and censured clergy, and who had splendid ideas of what he could do in their places, whilst his own house was in disorder, and some of his children could have given him valuable information about prisons and workhouses!

GOD wastes nothing. If He makes a genius, He has something for him to do besides breaking stones; but He may keep him doing that till he does it better than any one else. When Shakespeare got his living by holding horses he did it so well, and was in such demand, that others hired themselves under him that they might call themselves, "Will Shakespeare's Lads."

LET not the gentleman lecture the peasant; but let the *man* in you, whatever you are, speak to the *man* in him, whatever he is.

A LITTLE COUNSEL is often worth more than a large coin.

GOD IS ANGRY WITH THE WICKED just as a loving father is angry with his naughty children. He loves them none the less for his anger. He is angry partly because He loves them. Like an angry yet loving Father, too, He is placable, and ready to forgive.

Missionary Observer.

"PERILS IN THE SEA!"

WE have been favoured with the following extracts from a letter of Mrs. Miller's to her children, in which she describes the fearful storm that they encountered soon after leaving England. Our readers will thankfully acknowledge the delivering power and goodness of God in behalf of our esteemed sister.

The Ceylon.

My dear Children,—This is the first moment I have felt well enough, or the steamer steady enough, for me to write a line. Two days ago I scarcely expected ever to write to you again, for we have been in great danger, and narrowly escaped a watery grave; but God, in His infinite mercy, spared our lives, and kept me, in a wonderful manner, almost all the time free from fear. Even when it was reported that the engine fires were out, and that there was no hope for us, I did not despair, for I felt that my darling children, and many good people, were praying for me, and I believed that those prayers would be heard and answered—and so it proved. "Bless the Lord, O my soul, and forget not all His benefits." How often I thought of that prayer-meeting at Mr. Robson's and was comforted. I must, however, try and give you some account of our disasters. The pilot left us when we reached the Needles, and very soon after the sea became very boisterous, and the great steamer was dashed about like a tiny boat upon the waves. The noise of the crew, and the shouting of the officers on deck, made it impossible for any one to sleep that night; and by morning nearly all the passengers were too sick to leave their cabins, though a good many of the gentlemen were in the saloon all night. On Tuesday the wind increased to a perfect hurricane, and immense waves dashed right over the ship, breaking the skylights in the saloon, and sending the water into every cabin, and continued getting worse and worse until half-past four o'clock on Wednesday morning, when a tremendous sea broke over the ship, which carried away

three boats and a great part of our bulwarks, also the figure-head, broke down the bridge, which was of thick iron, crushed the cook room of thick cast iron rivetted into a mass which looked like brown paper, carried away the post office, several sheep, and the poultry pens, all into the sea; and an immense chest of machinery went half way out, but was caught against something; the poor captain was thrown flat on his back with the water rushing over him, helpless until a quarter-master lifted him up. One of the officers was thrown overboard, and, marvellous to relate, another wave brought him on again; and all this time the water was pouring into the ship. The skylights of the engine-room were broken in, and it was with the greatest difficulty that the fires were kept in. At last a lady came to me, and begged me to go outside, for she feared there was no hope for us, as the fires were out. This, however, proved to be a mistake. The confusion at this time was indescribable; some were calling upon God to save them; others screaming, "Are we sinking?" "Are we going down?" mothers rushing into the saloon with their children in their arms, looking wild with terror. Never in my life did I witness anything half so terrible; it seemed to be a minute or two before the vessel righted herself again. All say that one more wave must have sunk the ship. It is supposed that from thirty to one hundred tons of water came into the ship. Every thing in the cabins was swimming up and down, and one poor fellow was washed out of his cabin into another on the other side of the vessel. The poor servants were employed night and day lading the water out of the cabins. You may imagine what a state of discomfort we were in. I shall never forget the Bay of Biscay while I live; and nothing would ever induce me to go on it again in the month of January; we did not lose the swell until sometime after we were out of the Bay. The "Ceylon" is a terrible roller, much worse than the dear old "Shannon." To-day the decks are covered with ladies' and gentlemen's clothing of every descrip-

tion—portmanteaus sopping wet. Some of the young gentlemen whose cabins were near the engine-room had not an article of clothing to put on. It was quite pitiable to see them spreading out their clothes, which they had to wring out of water; but I think all bear it with a good grace seeing their lives are spared. It is painful to hear how lightly they can now speak of the danger. I heard one laughingly say he thought grim death was about to seize him. Strange to say we were on the very spot where the "London" went down when the storm was at its height, and doubtless all thought of it. We have to-day sighted the coast of Portugal, and are going at a great rate with steam and sail. I am thankful to say I have got over the sickness, but am now, Saturday morning, writing this in my berth, not feeling very well, and there is so much noise and talking outside that writing is very difficult; still I know you will be only too pleased to hear from me, and will not forget to thank God for his great mercy to me. I have the fullest confidence in believing that I shall reach dear papa in safety.

CONFERENCE AT CUTTACK.

Cuttack, Dec. 4, 1867.

WE have been permitted, by the abounding goodness of our Father in heaven, again to meet in Conference, and once more I sit down to describe, for the information of your readers, as I have often done before, some of the principal matters that engaged our time and attention. It had been previously decided to have our meeting this year at Berhampore; but in the actual circumstances in which we were placed it was found desirable to hold it at Cuttack; and so it was held here Nov. 11th and three following days. I am sorry to say that the number of brethren present was smaller than at any Conference I have attended, except the first, in 1844, when the same number of brethren met (four only) as united in our recent deliberations. On that occasion one brother was absent through illness; and at our meeting last month Mr. Taylor was unable to be present from the same cause, but I am thankful to say that, though his illness has been very severe, he is now happily convalescent, and I hope it may

be the will of God to spare him to labour for many years in the good cause.

Many sad and sorrowful recollections were awakened by our recent meeting. We could not forget how soon after we met last year, and how unexpectedly too, we were called to bid adieu for a time to our beloved friends Mr. and Mrs. Brooks, and were thus deprived of experienced helpers at a time when even additional help was urgently necessary. Still more sorrowful emotions were called forth as we remembered the death of our beloved niece, Mrs. Thos. Bailey. How many bright hopes and fondly cherished expectations have been buried in her grave! It is a deeply mysterious and affecting dispensation, but as the Lord has done it we are sure it must be right; yet even this thought, consoling and supporting as it is, does not blind us to the magnitude of the loss which the Mission has sustained in her removal from us. She was a gem of no common order of excellence. In mind and heart she was endowed with all the qualifications that could be desired in a missionary's wife, and so lovely was her spirit, that I can rarely think of her departure without recalling the touching lines of Pollok—

"Our sighs were numerous, and profuse our tears,
For she we lost was lovely, and we loved
Her much."

But instead of permitting my pen to write all that my heart feels on this sorrowful theme, I will give the minute passed by the Conference in relation to it, and which was passed by the brethren standing up:—

"This minute records our deep and sorrowful emotions on account of the death of our beloved sister, Mary Derry Bailey. Less than a year ago we affectionately welcomed her amongst us as a fellow-worker in the kingdom of God; and now we sorrow, but not as those who have no hope, that she is taken away. We glorify God for the grace bestowed on her. Called by that grace in early life to know Christ, she desired from an early period to serve her Saviour on this heathen shore, but till her way was opened she was actively engaged to the extent of her ability in doing good at home. After delays and disappointments which were very painful to bear, but which served to illustrate the gentleness and firmness of her christian character, her way was made plain, and the desire of her heart gratified. We all anticipated much advantage to the Mission from her matured knowledge, disciplined mind, winning and lovely spirit, cheerful

and earnest piety, and ardent missionary devotedness. She entered on the study of Oriya while in England, prosecuted it on the voyage, and made satisfactory progress after landing in this country. She secured the affectionate confidence of the native christians and school children, and was cherishing pleasing prospects of happiness and usefulness when it pleased the Lord to call her from the service of earth to the higher service of the church in heaven.

We are constrained in this minute to express unitedly, as we have already done personally, our deep and tender sympathy with our beloved brother, Thomas Bailey, in his overwhelming sorrow. We also tender our sincere christian sympathy to her beloved parents in their deep sorrow on account of the death of an only child, and express our hope that they may receive much heavenly consolation. We further record our estimate of the great loss sustained by the Mission in her departure, especially when by other events our strength has been greatly reduced; and we express our desire in this day of darkness and adversity to look to the Lord for help and comfort."

A copy of this minute has been sent to Mr. and Mrs. Derry.

In connection with this I may add that we felt it necessary to solicit the early and serious attention of the Committee to the present reduced state and gloomy prospects of the Mission, and recorded our conviction of the great importance of earnest, believing prayer at this solemn crisis. We felt it to be a most painful fact, that in proportion as our responsibilities had increased, our missionary strength had been reduced. We are not ignorant of the difficulties of the Committee, nor disposed to speak lightly of them. They can only do what the zeal and liberality of the friends of the Mission enable them to do. It is quite true that they should be in the front of the battle, that they should be liberal souls devising liberal things and adhering to them, that they should be like Cæsar, who never said to his soldiers "*Ite*" (go), but always went before them and said, "*Venite*" (come). This is *their* work; but when it is done, it depends on the activity and zeal of others in seconding their efforts, whether wisely conceived plans are successful or the reverse. We want more money and more men. The money could be easily raised if the friends of the Mission were united in the determination to do it, but

the men must be God-given. To Him, therefore, let us all look in this day of trial.

It will gratify your readers to know that we had a very interesting meeting with the native preachers. A hymn on the increase of Christ's kingdom was sung with much spirit, and prayer was offered by Sebo Patra and Damudar. Much genial and kindly feeling was shown on both sides. A report was given of the noble effort our Cuttack native christians have made in establishing an Auxiliary Missionary Society. They have chosen Shem to be *their* preacher, and have supported him from 1st October. They have selected as *their* station, Nudali, in the Dhenkanal Rajuary, and while fully aware of the labour, expense, and responsibility that this step involves, they feel that they have laid their hands to the plough, and hope by the grace of God not to look back. This movement has given us the most lively satisfaction. It marks progress of a most encouraging kind, and it was entirely their own spontaneous effort. It originated in the sermon preached last year before the Conference by Shem; and if your readers will refer to the report then given they will see that it was on the obligations resting upon Hindoo christians to seek the salvation of their own countrymen, and was founded on Romans ix. 3. I confidently believe that this important effort will receive the blessing of God, and cannot but hope that it will stimulate our native friends at other places to imitate if they cannot equal what their brethren at Cuttack are doing.

Much time was usefully spent in attending to our Bible and Tract work. In regard to the special effort to circulate the word of God in Orissa, it was reported that two agents had been chosen and were now employed in this important work, one in the Cuttack, and the other in the Piplee district. It was decided to print a second edition of "Selections from the Scriptures." It is nearly twenty years since this useful work was printed, and only a few copies remain. Several valuable suggestions were made, by which, it is trusted, the usefulness of the forthcoming edition will be promoted. Our tract operations engaged much of our time, but not more than their importance merited. I cannot now report in detail what was decided

upon, but may say that, in hope that funds would be received, we agreed to print 37,500 of our standard tracts. A new tract, selected by Mr. Taylor from the manuscript of our late friend, Sebo Sabu, was presented, and was received with much pleasure and satisfaction. It is entitled, "The Wonderful Works of Christ," and is in verse. An edition of 2,000 copies was decided on. I may here say that the revised and enlarged edition of "Divine and Moral Songs for Children," has been published within the last few days, and I have no doubt that it will take well with our young people. And here let me remark that when what we do pleases God He may make it useful in distant ages, and in nations whose very name is to us unknown. Dr. Watts could never have heard of Orissa in his retired and happy home with the Abney family; but with deep emotion I have heard little Oriya children repeat that sublime song—

"I sing the Almighty power of God
That made the mountains rise,
That spread the flowing seas abroad,
And built the lofty skies"—

A song in whose elevated strains an angel might celebrate the power of God, while its simple language is adapted to the understanding and capacity of a child.

I should add that the edition just published contains some original hymns composed by our gifted poet, Makunda Das. This native brother has also composed a "History of Joseph," in verse, which I shall rejoice if we be able to print. It was further decided to print a third edition of "Peep of Day," which was first translated by Mr. Stubbins more than twenty years ago, and very favourably received by our young people.

We were not favoured with a delegate from the brethren in Northern Orissa, but received a very pleasing letter written by brother J. L. Phillips on their behalf. They have rejoiced during the last two or three years in seasons of refreshing from the presence of the Lord; but have had, as must always be expected on earth, anxieties and trials mingled with their joys.

We reported, as usual, our labours, and the state of our respective churches. The additions by baptism have been small, but one circumstance is remarkably encouraging and hopeful. The desolating famine has placed as many

more precious souls under our care as we previously had, so that we have now twice as many more to care for. The number of native christians (including communicants and nominal christians) connected with our several stations before this afflictive visitation befell us was about 1,150. The number of famine orphans which have been committed to us to train for Christ and heaven must be more than 1250.* I have not the particulars at hand of the number at Berhampore; but at Cuttack, not including the orphan schools we previously had, there are nearly 800; and at Piplee, I believe, about 370. It is a weighty charge, but the prospect for the future is bright with hope.

I have not time or room to describe in detail the public services, but may briefly say that the usual sermons were preached on Lord's-day, November 10. Ghanushyam Naik preached in the morning, from 2 Cor. ii. 14—"Now thanks be unto God which always causeth us to triumph in Christ," &c.; and Mr. Goadby in the afternoon, from John i. 18—"No man hath seen God at any time," &c. The English sermon was preached in the evening by the writer of this letter, from Hebrews xii. part of 2nd verse—"Who for the joy that was set before him," &c. On the following Lord's-day we enjoyed, as usual, the memorial of Christ's death, the Oriya address being delivered by myself, and the English one by Mr. Miller. The Native Missionary Meeting was held on Wednesday evening, Nov. 13, and was a particularly interesting service. The attendance, too, was as good as it has ever been. Babu Sudanund Jacheek presided, and brief, appropriate, and interesting addresses on well-selected topics were delivered by Damudar, Jagoo, Thoma, and Shem. The chairman's remarks were very suitable, especially in reference to the work to which they had committed themselves in supporting a minister and establishing a new station. The closing prayer by Donardun was very devout and earnest. It seemed to breathe the very spirit of an ancient

Dec. 13th.—This is under the mark. More have been received at Cuttack and Piplee since it was written, and including those with our American brethren and sisters there must now, I think, be not less than fifteen hundred famine orphans under missionary training in Orissa.

pleader at the mercy-seat—"Oh, that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence!" It was very refreshing to my own mind to hear the noble sentiments to which our native brethren gave utterance, and not less so to listen to the evangelical and excellent discourse preached by Ghanushyam before the Conference. Such sentiments and such discourses from the lips of native converts show that there is LIFE. It has been a time of trial and visitation, but, thank God! the King is yet in Zion. "The best of all is, God is with us."

I have omitted in the proper place to say that Mr. Miller suitably presided over our sittings, and closed the Conference with solemn prayer. And now, remembering the rapid flight of time, the near approach of eternity, and with it our full redemption, let each of us afresh devote ourselves to the service of our Redeemer and our God, and say—

"Thy ransomed servant, I
Restore to thee thine own;
And from this moment live or die,
To serve my God alone."

JOHN BUCKLEY.

"I AM THE WAY."

By the late Miss Crawford, Female Missionary to the Nestorians in Persia.

THE way is dark, my child, but leads to light,
I would not always have thee walk by sight,
My dealings now thou canst not understand;
I meant it so; but I will take thy hand,
And through the gloom
Lead safely home,
My child!

The way is long, my child! but it shall be
Not one step longer than is best for thee;
And thou shalt know at last when thou shalt stand
Safe at the goal, how I did take thy hand,
And quick and straight
Led to heaven's gate,
My child!

The path is rough, my child! but oh, how sweet
Will be the rest for weary pilgrims meet,
When thou shalt reach the borders of that land
To which I lead thee, as I take thy hand,
And safe and blest
With me shalt rest,
My child!

The cross is heavy, child! yet there was one
Who bore a heavier for thee, my Son—
My well-beloved. For Him bear thine; and stand
With Him at last; and from thy Father's hand,
Thy cross laid down,
Receive a crown,
My child!

H. N. C.

Foreign Letters Received.

CUTTACK—J. Buckley, Nov. 30; W. Miller, Jan. 13.
PIPLEE—J. O. Goadby, Nov. 25.

Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,
FROM JANUARY 20th, to FEBRUARY 20th, 1868.

BURTON-ON-TRENT.		NOTTINGHAM, <i>Prospect Place.</i>		SACRAMENTAL COLLECTIONS FOR WIDOWS' & ORPHANS' FUND.	
	£ s. d.		£ s. d.		£ s. d.
Cash on account ...	39 4 6	Collections and Little Books ...	3 8 9	Bradford, <i>Tetley Street</i> ...	0 12 0
CASTLE DONINGTON.		NUNEATON.		Earl Shilton ...	0 10 0
Cash on account ...	10 0 0	By Collecting Cards ...	0 2 10	Kirkby ...	0 4 0
HUGGLESCOTE.		RIPLEY.		London, <i>Commercial Road</i> ...	1 10 0
Cash on account ...	17 10 0	Collections, Subscriptions, & Little Books ...	46 4 0	Loughborough, <i>Wood Gate</i> ...	2 0 0
KIRKBY AND KIRKBY WOODHOUSE.		STANTONBURY.		Nuneaton ...	0 6 9
Collections and Little Books ...	14 16 3	Sab. School for Orphan ...	0 19 6	Rochester ...	0 10 0
LEEDS, <i>North Street.</i>		UTTOXETER.		Sinarden ...	0 14 1
Juvenile Society ...	22 3 0	Mr. J. Dunclicliff, for Orphan ...	0 10 6	Sutton-in-Ashfield ...	0 6 0
				Tarporley ...	1 0 0
				Thurlaston ...	0 5 0
				Tyld St. Giles and St. James ...	0 10 6

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by T. HILL, Esq., Baker Street, Nottingham, Treasurer; and by the Rev. J. C. PIKE and the Rev. H. WILKINSON, Secretaries, Leicester, from whom also Missionary Boxes, Collecting Books, and Cards may be obtained.

GENERAL BAPTIST MAGAZINE.

 APRIL, 1868.

THE PRESENT STATE OF THE GENERAL BAPTIST
DENOMINATION.*

BY THE REV. C. CLARKE, B.A., ASHBY-DE-LA-ZOUCH.

DEAR BRETHREN,—At our last Conference you requested me to write a short paper on the present condition of our denomination. Our remarks on this subject shall be classified under four divisions. 1. Special causes for the last reported decrease.—2. General causes why we have not a larger increase.—3. A wider and more cheerful aspect of the question.—4. Reflections on our position, duties, and prospects.

I.—SPECIAL CAUSES OF THE LAST
REPORTED DECREASE.

We shall not trouble you with many statistics. We will confine ourselves to a few figures concerning our state during the years 1865, 1866, and 1867. The total number of members (including mission churches) in 1865 was 20,936; in 1867, 20,399. Decrease in the three years, 537. This loss is explained principally by the figures under the heads "excluded," "withdrawn," and "removed." Taking the general summary given in our "Year-Book" we need not consider the "received" and the "dismissed." If one church dismisses and another receives that

leaves our actual number about the same; though during the last thirteen years the denomination has always gained by these changes. Every year from 1855 to 1867 (with the exception of one year, and that was only the difference of two on the other side) the received have always been greater than the dismissed. The total of received being 4,829, that of dismissed being 3,842; making a clear gain to the denomination of 987. So that it cannot be said that we have lost by dismissal to other churches not belonging to our denomination. It is evident the increase of the denomination must be from baptisms. Our baptisms for the three years were 3,053; our deaths were 1,114; leaving us a gain of 1939. But this number was not sufficient to cover the loss of 2,513 by exclusions, withdrawals, and removals. In 1865 the loss from these three causes was 915; in 1866, 708; in 1867, 890. Our baptisms, after the reduction for deaths, failed to supply this loss by 574. The restorations of 251 were more than swallowed up by the loss of 277 through the extinction of churches.

* Paper read at the Midland Conference of General Baptist Churches held at Baxter Gate Chapel, Loughborough, Feb. 25, 1868, and inserted in the Magazine by request of the Conference.

The decrease may be accounted for by the absence of more conversions; otherwise we might have had more baptisms: by a most lamentable lack of godliness, otherwise we might have had less exclusions; by most deficient attachment to our principles or local churches, otherwise we might have had fewer withdrawals; and by the very negligent conduct of losing sight of our members, otherwise we might have had fewer removals.

In the three years we have lost by *removals* 1099. What has become of these persons? Why have we not watched them? Why have we not kept up a correspondence with them? Why have we not secured for them an introduction to the churches in the town to which they have gone, and then reported them as dismissals? If they were honourable members with us we ought not to have lost sight of them, if possible, till they had become members elsewhere. Bad management in this respect, a lack of communication with our non-resident members, partly accounts for our decrease. We win them by care, we lose them by neglect.

In the three years we have lost by *exclusions* 698. Was this partly our fault? Did we shepherd them as we ought to have done? Did the pastor's eye, made vigilant by an anxious heart, see their first wrong step; and did his ready feet go after the stray sheep when it was but a little way from the fold with a view to bring it back? Or, for the sake of figures and reports, did we ever stretch our charity and hope against our fear and hurry unsuitable persons into the church whom we have had to exclude? Though their own hearts were not right with God, and though their exclusion is their own disgrace and condemnation, yet we may ask ourselves, was our conduct right towards them, and if we had done our duty to Christ and to the

erring sheep, would not our exclusions have been less? Probably our young members form the majority of those excluded. While they are inquirers and candidates they receive special attention and care from both minister and people, but as soon as they become members their stability seems taken for granted, and they cease to receive the personal and religious attention of those who should train and nurture and establish them. Any plan by which our youth in the church would be more cared for and preserved would considerably lessen the number of our exclusions.

In the three years we have lost by *withdrawals* 716. Why have these persons withdrawn? Have we failed to instruct them; failed to do them good; failed to give them better spiritual provision than they could find elsewhere; failed to shew them sympathy; failed to forgive, to forbear, to love them; failed to make them love us and to be most at home and happiest with us? There are many withdrawals, no doubt, from causes over which neither minister nor people have any control. There are more withdrawals from disaffection which ought not to have arisen in the household of faith.

In the three years we have *baptized* 3,053—say 1,000 per year; or, as we have about 280 chapels and preaching places (225 chapels and 55 preaching places) that is 3.16 persons for each place. Is this what even little faith might expect? We have cause for humility and heart-searching. Where is the power of the truth! Where, the might of the Spirit! Ah! where the promise of His coming to reign over a converted world! That a revival is needed in the churches there cannot be the slightest doubt. This will appear if we confine ourselves, as we have done, to the statistics of the three years. The number of our baptisms compares disadvantageously with the

number of our exclusions, withdrawals, and removals, during this period. But if we take a longer period we find this sad result, that the baptisms of 1867 compare disadvantageously with the baptisms of 1862. From 1855 to 1862 we had (save in one year) a gradual increase in the number of baptisms. In 1855 they were 875; in 1856, 1,013; in 1857, 1,155; in 1858, 1,115; in 1859, 1,340; in 1860, 1,431; in 1861, 1,439; in 1862, 1,597. The baptisms of 1862 exceeded those of 1855 by 722. But since 1862 we have had a gradual decrease without an exception to the present time. In 1862 our baptisms were 1597; in 1863, 1,180; in 1864, 1,132; in 1865, 1,074; in 1866, 1,001; in 1867, 978. The baptisms of 1867 fall short of those of 1862 by 619. For eight years we were gradually increasing, for the last six years gradually decreasing. What is the cause of this? Who can tell but the heart-searching God! We know there are ebbs and flows of success in most organisations—that there is seed-time as well as harvest. But after admitting all the palliating or explanatory reasons that could be assigned, the conclusion is inevitable that a revival is needed. And after the ministry shall have laid this fact to heart, and have resolved to seek the quickening Spirit that their personal godliness and ministerial efficiency may be increased, there yet remains one form in which a revival needs shew itself—that of individual work by church members. The special gift of each member should be engaged in its appropriate work. The work of the church cannot be done by proxy. 'Tis as unjust as it is useless to expect the minister to do everything. The plan adopted in our German churches of expecting every member to do something as a *sine qua non* to membership should to some extent be adopted amongst us. In conversion there are

both agent and instrument. God is the agent! A holy, spiritually-minded, praying, working church, teaching and living the truth, is the instrument. And if we had more active piety in our churches we should soon have more spiritual results in our congregations. Let us pray—O Lord! adjust the instrumentality and shew forth the might of converting power!

But now leaving this special case and all statistics, consider—

II.—GENERAL CAUSES WHY WE HAVE NOT A LARGER INCREASE.

1. *The lack of an earnest Home Missionary spirit.* Our Home Mission efforts are not worthy of us. This mission is amongst the least effective of our institutions. Individual churches may be doing something in their own neighbourhoods, but the denomination is slow to do a great work in places where great denominational results might be achieved. We are not forgetful of Coventry, Sheffield, and Leeds, and of what is now doing at Longton and Swadlincote; at Dewsbury and Denholme; at Holbeach, Whitlesea, and Lincoln; and at other places. But the gross income of the Home Mission in 1867—£276 10s.—does not express an earnest, determined, and aggressive spirit on the part of the denomination. Indeed it would appear as if our liberality and cordiality towards other sections of the church existed at the expense of love to our own tenets and a determination to propagate them. If we loved our denomination with a quarter the fondness with which a well-beneficed rector loves his “branch of the civil service,” we should shew more zeal in its extension.

2. *The scale of ministerial remuneration.* In this matter none will venture to prefer against us the charge of extravagance. If we had such an accuser we might surely

plead that stipends of £250 to £1,000 a year were pardonable exceptions. No doubt there are some churches which do their best for their ministers — some which provide an adequate and comfortable stipend—all honour be given them. No doubt there are in our ministry men of talent, education, and piety, of whom the denomination is justly proud; who being worth more are content to continue with us—all honour be given them. Yet though small stipends do not destroy old friendships; nor present an insuperable obstacle to some new ones, they are inadequate to the formation of many such friendships. In this practical world, in this matter-of-fact life, in these times when godly men feel justified in doing the best they can for the temporal interests of themselves and families; in this dispensation, when the most spiritually minded minister is rigidly expected to pay twenty shillings hard cash to the pound; in these respectable days when even the poorest churches expect their minister to dress and appear and behave like a gentleman; when to become a dissenting minister is an act of self-denial for a youth of moderate business capabilities; when the sum of £100 will not provide the same amount of necessities, comforts, and respectability it did some years ago, when every description of skilled labour (save, perhaps, the educational and the ministerial) demands a higher remuneration than formerly, our stipends do not offer sufficient inducement to young men to enter our ministry; or, in other words, they do not enable our churches to go into the market and secure the best and an adequate supply of educational and ministerial ability. The consequence is that many of our churches are without a minister, they are supplied with a hand to mouth ministry, they appreciate the supply who serves them the cheapest, their spiritual

life is almost at zero, and their extinction would scarcely be observed. Whereas, did we offer stipends more adequate to the mere necessities of ministers, and even approximating to a remuneration for talent, education, and energy, we might flourish where we only live, and might live where we only exist.

3. *Greater difficulties from worldliness and State-Churchism.* These difficulties we encounter in common with other sections of Christ's church. We have to contend against an increasing amount of worldliness. This seems to be the hour of mammon. His worshippers multiply. His devotees grow more determined and enthusiastic. The human heart is full of the love of the world. Riches and pleasures, mental and moral dissipation, are putting forth their strongest efforts against the spiritual work of a spiritual church. Moreover, we have to contend against the spirit of opposition displayed by the Established Church. Its adherents see that it is in jeopardy. The venerable fabric is tottering. Its foundations are moving. Its members are divided, quarrelling, and prosecuting one another at law. High Church, with its ritualistic paraphernalia and its sacerdotal pretensions; Broad Church, with its latitudinarianism professing every phase of religious belief; Low Church, notwithstanding its evangelistic faith and effort, priding itself on its social status, and clinging with unconquerable attachment to the loaves and fishes;—all these are against us, doing their best to rob us of victory, and in some places showing a determination to stamp us out of existence. No position is conceded us willingly and with a good grace. Every position we occupy we maintain by continual contest, especially in small towns and villages; and in these places every soul we rejoice over as a conversion is taken captive not only in the first

instance by the truth and Spirit, but is the object of another contest and triumph—that of Nonconformity over State-Churchism.

4. *A prevailing indifference to nominal membership.* Our baptisms do not represent the amount of good we do by way of leading souls to repentance and faith. There is prevailing in our congregations what may be termed a broad-church view of religion. There are many who undoubtedly are Christians who are not in nominal membership with us. We have instructed them in the truth that the *possession* of repentance and faith admits into the spiritual church of Christ. With these terms they comply. But of public *profession* by baptism and by union with our local churches they do not feel the necessity or see the advantage. 'Tis not that they are ashamed of Christ. 'Tis not that they would not acknowledge Him before men. But—whether through the unloveliness of our local churches, or through defect in our teaching, or through our rigid modes of admission, we pretend not now to say—this is very observable, that membership with our local churches is not looked upon by many whom we are bound to acknowledge as pious persons as it used to be, viz., as a privilege, an honour, a duty, and an advantage. This may account for little numerical increase where spiritual good is being done.

III.—A WIDER AND MORE CHEERFUL ASPECT OF THE QUESTION.

We do not increase as a *distinct* denomination because *as such* a great part of our work has been done. We have lived, worked, and triumphed. There is no need now that we should be distinct from the other section of the Baptist body. The extravagant Calvinism of years gone by in Particular Baptist churches has been discarded, or moderated, and rendered agreeable. Our exis-

tence has been necessary as a protest. Our existence now is necessary as a friend and an ally. Our views of the atonement are held in so-called Particular Baptist churches, and a moderate Calvinism exists even among our own. Now we are really one with the other body. General and Particular are words which might be disused. Our greater brother has become wiser; we need not now protest, but may walk and prosper with him.

Then how does the matter stand? We write no jeremiad on our condition. Are we as Baptists going down? We believe not. The Report published in the Handbook for 1868 tells us of "a clear increase of membership during the year of 3,994. Thirty-nine new chapels were opened at a cost of £58,265, supplying accommodation for 24,230 worshippers. Twenty-nine chapels were enlarged or improved at an expense of £17,068, making a total outlay under this head of £75,333. The income of our Colleges, Home and Foreign Missionary Societies, Building Funds, &c., swells the total of the free contributions of the Baptists to the cause of Christ to the handsome sum of £140,000." In this success we share, in this increase we rejoice. Whatever affects the great Baptist body affects us; its joys, its sorrows are ours. And though for convenience and practical purposes we occupy a distinct tenement in the house, we have an interest in whatever transpires in other compartments, and whatever belongs to this section of the household of faith.

IV.—REFLECTIONS ON OUR POSITION, DUTIES, AND PROSPECTS.

1. As Baptists let us be thankful for the creed we have been taught. It is an able protest against the errors of doctrine and practice of so many religionists of the day. It makes the rationalistic, the ritual-

istic, the sacerdotal, the baptismal regeneration, and other ecclesiastical bubbles collapse with its touch. It is the truth, and will prevail. As Protestants, as Nonconformists, as Baptists, in these marvellous times, when every system seems to be shaken by Providence to riddle truth from error, and to bring forth Christ's own spiritual church from the corrupted churches of Christendom, let us be united, firm, and energetic. The Baptist denomination will only become extinct when the New Testament has gone out of print and not a copy is to be found, or when there are no unscaled eyes, no common sense, no spiritual minds to read it.

2. As General Baptists let us periodically and frequently correct our list of church membership, and exercise care and discipline and shew sympathy and kindness to each case as it turns up. Let us be more watchful over our flocks to nurture and preserve them, so that exclusions may be less frequent, withdrawals less numerous, and removals

reported as dismissals. That we may have more conversions let us labour and pray more. It is spiritual increase we need. We have much material progress to rejoice over. A great deal has lately been done in improving our chapel property, in removing debts, and other evidences of life and activity. That Christ's glory may be advanced amongst us, let each minister, deacon, and member aim at eclipsing the lustre of our creed by our beautiful lives, our peaceful churches, our faithful, energetic ministry in the pulpit and the school. God honours them who honour Him. If our churches are meet for the stamp of Divine approval, a faithful God will not leave us without tokens for good. There is no reason in the world why our churches should not conspicuously share in the celebrations of that day when Christ shall adorn His heavenly home with His illustrious, beautiful, and perfect bride. And those who now are first in faithfulness and love shall be first in glory and honour hereafter.

"MAN MADE IN THE IMAGE OF GOD."

Genesis i. 27.

BY THE REV. GILES HESTER, SHEFFIELD.

FIVE days of creative power and wisdom had come and gone. The sixth day was far advanced when the most marvellous example of the divine skill was brought forth. The palace had been most completely prepared, and most elaborately furnished, but the inhabitant of the palace was until now wanting. The glorious temple was finished in every part of it, but the high priest of that temple had not made his appearance. Volume after volume had been added to nature's library, but as yet there was no philosopher or interpreter to open and read. To drop figurative language, the newly-

furnished and beautifully-adorned earth was awaiting the presence of a superior being, who should mark its order, admire its beauty, interpret its symbols, and appreciate its glory. Sprung from the fiat of Infinite and Almighty Power are myriads of smiling flowers; animals of all sizes, shapes, and orders; here are to be seen the buzzing fly and the busy bee, birds to wing the air, and fish to swim the sea; here are the creeping lizard, the ranging lion, and the towering eagle: but still Nature in her new and gorgeous robes is incomplete; she is like a queen without a crown, or like a crown without a

diamond. Another link must be added before the chain of creation is complete.

From all eternity it was in the Creator's purpose that there should be another creature in the earth besides those belonging to the vegetable and animal worlds. Before the foundations of the earth were laid the idea of man had entered into the counsels of the Eternal Mind. All the typical forms of created life which had emerged into being through a succession of untold ages had all pointed to him as their aim and end. The successive stages of vegetable and animal life, whose remains lie entombed in the mighty rocks, had formed a kind of staircase leading up to the decorated chamber where man was to appear.

And now the solemn moment has arrived when Man, for whom all things have been created, is to be introduced. He is to appear not as the result of natural development, but as the offspring of creative skill. There had been many interpositions of divine power through the progress of creation. The doctrine of a continuous evolution of species from a primary organic germ is contrary to Scripture, opposed to facts, and repugnant to reason.

The divine Architect of nature makes a solemn pause before He introduces man. The language implies a council in the persons of the Godhead. "And God said, Let us make man in our image, after our likeness."

What results are hanging on this creative act! What a marvellous history is the history of man! how full of all that is awful, and dreadful, and terrible! "So God created man in His own image, in the image of God created He him; male and female created He them."

The words declare emphatically that man was created. His being was moulded by the hand of God. He was not developed from some-

thing which preceded him in the order of nature. Man is the beginning of a new series in the line of created objects. Man is a miracle. Man did not come forth from a monkey, as some philosophers would have us believe. The monkey series stops with the monkey, and the human series begins with man. The development theory of creation dishonours God, degrades man, and deifies the forces of nature.

The Scriptures declare that not only was man created by God, but that he was created in the *image of God*; and it is to this part of the subject that I invite your attention at this time. The word image is one of the key words of Scripture; and man made in the image of God is the great central fact of revelation. Taking the entire Scriptures into association with my text, I shall look at the subject under three aspects.

I.—THE IMAGE OF GOD AS IMPRESSED ON MAN.

II.—THE IMAGE OF GOD AS DEFACTED IN MAN.

III.—THE IMAGE OF GOD AS RESTORED TO MAN.

I.—The image of God as impressed on man.

What are we to understand by this statement? In what did the image of God consist? Was it a physical likeness? an intellectual likeness? or a spiritual likeness?

1. We should do dishonour to the divine nature were we to conclude that the image of God impressed on man consisted of a physical likeness. God is a Spirit. A Spirit hath not flesh, and blood, and bones. But man is formed of the dust of the ground. He is endowed with flesh and blood. He has bones; for God took one of his ribs, from which He formed woman. Seeing, then, that God is a Spirit, and has no material parts and passions, and that man is

material, and has a body composed of flesh, and blood, and bones, the image of God on man could not be likeness of a physical nature.

2. But may not this image be found in the likeness of *intellectual faculty*? Man is endowed with intellectual powers making him capable of exercising thought. He can reflect or look backward, anticipate or look forward, aspire or look upward. The action of man's intellect is not confined to any limited locality. He has thoughts which wander through eternity. Man, by the aid of his intellect, can unlock the cabinet of nature, and read in the great stone book the history of the world. He can weigh the stars, trace their orbits, and follow the comets along their wondrous way. He can summon the lightnings into his presence, and make them do his bidding. He can construct a high road through the swelling waves of the mighty deep, along which knowledge shall pass many thousands of miles in a few seconds of time.

Should we be right were we to assert that the intellect of man is the seat of the image of God? Undoubtedly man's intellect in its primitive state shone forth with great lustre. Knowledge was more the result of intuition than acquisition. The processes of thought were rapid, progressive, complete. Still, the image of God, in all its fulness and splendour, is not to be found here.

Some of the greatest of intellects have reflected least of the image of God. Napoleon Buonaparte had a mighty intellect, but exhibited very little of the image of God. Lord Byron manifested a vigorous imagination, and a marvellous grasp of thought, but those who know his history feel that very little of the image of God can be found in the mind of the great poet. Gibbon, the historian, developed the resources of considerable intellectual power.

Vast stores of knowledge were deposited in his memory. He could group his facts and marshal his illustrations with the art of a great master; still, with all his intellectual possessions, he possessed little of the image of God.

Seeing, then, that the image of God impressed on man does not consist in physical likeness, and that its fulness and glory cannot be traced on the intellectual faculty, however wide its expansion and perfect its action, in what does it consist? Where shall we find it?

3. My impression is, that the image spoken of in the text was of a *moral* and *spiritual* character. Man was endowed by God with moral and physical capacities. These capacities were the crown and glory of his nature. They rendered him capable of being a subject of moral government. The mind was one, and perfect. There was an even balance and a delightful harmony of all the faculties in man's complex nature. Man was upright. There was no natural leaning or bias towards passion. His moral and spiritual nature spontaneously answered to all the claims of God. The spirituality of the divine nature was reflected from the mirror of human consciousness. As the crystal globe gathers up into itself and reflects the rays of the sun, so the soul of man naturally absorbed and reflected the glory of the Eternal light.

The image of the invisible God was then stamped upon man. As far as it was possible for the finite to represent the infinite, so far did man represent God. He was vicegerent in the newly created world. He represented God, in power, authority, and holiness. He was pure in heart, active in intellect, upright in intention, and immortality, like the rose of heaven, blossomed in the garden of his soul. There was a crown placed on his brow, a sceptre

in his hand, and dominion was delegated to him over the universal world.

II.—The image of God as defaced in man.

Religion is restoration. In the New Testament there are many passages which speak of the restoration of the image of God to man. These passages imply that that image has been lost.

The image of God stamped on our first parents was not of long continuance. How long we cannot say. The constitution of the human mind involved the possession of a free will. Man was not made to be moved like a machine. He was not a mere creature of instinct. Man had the power to reason, compare, choose. Had he been devoid of these attributes he had not been man.

Probably soon after his creation his character was tested by temptation. The subtle influences of evil were brought to bear on his moral and spiritual nature. He became entangled in the network of the tempter's guile. He yielded to the suggestions of the wicked one. He fell from the pedestal of his greatness. In his fall he lost the image of God which had been impressed on him at the creation. The exquisite harmony and perfect balance of his faculties was disturbed. His spiritual nature no longer yielded a cheerful response to the claims of God and the law of duty. Morally he had fallen out of the upright. When the pillar in the temple has fallen out of the upright it has lost its power of supporting the weight of the building. So with man. When his moral nature, which is the principal pillar in the temple of the soul, had lost its upright attitude, then he was no longer able to support the weight of responsibility and moral obligation which rested on him. As he reflected the image of God, principle was up and passion was down ;

now, as that image is marred and defaced, passion is up and principle is down. The reign of sin is the reign of passion. Innocence now gives way to guilt, serenity to sadness, joy to sorrow. How great is the loss ! How dreadful this fall ! "How is the gold become dim ! How is the fine gold changed ! The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hand of the potter. The crown is fallen from our head ; woe unto us that we have sinned."

III.—The image of God restored to man.

But all is not lost. Divine mercy interposes. A precious promise breaks forth from the lips of everlasting love. The seed of the woman shall bruise the head of the serpent. Mercy at once commences to lay her plan of wonderful interpositions. Prophets, priests, and kings wait on her train and do her bidding. In the fulness of time God's purposes ripen, and His Son appears. The lustre of heaven gathers about His advent. Angels sing a carol at His birth. He has brought what man has lost. "He is the image of the invisible God, the first-born of every creature." "He is the brightness of the Father's glory, and the express image of His person." He is the outward and visible representative of the Invisible and Eternal Mind. He is come to reveal God. "No man hath seen God at any time ; the only-begotten Son, which is in the bosom of the Father, He hath declared Him." "He who hath seen me hath seen the Father." Come, let us gaze on the God-man. The perfect harmony and balance of faculty is again restored in the person of Christ. He is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. In Him is no sin. The shocks of temptation dash against

Him in vain. He is the second Man, the Lord from heaven. In Him the spiritual is supreme. He is the root of a new race—the head of a new creation—the brother of a new fraternity—the king of a new nation. He has taken hold of a fallen world, and has determined to save it from sinking into hell.

It is through the incarnation, sacrifice, and intercession of Christ that the lost image of God is to be brought back again to man. "In Him are hid all the treasures of wisdom and knowledge. In Him dwelleth all the fulness of the Godhead bodily." He has taken humanity into association with the Godhead. Christ is destined to gain complete ascendancy over the human race. His kingdom shall be a universal and everlasting kingdom.

It is in loving union with Christ, who is the image of the invisible God, that the lost image is again stamped on our nature.

Christianity is a putting off and a putting on. "Lie not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of Him that created Him."

And again, "If so be that ye have heard Him, and have been taught by Him, as the truth is in Jesus: that ye put off concerning the former conversation the old man which is corrupt according to the deceitful lusts; and be renewed in the Spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." The restoration of this image is the great aim and end of the eternal purposes of God in Christ. "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that he might be the first-born among many brethren." And so sure as God has purposed it, so surely will His Spirit carry forward the eternal purposes

of His grace. The saints of God are conscious of His presence, and of the moulding influence of His love.

"But we all with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory as by the Spirit of the Lord."

This glorious work of restoring the image of God to the soul of fallen man will be carried to a triumphant consummation. Omnipotence is engaged in it. Infinite wisdom is engaged in it. All the resources of the Godhead are employed in this blessed and glorious work.

"The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly."

This is the great work in which the triune God—the Father, Son, and Holy Ghost, are engaged. In this work angels take a lively interest. For this dignified and noble employment ministers, Sunday-school teachers, missionaries, tract distributors, evangelists, and all believers engaged in any way, are permitted to take their humble part. The work shall be done, for Omnipotence has decreed it. May the glorious purposes of divine grace inspire our hearts and enlist our energies. To catch but a feeble glimpse of God's great scheme of love thrills the heart with unutterable joy. "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him, for we shall see Him as He is."

A STORY OF LONG AGO.

THE long time ago of which I mean to tell was a wild night in March, during which, in a fisherman's hut ashore, sat a young girl at her spinning wheel, and looked out at the dark clouds, and listened, trembling, to the wind and sea. The morning light dawned at last. One boat that should have been riding on the troubled waters was missing—her father's boat! and a half mile from her father's cottage his body was washed up on the shore.

This happened fifty years ago, and fifty years is a long time in the life of a human being; fifty years is a long time to go on in such a course as the woman did of whom I am speaking. She watched the body of her father, as was the custom of her people, till he was laid in the grave. Then she lay down on her bed and slept, and by night got up and set a candle in her casement, as a beacon to the fishermen and a guide. She sat by the candle all night, and trimmed it and spun; then when day dawned she went to bed and slept in the sunshine. So many hanks as she spun before, she spun still, and one over, to buy her nightly candle; and from that time to this, for fifty years, through youth, maturity, and old age, she has turned night into day, and in the snow-storms of winter, through driving mists, deceptive moonlight, and solemn darkness, that northern harbour has never once been without the light of her candle.

How many lives she has saved by this candle, or how many a meal she has won by it for the starving families of the boatmen, it is impossible to say; how many a dark night the fishermen, depending on it, went fearlessly forth, cannot now be told. There it stood, regular as a lighthouse, steady as constant care could make it. Always brighter when daylight waned, they had only to keep it constantly in view, and they were safe; there was but one thing that could intercept it, and that was the rock. However far they might have stretched out to sea, they had only to bear down for that lighted window, and they were sure of a straight and safe entrance into the harbour.

Fifty years of life and labour—fifty years of sleeping in the sunshine—fifty years of watching and self-denial, and

all to feed the flame and trim the wick of that one candle! But if we look upon the recorded lives of great men and just men and wise men, few of them can show fifty years of worthier, certainly not of more successful labour. Little, indeed, of the "midnight oil" consumed during the last half century so worthily deserved the trimming. Happy woman—and but for the dreaded rock her great charity might never have been called into exercise.

But what do the boatmen and the boatmen's wives think of this? Do they pay the woman? No, they are very poor; but poor or rich, they know better than that. Do they thank her? No. Perhaps they feel that thanks of theirs would be inadequate to express their obligations; or perhaps, long years have made the lighted casement so familiar that they look upon it as a matter of course. Sometimes the fishermen lay fish upon the threshold, and set a child to watch it for her until she wakes; sometimes their wives steal into her cottage, now she is getting old, and spin a hank or two for her while she sleeps; and they teach their children to pass her hut quietly, and not to sing and shout before her door, lest they should disturb her. That is all. Their thanks are not looked for, scarcely supposed to be due. Their grateful deeds are more than she expects, and as much as she desires.

How often in the far distance of my English home I have awoke in a wild winter night, and while the wind and storms were rising, have thought of that northern bay with the waves dashing against the rocks, and have pictured to myself the casement and the candle nursed by that aged, bending figure. How delighted to know that through her untiring charity the rock had long lost more than half its terrors, and to consider that, curse though it may be to all besides, it has most surely proved a blessing to her.

You, too, may perhaps think with advantage on the character of this woman, and contrast it with the mission of the rock. There are many degrees between them. Few, like the rock, stand up wholly to work ruin and destruction; few, like the woman, "let their light shine" so brightly for good.

But to one of the many degrees between them we must all certainly belong—we lean toward the woman or the rock. On such characters you do well to speculate with me, for you have not been cheated into ideal shipwreck or imaginary kindness. There is many

a rock elsewhere as perilous as the one I have told you of—perhaps there are many such women; but for this one, whose story is before you, pray that her candle may burn a little longer, since this record of her charity is true.

—*Jean Ingelow.*

A WORD TO YOUNG MEN ON STATE-CHURCHES.

STATE Establishments of religion are an impiety, an impolicy, an absurdity, an injustice, and therefore a huge mistake. They usurp God's prerogative, invade the rights of conscience, set class against class, endanger States, impede truth, stereotype error, freeze the springs of Christian beneficence, and, like the fabled tunic on Hercules, envenom what they pretend to bless and protect. Within its pale may be as much religious life and zeal as you choose to claim; but they are there not by reason of, but in spite of, the State Establishment.

Voluntaryism, on the other hand, is express Christian law: "Even so hath the Lord ordained." It is Scriptural throughout: it rests on the Old Testament as well as on the New; whereas the State-method is taught by neither, and is condemned by both. It is rational, for it is in harmony with the laws of mind, and with the laws of truth. It is right, for who is the ruler that may step in between any soul and its God when he cannot answer for that soul, or "give to God a ransom for him;" but, poor sceptred sinner that he is, must, equally with the meanest, "stand in his own lot at the end of the days." It is peace-promoting, for it invades no right, causes no friction, creates no jealousies, takes up no political shibboleth, and gives the freedom it claims and takes; "against such there is," or ought to be, "no law." It is ennobling, for it concedes to the poorest a domain of inviolable sacredness which even kings must respect; it brings down the high and exalts the low; and it not only leaves to free play, but summons to responsible action, the deepest and loftiest principles of our nature. In a word, it is effective. Witness this, primeval victories of the Christian faith! Witness this, voluntary religion, in our own and other lands! It never betrayed any even in the most

"troublesome times," who threw themselves trustfully upon it. And it never will, it never can; for it only leaves our Divine Christianity to open her own infinite fountains, wield her own heavenly influences, and carry them, free as the winds and the common sunshine, to the ends of the earth. Its symbol is not kings and armies, but a winged angel in mid-heaven, bearing the everlasting Gospel to all peoples and tongues. It has resources enough for this. Talk of the powers latent in science! Think of the power that slumbers latent in the Christian Church. What electricity and steam have done in this age, since they were called forth from their latencies in nature, would faintly illustrate the world-heaving forces that lie latent in all our churches. In primitive times, "the godly examples," says Merivale, of Christians, and especially of Christian martyrs, caused "thousands, nay millions, of conversions." Let modern Christianity only look with eagle vision into the face of the Sun of Righteousness, and pray for the Divine Spirit, and plume her heavenly wings, and the same effects would follow still. Determine, my dear young friends, to do your part. Be loyal to noble Nonconformity, not for its own sake, but for the Truth's sake that is in it. Leave it to weaklings to blush for the respectability of a cause glorified by the names of Cromwell and Milton, and consecrated with the blood of martyrs. Let these young Demases go; they will not much enrich the Establishment, or impoverish Dissent. As true Voluntaries, be you all life and action. Consecrate to it your entire individualism. "Live while you live; and live throughout the breadth and depth, as well as length of your life. "He most lives who thinks most, feels the noblest, acts the best."—*Rev. J. Guthrie.*

Literature.

APOLOGETIC LECTURES ON THE SAVING TRUTHS OF CHRISTIANITY. By C. E. Luthardt, Doctor and Professor of Theology. *Edinburgh: T. & T. Clark.* 1868.

THESE lectures were delivered in Leipsic about two years ago, and have gone through two German editions, from the second of which they have been translated into English, and are now published by Messrs. Clark in a neat volume of three hundred and seventy pages. The subjects of the ten lectures are, the Nature of Christianity—Sin—Grace—the God-Man—the Work of Christ—the Conclusion of the Work of Redemption, the Trinity—the Church—the Holy Scriptures—the Church's Means of Grace—and the Last Things. To these lectures notes are appended, which fill another hundred pages. The volume is the same in size and price as a previous one by the author on the Fundamental Truths of Christianity. Not having seen that volume, we could judge of its character only from the testimony of other Reviewers, who often mislead those who rely upon them. But now, having made personal acquaintance with Dr. Luthardt, we believe the highest encomiums passed on the work are fully deserved. The Saving Truths of Christianity are here set forth in what we think to be a Scriptural form, and they are discussed and illustrated and defended with a candour, a clearness, and a force which prove the author to be one of the wisest, soundest, and most devout of modern theologians. Both in the matter and in the method of presentation the volume is admirable, and we should be glad to show its great excellence by giving numerous quotations from it.

In speaking of the person of Christ, in whom we have the supreme manifestation of God's grace, Dr. Luthardt notices the fact that ever since the First Advent the question, Who is Jesus Christ? has been unceasingly agitated; and he observes that when Christianity would express in the highest and most honourable terms what she knows of Christ, she calls Him the God-Man. But is He really

such? The Christ of history, it is declared, does not correspond with the Christ of doctrine. The church teaches another Christ than what He really was; that He was not the God-Man, and therefore must not be thus thought of. Let us now hear the statement of our author.

"The doctrine of the God-Man combines two sides into a unity—the human and the divine. We will consider both: and first the manner in which Scripture presents them to our notice. Nothing is more certain than that Jesus was *man* in the full sense of the word. It is a complete and perfect human life which the Gospels portray. Not externally only, but in His heart of hearts, did Jesus lead a human life. He experienced all the emotions by which we are moved. Sorrow and joy, love and anger, zeal and fear, moved His soul as they do ours. He was no celestial appearance hovering about the earth. He was a corporeal man who lived a human life on earth among men; who was angry with one, loved others, and called some His friends. The misconception of His countrymen pained Him; the enmity He encountered was a deep grief; the love and fidelity He met with were a comfort and refreshment to Him; to pour out His burdened heart in prayer to His Father, or to know in His hours of sorrow that brother-men were near Him, was a need felt by Him as it is by us. The world of sensations which depress or raise our spirits acted in their full variety on His also. And even the darkest and hardest thing in our life—the conflict with sin—did not leave Him untouched. He had to encounter temptations—temptations to abandon His work, to avoid His sufferings. These did not approach His outer life alone; they drew near to the depths of His soul. It was within that He had to defend Himself against their attacks, and to oppose them, that sin might not draw Him within its sphere. This is the point where the paths of His and our life diverge. For if anything is certain, it is this—that Jesus allowed *sin* no entrance into His inner life," &c., &c. —pp. 91, 92.

After expanding this truth as it is attested by the evangelists in their portrait of His life, the Doctor observes that the sinlessness of Christ being established, the other tenets of church doctrine concerning His person are but

its necessary consequences. If He is an absolutely sinless man, then He is a *miracle*, differing as He does not only in degree but in kind from every other human being, and is something new within the circumference of human nature. Entering into the community of our race, He is not the production of our race; a branch upon the tree of human nature, but the noble scion of this tree. He was conceived and born of woman, but not begotten by man. *His origin was miraculous.* It was only on this account that He could truly designate Himself *the Son of Man*. On the same account He was also the *Lord of mankind*—of the church—of the world—of each individual soul. He has an absolute relation to the world. But this His relation to the world depends on another and a higher—His relation to God. And here lies the deepest mystery of His nature. His relation to the world is depicted by the first three evangelists, as has been intimated by Mr. Gladstone in his popular papers on “*Ecce Homo*” in *Good Words*. But the hidden depths of Christ’s nature, rather hinted at than expressly affirmed in the first three evangelists, form the special theme of John’s gospel—where His origin is traced to its very roots, in the eternal essence of God, and where all that is told of His eternal being is summed up in the significant title, *the Son of God*. It was thus that He testified of Himself; and the confession of Thomas, “My Lord and my God,” which He then accepted as the expression of faith in Him, has been adopted by the church ever since, and has been made the primary article of her faith, and the prominent theme of her teaching. The church’s hymns, and prayers, and worship, and even her art, have borne testimony to His divinity, and its denial, if not quite modern, was certainly not primitive or very early.

On the great question, “Wherefore is the God-Man?” our author is both strong and clear. Briefly but convincingly does he shew the necessity, the possibility, and the reality of the God-Man. But we cannot cite all he says, and will not spoil it by partial quotation.

In the lecture on Christ’s Work we are happy to find Dr. Luthardt adhering to the old custom of considering the *three offices*, His prophetic, His

priestly, and His royal offices. This inculcation of Christ’s triple office prevailed from the earliest antiquity down to the days of a Leipsic interpreter, that is to say, Ernesti, who rejected it as a mere figure of speech. The more recent German theologians have restored this method, and Dr. L. contends for it as the most just because most Scriptural.

On the vicarious suffering of Christ he is discriminating and decided. “Christ must take upon Himself the whole burden of our guilt and its consequences; have borne them, suffered for them, and experienced the feeling of them in His inmost soul. In this way alone could He affect our deliverance. For this is the way of moral necessity. God ‘made Him to be sin for us, that we might be made the righteousness of God in Him.’ He bore the consequences of our sin. The consequence of sin is *the wrath of God*, for God would not have been *holy love* if He were not angry with sin. God loves only what is like Himself; He loves in us only His own image; He loves us as He willed us to be. It would not be loving us as He willed us to be if He were indifferent to the marring of His own image in us. Sin is this marring of His image: sin is opposition to God, and a denial of Him. God would not be what He is if He did not deny the sin which denies Him. *This is the wrath of God*. It is not a passionate, a hasty wrath, after the manner of men; but the opposition of His holiness to the sin which opposes it. His wrath is the obverse of His love. No man truly loves holiness unless he hates and opposes sin—at least the sin that is in him, and is angry with himself, the sinner. But God is the absolutely Holy One, and this could not be if He had that false tenderness which is incapable of anger. This anger of the holy God, the result of human sin, is what Christ bore from the time of His incarnation till the overwhelming fact of His death.”

The closing lecture is entitled “The Last Things,” and on the saddest, and, as we believe, the *surest* of these, we give the author’s words, unaccompanied by any comments, but preceded by our heartiest commendation.

“Divine justice must have the last word. It has long suffered sinners to speak. But the last word will be its own,

and this word must be a word of retribution, for it is the word of a judge. 'Depart,' will He say to the lost; 'Come,' to those who are saved. He will pronounce the condemnation or salvation of all.

"The thought of condemnation is an overwhelming one. It is true that He who occupies the judgment-seat is Infinite Love, but He is Holy Love. It is Jesus Christ our Redeemer who holds the final assize: but the Redeemer is also the Judge. He proclaimed this His future office while yet on earth. And the fact that it is Jesus who will judge us may assure us that divine justice will not pronounce the final sentence until eternal pity is exhausted. But then even pity will give place to justice. It is difficult to us to conceive that God, who is infinite love, can eternally condemn. But when eternal mercy has exhausted itself upon a sinner, and all has been in vain, what more can be done? Such is the greatness of human freedom that it is capable of resisting God. Such is our privilege, that our sinful hearts may be unconquerable even by Him. The whole world, indeed, must bow before Omnipotence, but the heart of man takes upon itself not to bow to the mercy of the Almighty. In this respect there are limits to the power of God which He has Himself ordained. We need to wonder, not that God can condemn, but that man can so obstinately resist. Certainly none will be lost who will let himself be saved, who offers even the slightest hold to divine grace. But for him who wholly and finally closes his heart, the mouth of divine justice has no other word than the complaint, 'And thou wouldst not.' As truly as God is the Holy One, and as truly as His holiness can have no fellowship with sin, so truly is he who has chosen sin for his portion excluded from God and from communion with Him—i.e. unsaved.

"And this is perdition: to be far from God, who alone can appease the ever-gnawing hunger of the soul, and allay the anxiety of the guilty conscience by the forgiveness of sin; to be separated from God, who alone is the source of life and light, and without whom existence is dark and joyless; to be cast upon oneself in a solitude and silence where the sinful soul has no society but the torment of memory and the night of despair—to be thus alone eternally—this is perdition! Even to conceive, to utter, and to hear this is almost more than we can bear. And yet these are feeble words. What, then, will it be to endure the fact? Yet even the lost will be constrained to acknowledge what their very perdition attests, the holy justice of eternal love."

To this tenderly solemn passage the following note is appended:—

"The eternity of punishment is the special point against which so many scruples and objections have been entertained, but as Nicolas rightly observes, Eternity is a necessary element of the idea of perdition. For a perdition for a time, to be followed by salvation, ceases to be perdition. The eternity to follow would obliterate it from the mind. Much as feeling may revolt against it, it is not merely the unmistakable doctrine of Scripture, but also a requirement of the reason. For no one is condemned who is not in unison with sin. Such an one has excluded himself, in his innermost nature, from communion with God. For him the love of God has played its part, and has yielded to power. But he who has withstood love will never be converted by power."

GOD'S PURPOSES AND MAN'S ACCOUNTABILITY. A Dialogue. By R. S. T. London: W. Williams & Co., 29, Moorgate Street.

THE author of this Dialogue, which extends to the size of a goodly pamphlet, has written in a devout spirit, and has given evidence of a mind well instructed in divine truths. We happen to know that R. S. T. was trained among Calvinists, and had once no bias in favour of those views which are here advocated. These views are substantially such as are entertained in our section of Christ's church, and they are presented with candour, clearness, and force. The publication must win approval wherever it is calmly read, and we warmly recommend it as one which is fitted to give wider currency to Scriptural teaching on some disputed points of Christian belief.

CHOOSING, LEARNING, LOVING, DOUBTING. A Series of Poems. London: A. W. Bennett, Bishopsgate Street.

THESE so-called Poems defy our patience to read them through. They are in good type and are well got up, and are quite short; but why they were published or even written, we cannot guess. "Of making of many books there is no end;" and these are some of the many whose "end" (design) is not apparent. The only

talent we can detect is that of rattling rhymes in the manner following:—

"Alas! but still desire will sink,
A mort of misery to think
'Tis now full nigh six thousand years
Since Lamech rhymed away his fears,
And men have searched all earth about
Nor is there yet one less of doubt."

ROUS'S LETTER TO BAPTIST CHURCHES, for twopence, might be re-named Rous's Rhapsody. Something better ought to have been published, if he must write at all, seeing he "was baptized as a member of a Baptist church more than fifty years ago"! But dotage always did drivel.

CHRIST IS COMING! is a kind of "Lo! here." It is to contain six parts—the last of which will be published in September, 1874!! The present instalment is on the "Evidences of the Existence of God and the Truth of the Holy Scriptures." But the aspect of the pamphlet is startling, and its contents will either amaze or amuse the reader.

CARTER'S PRACTICAL GARDENER is published as a standard book of reference on every day matters of gardening. Its various articles have been written by some of the highest authorities amongst working gardeners, and it is issued from the seed warehouse of the proprietor at the low price of one shilling.

THE LIFE OF JESUS FOR YOUNG PEOPLE, price threepence, has reached part the third, and is worthy of all the praise we gave to the first part. The second we have not received, but we feel sure that when completed the work will be one of superior value.

The new Teachers's Storehouse, published by Mr. Stock, called THE HIVE, improves on further acquaintance, and we can now honestly commend it to all workers in our Sunday schools. More especially would we advise younger teachers to make it their companion in preparing themselves for their weekly duties. They will find honey in it.

The Sword and Trowel, the Scattered Nation, and the Church are of average excellence; but the Sunday Magazine is as much better as it is larger than all together.

N.B.—We have received from the Rev. T. H. Hudson, of Ningpo, a copy of the CHINESE NEW TESTAMENT, and several tracts. The paper, the type, the binding, and the entire getting up of these works are strange to our English eyes, but withal very pleasing to behold. We thank our distant brother for this trophy of his toil, and wish him length of days that he may see the Word, in this tangible form of it, growing mightily and prevailing.

Poetry.

AN EASTER HYMN.

Translated from the Old Chant, "Plaudite cæli," &c.

SMILE praises, O sky! Soft breathe them, O air!
Below—and on high—and everywhere.
The black troop of storms has yielded to calm,
Tufted blossoms are peeping, and early palm.

Awake thee, O spring! Ye flowers, come forth;
With all your hues tinting the fresh green earth.
Ye violets blushing, ye sweet roses bright,
Gay Lent-lilies blended with pure lilies white.

Send tides of rich music the new world along,
And pour out more freely, ye lyres, your song;
Sing aloud, for He liveth; He lives, as He said;
The Lord has arisen from the realm of the dead.

Lift your voice, O ye mountains! ye valleys, resound!
Leap for joy, O ye fountains! ye hills, catch the sound!
Triumph all, for He liveth; He lives, as He said,
The Lord has arisen unhurt from the dead!

VERNAL THOUGHTS ABOUT GIVING.

THE clouds give to the thirsty field,
 And to the woodland and the plain,
 At gentle morn, or quiet eve,
 The timely and refreshing rain;
 And, lo! the green trees clap their hands,
 And give sweet incense to the skies,
 And from a thousand joyous hearts,
 Glad anthems of thanksgiving rise.

The morning zephyr, straying through
 The bowers where sleeps the rosy June,
 Gives life and beauty to the flowers,
 But carries off a rich perfume;
 We scatter in the morn of spring,
 Spare handfuls, o'er the furrowed plain,
 And in the harvest time we reap
 A hundred-fold of golden grain.

We give our dear ones to the earth,
 Those flowers of tender early bloom,
 So full of beauty and decay—
 We give our blossoms to the tomb;
 But faith is lingering 'mid the night,
 And upward lifts her gleaming eye,
 And sees a glorious morn beyond,
 Where youth and love can never die.

O! ever to the liberal soul
 Some swift return of love is given,
 Upon the precious seed we sow,
 There falls the gracious rain of heaven;
 Thrice joyous is the hand that gives,
 With wealth and honour ever blest,
 And brightest of all virtue's train,
 Stand's angel *Charity* confessed.

Correspondence.

CHURCH DISCIPLINE.

ANSWERS TO QUERIES.

TO THE EDITOR—

Dear Sir,—Is not the very important question—No. 1 of "*Querist*"—in the *March Magazine* open to *two widely different* answers, according to *the time* when the knowledge of his having committed the "open sin" comes under church discipline, and according to *the time* when such fallen one wishes to withdraw? Can you apply one rule to very varied cases? In fact, do not the features of particular cases take away all the supposed difficulty of "*Querist*"?

A man is exposed to temptation, is overcome, and falls; but on coming to consciousness is keenly sensible of the injury he has done to God's cause, abhors himself in God's sight, and his "sin is ever before" him, and, in this state of mind, says, "I will not injure these people and the cause of my insulted God more by my continued connection with them. I will withdraw from them for a time at least." And up to this time the church has not taken action.

Another man takes pleasure in what his brethren believe to be "open sin;" is waited upon by his pastor and by deputations from the church to shew him his inconsistency; may have promised to reform, but again relapses

into deeper worldliness: *the church takes action*; he is written to, with a request to meet the church and explain his conduct—he replies by a letter of *injured dignity*, requesting to withdraw.

In two such opposite cases both coming under "*Querist's*" question (No. 1), will not *justice* with the same hand award liberty to the *self-punished* and repentant one, whilst it records its sense of outraged consistency in expelling the defiant, self-righteous one?

Can *expediency* touch such vital questions as church discipline? In any ordinary case of church membership does query No. 3 need any answer? Are we not volunteers? and, whilst consistent, do we not enjoy liberty to continue or discontinue our union with a church as our varied changes of bode, &c., may demand?

Yours, &c.,

J. B.

Barnstaple, Devon.

THE PAPER ON POSTURE.

TO THE EDITOR—

Dear Sir,—I was so much pleased with reading T. W. Mathews on "*A Becoming Posture in Public Worship*," that I should much like to see it in the form of a tract or small book, and I would gladly purchase 200—about the

amount of our congregation at Wheelock Heath, Cheshire; and if it was in my power I should like every member of our body to read it with care and prayer, and I believe a great blessing would be the result. Would to God I could say as T. W. Mathews says, that is, that the whole congregation, or even the church members, did put themselves in the same posture as they did when I was first appointed deacon thirty years ago; but alas! it is not so now.

Would it be available to print it in such a form? If you think so I hope you will urge it, and it will oblige,

Yours in Christ,

THOS. PEDLEY.

*Mere House, Willaston,
Nantwich.*

[If Mr. Pedley will contract with our Publishers, Winks & Son, for an edition of this as a tract, we believe he would find a sale for it. He is quite at liberty to print it on his own responsibility, and we know one friend who would take ten shillings' worth.—ED.]

THE GENERAL BAPTIST FUND.

AN APPEAL.

21, *New North Road,*
London, N.

TO THE EDITOR—

Dear Sir,—I am sure you will allow me the use of your pages for the purpose of this appeal.

"THE GENERAL BAPTIST FUND for assisting Ministers and Students" was founded in 1726, not, indeed, when our body was united, for it was unhappily disunited even then, but before the existing separation of Old and New Connexions had taken place. Each branch of our body has therefore an interest in it.

It is under the control of fifteen "managers," twelve chosen by four London General Baptist congregations, who choose three each; and the remaining three (once appointed by a congregation now extinct) by the other members of the board of management.

Our grants now are of £5 a year to ministers with scanty incomes, continued for five years, and renewable then if the managers think it desirable.

We grant books to ministers or stu-

dents for the ministry to the value of £3 for three years; but these grants are not renewable. The books are chosen by the grantees, but supplied by order of the treasurer; and as he gives the grantees the benefit of the bookseller's allowance (twopence in the shilling), it makes the grants amount to £3 12s. a year, or £10 16s. in all—a very valuable addition to a young student's or minister's library.

A service of more than forty years on the board of management enables me to speak of the impartiality of its distributions; and I can, beside, confidently appeal to the testimony of those managers who belong to the New Connexion, among whom are two of your most esteemed ministers, the Revs. John Stevenson, of Derby, and Thomas Goadby, of London.

Our income amounts to about £104 a year, of which all but about £2 arises from the dividends in funded property contributed by the piety of our fathers. Out of this, aided by a small balance in hand, we granted last year to poor ministers £55, for books £20, and to institutions for educating ministers £30. The expenses of management are under £2. The list, which I enclose for your own inspection, shows that nearly two-thirds went to the New Connexion—a further evidence, if needful, of our impartiality, a majority of the managers belonging to the Old.

Our funds will not admit of our taking on any new cases for the next two years, yet I have received several new and interesting applications which we must reject, or at least defer, unless Christian, and especially General Baptist, friends will swell our revenue by their contributions. These once furnished an important item in our account: the list now before me for 1806 amounts to £72 5s. 3d., and that for 1820 to £44 12s. 11d.

I am aware your churches have other urgent claims on them, yet I venture to plead on behalf of this ancient and useful fund.

Yours truly,

JOSEPH CALROW MEANS,
Treasurer.

I shall be happy to receive contributions in money post office orders (on the office in St. John's Road, Hoxton,

London, N.), or for small sums in postage stamps. My address is at the head of this letter.

March 4, 1868.

[We gladly take the opportunity afforded by this interesting communication of asking the attention of our churches generally to the duty of contributing to this old and most useful fund. All ministers who can assist it would thereby confer a great boon on their more needy

brethren. Those who received benefit from it in their earlier days should remember their present obligation, and as one of the number we have felt bound to respond to Mr. Means's appeal. We go further, and add that to those who make bequests of their money for the benefit of our Institutions, the General Baptist Fund may be strongly recommended as one deserving some share in their benefactions.—ED.]

Intelligence.

Denominational.

MIDLAND HOME MISSION.

THE following contributions towards the Midland Home Missions have been received during the current year:—

	£	s.	d.
Broughton	0	11	2
Swadlincote	1	10	0
Walsall	3	0	0
Hose	1	10	0
Longton	4	10	0
Coalville and Whitwick ..	3	13	8
Rothley	1	0	0

I hope the churches will remember the good work which is now being done with their money, and send contributions and collections before the end of May.

C. CLARKE, *Secretary*.

March 13, 1868.

YORKSHIRE AND LANCASHIRE CONFERENCE.—A Special Conference will be held on Easter Tuesday, April 14, at Halifax, when the Rev. R. Hardy, of Queensbury, will read a paper on "EDUCATION;" and the Rev. T. Gill, of Allerton, will read a paper on the question, "WHY ARE WE, AS A DENOMINATION, NOT MAKING GREATER PROGRESS?" The churches of which the Conference is composed are earnestly requested to send to this special meeting as large a number of delegates as possible. The Conference will assemble at 2 p.m.

J. ALCON, *Secretary*.

THE MIDLAND CONFERENCE met at Baxter Gate chapel, Loughborough, on Shrove-Tuesday, Feb. 25th.

At the morning service the Rev. I. Stubbins read the Scriptures and prayed. The Rev. W. Bailey, of Wymeswold, preached from Acts i. part of 4th verse—"But wait for the promise of the Father."

The Rev. E. Stevenson presided over the afternoon meeting. The Rev. W. Salter, of Coalville, offered prayer. Written and oral reports were then given from the churches. Since the last Conference on the 17th September, 1867, *twenty-two* persons had been restored to fellowship, *seventy-six* were candidates, and a *hundred and eight* had been baptized.

The doxology was sung, and the Secretary read the minutes of the last Conference.

1. In regard to the proposed union of the churches of the Nottinghamshire, Derbyshire, and Lincolnshire Association with the churches of the Midland Conference, our sub-committee reported that the said association had deferred the consideration of the proposed union until Whitsuntide, in order that the opinion of their churches individually might be taken. Resolved,—That our further consideration of the question be postponed till the September Conference.

2. The application for advice and help from Belper, which was postponed to this Conference from the last for want of time, was next considered. The church asked for help to the amount of £55 to enable them to obtain new trust deeds, and to pay the fine of the Copyhold Court. Resolved,—That brethren Thos. Hill, of Nottingham; Bennett, of Derby; Needham and Bembridge, of Ripley, be a Committee to inquire into the merits of this application, with the instruction that if they think it worthy they are to recommend and encourage the Belper church to seek pecuniary help in our churches.

3. The Baptist church at Swadlincote was admitted into the Conference. This was formerly a branch of the church at Burton-on-Trent. An interesting statement was made by the recently elected pastor, the Rev. J. H. Lummis, on the growth and prospects of the church in this very populous neighbourhood.

4. The church at Rothley submitted the following proposal for the consideration of the Conference :—"Is it not desirable that the reports of the churches to the annual Association should include a return of the number of occasional preachers in their communion, and that the same should be published annually in the statistical portion of the Minutes of the Association?" Resolved,—That we recommend this proposal to the consideration and adoption of the Business Committee of the Association.

5. Resolved,—That this Conference is pained to learn that reports to the disadvantage of the Baptist church at Market Harborough have appeared in the public prints, and as no report is now received from the church, we hereby request our ministers at Leicester to visit the church and inquire respecting the state of the cause of Christ in connection with our chapel in that town, and report at the next Conference.

6. The next Conference will be held at Packington, on Whit Tuesday, June 2. The Rev. W. Bishop, of Longton, to preach in the morning; in case of failure, the Rev. J. Baxandall, of Wirksworth.

7. The Rev. J. Thos. Gale was requested to write a short paper on "Education," and read it at the next Conference. It was felt that the time was now come for our churches to form their opinions and to be prepared for a course of action on this question of such national interest.

8. The Secretary then read a paper on "The causes of our denominational decrease." A vote of thanks was passed for the paper, with a request that it might be forwarded for publication in the Magazine.

A public meeting was held in the evening, which was addressed by brethren Mathews, of Boston; Evans, of Stalybridge; Wilkinson, of Leicester, and others.

The weather was fine, the attendance was large, the Conference peaceful, interesting, and profitable.

CHARLES CLARKE, *Secretary*.

NOTTINGHAM BAPTIST PREACHERS' UNION.
—A large and interesting meeting of this society was held at the Baptist school-rooms, Carrington, on Monday, March 2; Mr. John Plowright in the chair. Reports from the various places supplied by the union were read, and were in some instances especially interesting. After the usual routine of business, the Secretary read a report from a committee appointed at a former meeting, on "The present position of Baptist village preachers in relation to the ministers and churches of the denomination," and suggesting a closer

union with one another, for the advancement of the spiritual interests of Baptist village churches, and for mutual help and encouragement. After some discussion it was resolved,—“That an Association of Baptist village preachers in the counties of Nottingham, Derby, and Leicester be formed, and that all accredited preachers be invited to join. That the following objects be kept in view by the Association: 1. An annual gathering of the associated preachers. 2. The establishment of Home Missions in populated districts. 3. The raising of a benevolent fund for the benefit of sick and infirm preachers. 4. The conducting of a small periodical devoted and adapted to our wants as occasional preachers.” After the appointment of a committee to further the above objects, the proceedings closed with the usual votes of thanks. A deputation from the Derby Baptist Preachers' Association was present, and were cordially welcomed, their presence being especially useful in the discussions of the day. In the evening a revival service was held in the chapel, conducted by Mr. W. Richardson, a large number of people attended, and the meeting was signally blessed from on High.

J. EDWARDS, *Secretary*.

HALIFAX. — In February our brother, Thomas Cooper, of London, having arranged to preach here, the suggestion was made to him that it would perhaps be advantageous if he were to allow the usual Home Mission collections to be made at the close of his discourses: he complied, and £12 was raised towards this useful object. We are looking forward with pleasure to the visit of the Conference on Easter Tuesday, seeing the position of the "Education" question and the probability of the Government scheme being ere then divulged, will, we trust, stimulate our friends to muster in goodly numbers. The importance of considering our weak points, the result of which is a decrease in our numbers, none will gainsay. We are very busy in the preliminary stages of our chapel and school at *West Vale*, which we hope ere long to see in progress.

LONDON, *New Church Street*.—*Sunday School Anniversary*.—The sermons were preached on Lord's-day, March 15, by the pastor, Dr. Burns. Mrs. C. L. Balfour addressed parents in the afternoon with great effect. Collections, forenoon and evening, £36 13s; afternoon, £9 10s. 5d. Total, £46 3s. 5d. In 1859 the collections had fallen to £12, but have increased every year since that period. The congregations were delighted with the singing of the children, and it was counted one of the happiest days they had ever experienced.

DERBY, Osmaston Road.—*Sunday School Anniversary.*—On Sunday, March 8, the Rev. C. Clark, of Bristol, preached two powerful sermons in behalf of the school, and on the following evening a public meeting was held in the old chapel, Sacheverel Street, now fitted up for school purposes. The Rev. Harris Crassweller presided; and addresses were delivered by the Revs. E. Stevenson, Loughborough, and Dr. Underwood, of Chilwell, &c. The choir contributed to the general effectiveness of the meeting by executing several pieces of sacred music in a superior style.

DERBY, Junction Street.—On Lord's-day, March 15, the anniversary of the Sabbath school was held. In the afternoon the Rev. W. Unsworth, Wesleyan minister, preached, and in the evening Mr. W. Macintyre. The congregations were large, and were highly gratified with the singing of the scholars. The collections amounted to the liberal sum of £8 8s. This small branch of St. Mary's Gate was opened eleven years since with five scholars, now it has 275; 105 are connected with the two adult classes; 82 have been baptized, 15 of them during the past year.

RUDDINGTON.—Special sermons were preached in the Baptist chapel in this village on March 8, by brethren Underwood, of Chilwell College, and S. Cox, of Mansfield Road, Nottingham, when collections were made toward the effort to pay £50 off the chapel debt. Notwithstanding the tempestuous weather the congregations were excellent.

LONDON.—*Farewell Service, Craven Chapel, Feb. 28.*—The friends at Craven chapel wishing to testify their esteem for Mr. Batey, and their appreciation of his usefulness as an evangelist in their neighbourhood, presented him with a handsome tea and coffee service, and a purse of gold; the purse, a handsome one of velvet and gold, was the gift of one of the lady visitors. These testimonials, with the loving words which were spoken to Mr. Batey, and heartily responded to by the meeting, rendered it difficult for him to restrain his emotion while acknowledging the expressions of good-will by his friends. During the seven years of Mr. Batey's missionary efforts around Craven chapel, he has, beside the ordinary household visitation, visited upwards of three hundred persons on their death-beds; fifty-one persons who have attended his meetings have joined the church; some have become communicants of other churches; several females have been introduced to homes; eight persons have become visitors

of the Christian Instruction Society; two have become Bible-women, and some are engaged in other departments of Christian work. The following inscription is engraved upon the service referred to:—"Presented by the visitors and friends of Craven Chapel Christian Instruction Society to the Rev. John Batey, in token of their appreciation of his zeal and energy while fulfilling the duties of Special Missionary during a period of seven years. February 20th, 1868."

DAYBROOK, Nottingham.—On Sunday, March 1, the Rev. John Batey commenced his stated ministry in this place.

DERBY, Osmaston Road.—We understand the Rev. T. Goadby, B.A., of London, has accepted the call from this vacant church, and will commence his ministry in Derby on the first Sunday in May.

BAPTISMS.

LEAKE.—On Lord's-day, Feb. 23, after a sermon by Mr. Bailey, from "Why baptizest thou?" three young men, teachers of the Sabbath school, were baptized. On the following evening an impressive sermon from "To-day if ye will hear His voice, harden not your hearts," was preached by the Rev. I. Stubbins to the unconverted.

BURNLEY LANE.—Jan. 5, after a sermon by Rev. J. Sutcliffe, five were baptized; and on March 15, after an impressive sermon by Rev. W. Gray, of Birchcliffe, thirteen were baptized and received into the church.

SPALDING.—On Lord's-day, Feb. 2nd, twenty-seven were baptized by the Rev. J. C. Jones, M.A., and received into the church the same day. Nearly all are young, and connected with the Sunday school.

PETERBOROUGH.—Two persons were baptized by Mr. Barrass on Feb. 2, and two others on the 23rd. They have all been received into church fellowship.

HALIFAX, North Parade.—After suitable discourses the following have been baptized—Nov. 27, four; Dec. 30, seven; Jan. 29, two; March 4, four.

EDGE SIDE, near Manchester.—The Rev. J. Stapleton, minister, reports that he baptized four on Oct. 30, 1867; and on March 5, four others.

LONGTON.—The Rev. W. Bishop baptized seven or eight on Wednesday, March 18.

WISBECH, Ely Place.—Feb. 26, eight were baptized by the Rev. W. E. Winks.

LONDON, Commercial Road.—On May 7, 1867, seven friends were baptized; on Aug. 25, eight; and on March 22, 1868, six.

STOKE-ON-TRENT.—An interesting addition has been made by baptism under the ministry of Rev. W. March, and there are several more candidates.

KIRTON-IN-LINDSEY.—Two—a young man and his wife—were baptized by the Rev. J. E. Moore.

CHESHAM.—Feb. 28, the Rev. Isaac Preston baptized eight, and received them into fellowship on the following Sabbath.

THE COLLEGE.

	Current Account.	£	s.	d.
Longton		7	10	0
J. Nall, Esq.		1	5	0
Sheffield		9	2	0
Nottingham, Broad Street ..		5	11	0
Ashby and Packington		5	10	0

The Spring Committee Meeting will be held earlier this year than usual—probably in Easter week.

Notes on Public Events.

THE past month has been one of unusual political interest. Lord Derby, in consequence of advanced age and enfeebled health, resigned the Premiership, and has been succeeded in that dignity by Mr. Disraeli. On the re-assembling of Parliament, after the filling up of the new ministry, the Premier paid a just tribute to the ability of his predecessor, and spoke of himself with much seeming humility. He declared that the new Government inherited the opinions and principles of the old one—that its domestic policy would be truly liberal, that it would not shrink from the progress required by the age, and that it would recognize those elements of our national character which are the best security for our national institutions. The Liberal party in the House, now called the Opposition, joined the Ministerialists in the cheers with which they greeted their chief. But some of the latter, on hearing parts of his inaugural speech, “Stared with great eyes, and laughed with alien lips.” On the Premiership of Mr. Disraeli, Mr. Goldwin Smith writes as follows to the *Manchester Examiner and Times*:—“Our sympathy is demanded for a triumph of self-raised merit. A triumph of self-raised merit is of all things the most honourable and the most salutary to a nation. Once in my life I have felt the sensation of loyalty. It was when I stood in the presence of Abraham Lincoln. But the illustrious working man of Illinois had risen to the height on which he stood by treading stably the steep path of honour. Mr. Disraeli has risen by a far different road. His triumph is a triumph over public morality, and over the self-respect of the nation. He supplanted his rival and attained his present position, not by advocating any great principle, not by defending any great cause, not by carrying any good measure, not by doing any service to the public, but by an intrigue, dexterous, if mere falsehood can merit the name of

dexterity, but as vile as any that sullies the annals of political faction. For nearly forty years Mr. Disraeli has been in Parliament. During the whole of that time his name has never been connected with any generous sentiment, much less with anything practically conducive to the public good. Romilly and Macintosh rose to eminence by reforming the criminal law; Huskisson and Horner by improving our fiscal system; Brougham by promoting parliamentary reform, law reform, popular education; Cobden and Bright by carrying free trade; Peel by vast administrative services and by beneficent legislation in many departments; Gladstone by services of the same kind, and by raising, through his fiscal and industrial legislation, the condition and the hopes of the labouring class. Disraeli has risen by personal invective, by conspiracy, by using the arsenic which kills noble reputations. When men in a different social sphere try to rise by the same means, they meet at the hands of society a very different reward. Nevertheless, I heartily rejoice that Mr. Disraeli is Prime Minister. I have looked forward with longing to the day when the semblance of respectability lent to these machinations by Lord Derby's figure-headship should be removed, and the reality should stand undisguised before us. This is the Palmerstonian and Hudsonian era, the era of political as well as of commercial imposture; and it is well that such an era should see itself truly represented and reflected in its chief. If anything of old English greatness still lives in the heart of the nation, it will feel the spur of reproach and begin henceforth to amend.”

One of the first questions on which the new Government has announced its policy is the GREAT IRISH QUESTION, dividing itself into the *Land* question—the *Education* question—and the question of the *Church*. The Earl of Mayo explained the

proposals of the Government in a speech which it took three hours and a half to deliver, and which was listened to by a very thin house without any particle of enthusiasm. But the apathy with which the Irish policy was thus wearily and drearily divulged gave place to real Irish ardour when Mr. Maguire, the member for Cork, moved that the House should go into Committee to consider the state of Ireland. The debate ensuing on this motion lasted four long nights, and will be memorable for the eloquence with which it was conducted. The most impressive of all the able speeches then delivered was Mr. Bright's, who thrilled both sides of the House, and who seemed to be heard with equal admiration, and with but little dissent comparatively, by nearly all parties in the excited assembly. It is said that never was the House more proud of this its greatest orator than on this occasion. The debate, having been so successful in its character and purpose, ended without any division.

A second debate, more nearly touching our views and principles as dissenters, was that which took place on Wednesday, March the 11th, on *Mr. Gladstone's Bill for the Extinction of Compulsory Church Rates*. By the first clause of this Bill the whole machinery of summonses, warrants, bailiffs, distrainments and imprisonments, is broken to pieces: but as Voluntary Rates are still allowable, it is likely that social influence will be exercised in some parishes to perpetuate them in that form. But should this social influence ever become coercive, it also will in due time spend itself out, and die the sooner for its excessive vigour. The first clause, abolishing compulsory rates, was passed by a majority of 137, only thirty voting against it. The measure is expected to pass the Lord's House unaltered, and so will soon receive the royal assent.

Mr. Coleridge's *Bill for the abolition of University Tests* has engaged much attention among the educated classes. Seven Cambridge men, who are Nonconformists, have issued a circular, referring to the probability of a general reform in the Universities, in which Nonconformists, as belonging to middle class people, will be most vitally interested. The circular asks for an expression of our wishes in the matter by petitions in favour of Mr. Coleridge's Bill.

The more general subject of national education continues to engage the thoughts of nearly all classes. The Duke of Marlborough fixed the 24th inst. to bring in a Bill in reference to Elementary Education in England and Wales. The question

would be greatly simplified if all parties would accept the name of elementary, in lieu of the terms *religious* or *secular*, education. The former term, *religious*, is false and misleading; while the latter, *secular*, is invidious and unnecessary.

Few crimes have seemed more atrocious to people in the distance, and none could be more harrowing to those near the scene, than the malicious murder perpetrated by Miles Wetherall, the Todmorden weaver. Having been forbidden by the vicar, the Rev. Mr. Plow, to pay his addresses to one of his servants, and the young woman, in consequence of her encouraging these addresses, having been dismissed from her place, this malignant young man resolved on taking his revenge. Armed with a short axe and four pistols he went to the parsonage about bed time, and on the vicar presenting himself, he snapped one of the pistols at him, which missed fire, and then struck him on the head with the axe. He next attacked one of the female servants, nearly severed one hand from the wrist, and then shot her dead in the dining room. Rushing up stairs to Mrs. Plow's bed room, he fired another pistol at her; and as the shot did not take effect, he began to batter her head with the poker, when he was seized by the parish clerk and some gentlemen who had come to the rescue. The vicar afterwards died, and his wife was in the utmost danger. The murderer was soon brought to trial—condemned—and ordered to be executed. The crime is too huge to admit of palliation: but it is to be regretted that the lamented victim of its perpetrator should have given the latter so much ground of offence. Miles Wetherall in the first instance sought permission to pay his addresses to the servant as a favour from her master, but was sternly refused. This seems to us an error and an injustice. Servants have as much right to get married as other people, and courtship ought to be made as free and convenient to them as it is to their betters. Surely masters and over-precise mistresses will do well to deduce the proper moral lesson which has been so publicly proclaimed by this horrid act of private malignity!

Mr. Abel Smith has introduced a Bill into the Commons for the further restriction of the sale of liquors on Sundays; and after a lively debate the Bill was read a second time. We wish no legislation were needed on such a subject, but as it is needed, and has already been carried into effect to a certain extent, there can be no reason against its being made as perfect as possible. To close public houses entirely

on Sundays, as places of resort, would be a salutary measure, and public opinion is evidently growing strong in favour of it. On the day before the discussion on Mr. Smith's Bill a meeting took place in Hanover Square Rooms in furtherance of its object, presided over by the Archbishop of York, and addressed by the Duke of Argyll, E. Baines, Esq., M.P., and other distinguished men. An address has also been received by the Prime Minister, signed by 69 mayors, 148 justices of the peace, and 31 chairmen of benches of magistrates, praying him to secure the aid of the Government in passing this Bill into a law.

The foreign events of the month are entitled to a longer notice than we can here give. Looking first to America, we behold an alarming crisis in its government. President Johnson has been impeached, and was summoned to appear before the House on the 13th March to answer *three* charges: first, that he had violated the Tenure of Office Act in removing Mr. Stanton from the War Office; second, that he had issued orders to the army through General Emery, instead of General Grant; and third, that he had denounced the legislative action of Congress as illegal. Public opinion as to the success or failure of the impeachment has not been very decided. It is expected that the trial will be protracted, yet that there

is the greater chance of his being acquitted in consequence of the want of a man proper in all respects to succeed him in the Presidency. It has been said that Mr. Johnson received from Mr. Lincoln one of the greatest political heritages that ever descended to a mortal, but that he has squandered it all, simply by not knowing how to be a sovereign.

The Abyssinian Expedition continues to tax the public patience by the lack of definite information, as it has already begun to tax private purses by its enormous pecuniary costs. One of the last despatches from Zoula, the landing-place of the expedition, dated March 6, merely stated that Sir R. Napier was about to *make a dash on Magdala*. We have been told by one of our sages that "*secrecy and celerity* are the qualities which mark great actions."

In Japan a revolution has occurred. The Tycoon, strictly speaking, the military commander, but who has exercised the civil power of the empire as representative of the Mikado, or Supreme Emperor, has been defeated by the Daimios, assistant rulers of the emperor. Eighteen of these Daimios, forming an independent conclave, became jealous of the Tycoon, and they espoused the cause of Chioshiu, one of the princes, as against the Tycoon. The latter was the ally of England, but we wisely refused to take part in the quarrel in which he has been defeated.

Marriage.

OLDERSHAW—KNIGHT.—Feb. 26, at the Baptist chapel, Castle Donington, by the Rev. Edward Hall Jackson, Mr. Oldershaw, of Wakefield, oldest son of the late

Mr. Oldershaw, of Castle Donington, to Mary Ann, second daughter of Mr. Knight, also of Castle Donington.

Recent Deaths.

MRS. ELLIOTT, CASTLE DONINGTON.

THE story of a simple life made useful and beautiful by religion may be a help to us to truly live and love. Our glorified sister was the third daughter of the Rev. John Derry, she was born in 1823, just before her parents removed to Barton, where her honoured father was the Baptist pastor for thirty years. Her child-life was a changeling between thoughtful moods and careless hours, and as it unfolded was not without marks of aversion from God. But very early in youth the voice of eternal

love summoned her to follow Jesus; by what instrumentality that voice reached her soul is not now known; obediently she turned, and Jesus took her into the shelter of His almighty power for evermore. Probably her father baptized his darling daughter in her sixteenth year; and certainly the waters closed over, and buried with Christ, one who had truly died to the world, and from them arose a child of the spiritual resurrection who walked in newness of life. Her gentle nature was a flower that had been severed from its

earthly stalk, and bloomed with a purity and fragrance which it had never possessed before. Religion with her was no mere negation, but something intensely positive and practical; hence from conversion she laboured for the Oriya Mission; through summer heats and winter snows she walked uncounted miles to obtain subscribers to it, and with what large success the aggregate of her collections would show. God bless those friends who have so often encouraged her anxious zeal. Once when a professor harshly refused her with an unworthy reflection on the Mission, she became a missionary to him; the brimming tears stood in her eyes while she conquered him with this powerful entreaty—"If you are resolved not to help us, do not hurt your own soul by attempting to discredit the humblest effort to give life to a dying world." She was not conscious then that the eyes of her future husband were upon her, or that in that moment his love had become irrevocably hers. With space at command we might catalogue the many works which have followed our dear sister into her rest, but here we can only say, her sympathies were very wide, that we know of no work which women may do in the church which she has not touched with diligent hands and prayed for with a loving heart.

In 1847 she was married by her father to Mr. Elliott, now of Castle Donington, with quite an ovation of love and esteem from the friends of their youth, both old and young, the children of the Sabbath-school sang their simple hymns with happy voices for love of the bride and bridegroom who had taught many of them the praises of the Lord; nearly twenty years after her husband writes to a friend—"Never did any man take home a better helpmeet, and never for one small moment have I regretted my choice; her prayers at the family altar have often been a great help to me." But how shall we touch her sorrows? In presence of her griefs we are awed and subdued, for fierce were the fires in which God purified his gold in her. Child after child she kissed and buried. Her daughter Sarah was a clever, interesting, affectionate child, and of Christ's flock before she was ten years of age; this dear little one was carried into the kingdom and the glory after a few days of languid illness, and the childless parents found their house left unto them desolate. After a speechless interval the sorrowing father attempted to comfort the afflicted mother, but he found her already resting on the Shepherd's love who had signed their lamb and led it to His fold. Gone was the last of her children, but not before the all-pitying Christ had enabled her to

say, "Let the Lord do that which is good in His sight." For years she struggled with bodily pain and weakness. Her disease was atrophy, which wasted her to a shadow. She dwelt as it were on that border-land which limits our brief lives from the vast forever. At length, with the advent of 1867, came her long last illness, which she bore with beautiful submission. Her only child, born after the death of Sarah, she completely surrendered to God, in sweet firm assurance that earlier or later it would join her in the kingdom of the blessed. Slowly dying for months, the love she felt for Christ, and her unutterable sense of His love to her, filled her soul with divinest peace. We sometimes clung desperately to a broken hope of her recovery, and tried to hold it towards her; she never touched it, for this human life had lost all semblance of a charm—

"And she kept ever singing,
'There is no joy so sweet
As musing upon Him we love,
And sitting at His feet.'"

Her affection for her pastor, and all her Christian friends during that illness, is a fragrant memory with them now. The spirit that dwelt in her fragile form looked through eyes radiant with heavenly love, and spoke the sweetest words of cheer to husband, child, and friend, through lips that never murmured. At last, on the 3rd of June, God charged his angels to claim their sister spirit, and she left the slight, almost etherealized form in which she had so long and patiently languished. It was carried to a grave, made by our house of prayer that had been so dear to her, followed by a long procession of sisters in Christ who wept her as one truly beloved, and laid by the sleeping dust of her children. With a voice choking with emotion her pastor uttered the sublime promises of victory over death, and with many natural tears, but with bright spiritual hope, the little that remained of her here was sown. On the following Sabbath a large congregation assembled to hear a sermon touching her religion, which was preached by her minister from—"My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever."

Farewell, O our sister, till the morning; with sorrow, but not without hope, we say our affectionate farewells!

EDWARD HALL JACKSON.

Castle Donington.

MR. JOHN GIBSON.

In the progress of human life the memories of departed years linger around the Christian soul, recall its endeared friend-

ships, minister to its higher culture, and quicken its advance to a closer walk with God. If the scene of earthly travel has been one of comparative retirement, the electric power of thought becomes more vivid and intense, and the stricken heart longs for some enduring memento of the loved ones who have passed into the many mansioned home. The following memorial sketches are designed to furnish a small contribution to this refined and chastened emotion.

In our Church Register, under date Feb. 12, 1833, occurs this affecting entry, in the handwriting of the late Rev. R. Ingham, "Died, William Gibson, of Greenwood Lee, who had recently been ordained a deacon, aged forty-six years. Lord, help us to improve these repeated and affecting visitations!"

John Gibson, of Greenwood Lee, the subject of this notice, was the second son of the good man whose premature demise was thus deplored by his esteemed pastor and friends. In childhood's early years he became a fatherless boy, and entitled to those select and precious promises which are the special inheritance of the widow and the orphan. He possessed an active and vigorous mind, prompt in its volitions, ingenious in its bent, and practical in its aims. In the secular department of his life he was skilful, assiduous and economic. He had a natural enthusiasm for work, and was a living embodiment of the fourth commandment of the decalogue. The moral worth, Christian experience, and useful labours of our lamented friend bore indications of a steady advancing growth. The crisis of his spiritual being came to pass when resident at Low Moor, near Bradford.

An eminent living writer on Biblical and Ecclesiastical History observes, "There is hardly one famous passage in the New Testament that has not borne fruit in the conversion of some great saint, or in the turn it has given to some great event."

The same remark will apply to the rise and progress of spiritual life in the ordinary human soul. The glowing and impassioned declaration of Paul found in Gal. vi. 14, "But God forbid," &c., came with divine unction and power to the heart of our dear brother some fifteen years ago; and with his natural quickness of mental resolve he passed the turning point of his inner life, and cheerfully accepted its new duties and responsibilities. Shortly afterwards, in the providence of God, he returned to the place of his birth, and in the sanctuary where his sainted father worshipped the high and lofty One, enjoyed the communion of saints, and obtained a meetness for heaven: there he resolved to dwell, to

praise, and to adore. It was my happiness to administer the initiatory rite of the church of Christ to our departed friend on June 16th, 1855.

The Sunday school was now the beloved and chosen scene of his labours. His natural gifts, his superior education, his social position, his moral influence, specially fitted him for usefulness in this department of the Master's employ. As teacher and as superintendent his chief aim was to do good and to glorify God. His addresses to the school were both instructive and pleasing. We are greatly indebted to his active and zealous efforts for the new and commodious school-room we now possess. The last affliction of our friend was painful and protracted. For some time anterior to his dissolution it was feared by many of his friends that his powers of physical endurance were not commensurate with the energetic and restless operations of his mind. Incassant demands being made upon the brain force, sleep forsook him, appetite failed, strength decayed, and a fatal malady struck its fibres into his enfeebled constitution. Our hopes and fears alternate rose during its changeful course. The beloved sufferer was in the midst of his days. A bright star had risen in the horizon of his social life, giving promise of a rose-tinted morn, and a bright summer day. New joys and aspirations thrilled his heart. The church and the school sorely needed his presence and services. "Prayer was made without ceasing unto God for him." When asked about his recovery our brother replied, "I feel a desire to live if it be the Lord's will that I may do more work for Christ." But medical skill, Christian intercession, and self-sacrificing love, could not arrest the process of physical decadence, and all hope of his convalescence vanished when the Arbitrer of human life and destiny permitted a stroke of paralysis to seize and prostrate the body. The agile limb was now motionless, the sparkling eye was dimmed, the familiar voice was silent, but merciful heaven allowed consciousness to remain. The quiet interviews, Bible readings, and fervent devotions of friends, were now precious seasons to the voiceless saint, and to them he intimated by well known signs that all was well. On the day before his death I knelt at his bedside and repeated several portions of God's word; rising from my knees, he pressed my hand, made an effort to speak, but could only fix on me an anxious gaze, and look a parting adieu. Next morning his attendant observed him to raise his eyes upwards; she quietly said, "Are you looking for some one?" The dying Christian imperfectly articulated the "name which is above

every name." Did he not realise the devout wish expressed in one of his favourite hymns—

"And may the music of Thy name
Refresh my soul in death."

The soul of our brother ascended to God on November 12, 1867, after thirty-eight years of mortal travail. His premature removal was greatly deplored by a large circle of friends, and the current feeling excited by the providential event, it is hoped, was chastened and sanctified by a discourse founded on Matt. xxv. 21, "Well done, thou good and faithful servant," &c. C. S., H.

SARAH SUTCLIFFE,

RELICT of the late Thomas Sutcliffe, Stoneshey-gate, Heptonstall Slack, departed this life, January 25th, 1868, in her sixty-fifth year. Born on the southern slopes, and amid the bracing atmosphere of Pendle Forest, she inherited a hale and vigorous constitution, which ultimately ripened into a tall and comely figure. The full years of maidenhood having run their course, her nuptials were celebrated on the basis of sincere and mutual attachment. The admired and stately bride now quitted her sylvan home, crossed the Lancashire border, and found a permanent settlement in the hill country of the West Riding.

The rural virtues, the generous disposition, and the open hand, were now transferred to a new sphere. The child of the forest became the honoured and trusted wife, the devoted and affectionate mother. Her cup of earthly blessing was now full; but in her lone and quiet meditations she discovered a profound spiritual need which no material comforts could supply. Punctual and regular in her attendance on public worship the truth as it is in Jesus distilled as the early dew upon her genial and sensitive heart. She found peace and joy in believing. Her love to the dying Saviour was pure in its nature and practical in its results. Having received the word gladly, our beloved sister was baptized, June 19th, 1832, and continued to "adorn the doctrine of God her Saviour in all things."

Mrs. Sutcliffe was a woman of high principle, of tender sympathies, and of social generousities. One of that select order of human kind who by inheritance, culture, and grace, obtain a more excellent nature than the majority of their race. The emotional element was the commanding quality in her moral constitution. She could weep with the tearful and the bereaved, she could rejoice with the blithesome and the prosperous. To a feeling heart, Divine Providence superadded am-

ple means and opportunities for its generous outflow. She was truly a successor of the holy women of the olden time, "whose adorning was the hidden man of the heart, a meek and quiet spirit, which is in the sight of God of great price." Like Dorcas, of apostolic fame, "this woman was full of good works and almsdeeds which she did." And it came to pass, when she was sick and died, that all "the saints and widows" thought of the "coats and garments" which she had made, and given them, and the voice of weeping was heard in many a fatherless home which had been cheered by her visits or her gifts. She "remembered the words of the Lord Jesus, how he said, It is more blessed to give than to receive." "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Verily she has her reward.

Our lamented sister was deeply interested in all that concerned the peace and prosperity of the church of Christ. The money she cast into the Lord's treasury is known to Him alone. One of her last solitudes had respect to the debt which still remains on our new school-room. She ardently desired its entire liquidation.

Mrs. Sutcliffe survived her late husband, of revered memory, about three years. Her end was sudden and unexpected, but her lamp was trimmed and her light burning. Within a few days of her decease she was heard to say, "I know not that I have a single tie which binds me to this world."

Again she said, "I feel weary of the ailments and pains of this mortal body, and hope I shall soon be at rest."

Having made a number of personal bequests to her dear grand-children, she added, "It behoves me to set my house in order. I may soon be gone." Thus did our heavenly Father prepare the noble-hearted saint for the apoplectic stroke which, from sin and from pain, hath set her eternally free. In less than thirty hours the robust and well-built frame sunk under the violence of the attack, and the immortal tenant passed into the infinite realms.

She was indeed a good woman, and a succourer of many, amongst whom were the successive pastors of the church of Christ at Heptonstall Slack. She esteemed them highly in love for their work's sake.

She leaves a beloved and only son to mourn her loss, to emulate her virtues, and to follow her to heaven. C. S., H.

SMEDLEY.—March 9, at Leake, after a long illness, Ann, the beloved wife of Mr. Owen Smedley. Her end was peace.

Missionary Observer.

LETTER FROM DR. PHILLIPS,
OF BALASORE, ORISSA, TO THE AMERICAN
"CHRISTIAN FREEMAN."

Travelling—Pilgrims—Converts—Hindooism Crumbling—Day Dreams—Preaching in Oriya—"Good Times" at Patua.

Balasore, India, Oct. 16, 1867.

THIS morning, just as the crows began to call and the day to break, we reached brother Miller's house, from Jellalore. The distance is only twenty-eight miles, but with such roads as we get here at the close of the rains, this seems an immense way. Mrs. Phillips was eleven hours making the trip in a palankeen, but Don, Bob, and Elsie did it up for me in a little more than half that time—thus affording me three hours for rest in the night at a little bungalow. But woe betide those swarms of mosquitoes! The giants, they supped on me as if travellers were rare along that road. I was glad when my time was up, and I could take the saddle again. There are numbers of pilgrims all along the road at this season. Through the night I rode between double lines of them, as they lay asleep on the hard roads in the bazaars. Poor creatures! they get enough of hardship and exposure before their return home from Pooree. With some of them the journey occupies months; and hundreds of them never return. This is a tolerably healthy season for pilgrims, but during the rains and the hot weather the mortality in their ranks becomes truly fearful. It is a sad sight, I assure you, to see helpless men and women drop by the roadside to die, and be devoured by the beasts and birds of prey. I have seen this not only miles away from a human habitation, but right in a crowded bazaar, where the pilgrim sank down crying in vain for help to the dwellers on either side, and the multitude jostling by. Paganism knows no such thing as pity. Its heart is stone, and its hands do no deeds of mercy. This is the broad fact, illustrations of which I shall frequently have occasion to send you.

The past fortnight has been spent at Santipore and Jellalore. The Santipore church was organized in June last, with

eighteen members, and now numbers twenty-seven. The Sabbath we were there five young men were baptized. Since May last twenty-three persons have been baptized at Jellalore, nearly all of them members of the Girls' Orphanage, and all but two under sixteen years of age. Thus, you see, the kingdom increases; and yet we seem to be making next to no impression upon the mass of heathendom. I say *seem* to be making no impression, for that the Gospel-heaven is silently and surely working in Hindoo society there can be no doubt. In my strolling the other morning I noticed a banyan tree growing out of a seam in the wall of an old building. Some bird had carried the tiny seed, or a gust of wind had blown it there. Within a minute crevice in the solid masonry it found a bed, and, sprouting, struck its root through the mere film of soil to the hard base below. As the tree grew the brick and mortar had to yield, and now the roots have perforated the structure, and made long, wide, deep fissures across the whole roof, which must soon fall in with the crumbling walls. Just so is the power of the gospel at work here. There is many a cleft in Hindooism today. Bible-force has been at work here for well nigh three quarters of a century, and you may depend upon it these strongholds of idolatry are tottering to their very foundations. This massive temple of Paganism is doomed. Already the pillars shake and the arches bow. A mightier than Sampson has laid His hand upon it.

This is the oldest station in the mission. Thirty years ago Dr. Noyes and father began work here. It is a beautiful place, only seven miles from the Bay, and eight from the grand old hills. Looking out from brother Miller's chamber window, to the west, one is so quickly transported to familiar New England scenery. It is easy sitting here to muse on the days gone by, to come no more, when with beloved class-mates I was a school-boy in that land far across the sea. May our Father's blessing follow each of that scattered band, and bring them each to the Great Teacher's feet! But the day dream can't be long here, for there is a clatter outside that

isn't "hog-Latin" or hawking German. I wish you could hear a pack of Oriya boys rattling away in animated conversation. They make music, I assure you. And their little words and quick speeches have taken me farther back than the beautiful blue hills did a moment ago—to times before school-days in America, when I too was an Oriya boy at the dear old home at Patua. The lads are talking my native language, and, how strange the power of association! while listening to their merry prattle words come back to me which have been forgotten for fifteen years. And this reminds me of my first attempt at Oriya preaching. It was only last May, in the old pulpit at Jellasure. (I use Jellasure and Patua convertibly—the first designates the post office, and the second the bazaar, close by which our mission premises are located.) Up to that time I had been doing all my work in Bengali, which the Oriyas understand very well; still they appreciate what is said to them much more when the speaker uses their own dialect. This is particularly true of the children; and as they made up by far the larger part of the Patua congregation, I was determined to try Oriya. The reading of it I had kept up all the time I had been away, but the trial was to come in the talking. I had hardly read my opening hymn when all idea of *trying* entirely left me, and the words came along just when and where I wanted them to the very end of the service. Ah! but that was not all owing to the power of association, for somehow there is a special inspiration which always comes over me when I try to preach in that dear old home-pulpit. The Lord comes very near to me, and brings to my remembrance the manifold mercies which made my childhood so blessed, and the holy hand which opened life's path before me. I've heard brethren speak of having "*good times*" in preaching. God gives me such precious seasons at my early home. There each room in the old house, each tree in the yard, and each flower in the garden, awakens a thousand happy memories of boyhood days, and everything bids me give thanks to God.

Well, this has certainly been a rambling letter; but you may depend upon it one don't feel much in a writing mood after a night in the saddle, with an interval of three hours for general bleeding in a musquito camp. I must sleep.

THE GREAT FAMINE IN INDIA.

Appeal to Christian Liberty in Scotland.

[We are happy to find that friends now living in Scotland, who formerly resided in Orissa, are interesting themselves for the Mission. We gladly publish the following appeal, not only for its own sake, but for the information it contains about Orissa, and the pleasing testimony it furnishes to the valuable labours of our Missionaries in that province.]

CHRISTIAN FRIENDS,—During the years 1866-67 the newspapers everywhere furnished the most heart-rending accounts from the famine-stricken districts in India.

Orissa is a beautiful hilly country as large as England. It is peopled with an active and intelligent race. The great and far-famed Idol Temple of Juggernath stands about the centre of its sea coast; and the building now standing has witnessed the heathen orgies conducted there for more than six hundred years. To this idol shrine have flocked pilgrims in vast multitudes from all parts of India at all seasons of the year, but more during the time of the "car festival," in the month of July, when the idols—Juggernath, his brother Bulbader, and their sister—are taken out of the temple and placed in the huge carriages, to be drawn to the bathing temple, about a mile in distance. The carriage or car of Juggernath is forty-five feet high, resting on sixteen wheels, each seven feet in diameter. The three cars are drawn by the multitudes of votaries who come to worship; and a most sickening sight it is to witness the doings of an ocean of human beings assembled before these ugly grim idols. There are thousands of priests, cooks, and servants, attached to the temple; and the place is a sink of iniquity. Of the multitudes who flock to Juggernath to worship, ninety per cent. are women. The long, dark spell in which idolatry has for ages bound India has received a mighty blow by this dreadful visitation of famine—a famine which, notwithstanding our incalculable power and boundless appliances and wealth, has swept from the land one-and-a-half million of Her Majesty's Indian subjects! And friends on the spot, who have laboured through all these dark days of famine, in attending to the wants, spiritual and temporal, of the people, affirm that the distress was fearful; families have been broken up; villages

left with scarcely an inhabitant; parents have been selling their children for food; stepmothers have driven their little ones from their own homes; infants have been found at the breast of dead mothers; multitudes of living skin-and-bone beings eating the vilest filth; dogs and jackals tearing open bodies still alive; and ten thousand miseries too harrowing to be dwelt upon, but which are quite without a parallel in any record, ancient or modern, unless it be in the dreadful horrors of the siege of Jerusalem.

This direful visitation has been the means of opening the eyes of multitudes to the vanity of caste and idol worship; so much is this the case, that, "were the missionaries so disposed, they could add an almost unlimited number of persons to the nominal christian communities." And it has also thrown a great number of orphan children upon the hands of the authorities, who have given them over to the missionaries to be cared for and educated. And now 1,200 of these famine orphans, besides the number hitherto found in the Mission Institution, are on hand to be cared for and educated. As may well be supposed, many and touching have been the incidents regarding these tender children; but our space will not allow.

Orissa, besides priestcraft the Rome of Hindostan in the priestcraft of Juggernath, has been one of the first parts occupied by the christian missionary; and, during the last forty-five years, a small but most devoted number of English missionaries have, single-handed, held that stronghold of Satan, and contended with the lion in his den. Seven missionaries and their wives, two unmarried ladies, and seventeen native preachers, form the small but noble band who hold that important post. The battle has lasted long. The army is but small, simply from want of funds, though the pay required for the European missionary is but small, and that of the ordained native preacher only about thirty-three shillings a month, a sum which a blacksmith in our own country receives as one week's wages. And these native preachers are men of character, men who have been trained and educated in the Mission College. Some are highly gifted—men of originality of thought—Spurgeons in their sphere—and, were they to leave their preaching, could secure lucrative employment in Government offices.

The circumstances in which the missionaries have been placed are now most extraordinary; "more than twice as many orphans have been received in 1867 as during the previous thirty years," and the labours of the missionary become so overwhelming that now they cry—"The awful judgments of God which befel the land of our adoption, impose on us new and solemn obligations, and we cry daily to God for strength and grace faithfully and earnestly to discharge them." And we would affectionately, and with deep solicitude, entreat all the friends of the missionary to consider their duties and responsibilities in the light of this solemn visitation. Our native force is not increasing, disease and death counterbalancing the increase, and the number of European missionaries is painfully reduced. Can it be that those who should "hold the rope" are doing all that God requires, and that mau may reasonably expect, to encourage "those who are working in the mine?" The late G. F. Cockburn, Esq., a very godly, earnest christian of the Church of England, Her Majesty's Commissioner in charge of that province, said, at a public meeting held in England, "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."

Surely, then, it is the duty of all to come forward and help in this good work, and more especially when we consider that Orissa is a part of British India, under the rule of our beloved Queen; that the only christian mission in that part of India is a truly pure and devoted band of labourers, who have all along had hard work to "make ends meet" even though their numbers be so small to support; and that Scotland has hitherto done nothing, or next to nothing, for that part of our Indian possessions; and that we know not what reckoning God may yet have with us as a nation for the lives of these one and a half millions of people who have perished under our rule, at arm's-reach from Calcutta, the seat of power, where we had daily at command the most unbounded resources—resources which would have been used in time to save the greater part of these multitudes (as every one may know) had not the most unfortunate measures been adopted.

And now we put the question to all who love the Lord Jesus Christ—Have you a heart to help in this good work?

Some will say, "So many things now-a-days:" but oh! think a minute. France, in the year 1802, had not one Protestant religious, nor even philanthropic institution, though she had 430 Protestant churches. No money was called for on account of any of these matters. People spent all their money as they pleased. But at the present day France has, at least, twenty-six different kinds (how many of each we can't say) of religious and philanthropic institutions to support! Are Protestants in France the poorer for all this? Does God's blessing make people poorer? Is it not much rather the reverse? that it and it alone maketh rich, Pro. x. 22; and that those who give lend to the Lord, and he repays them well? Pro. xix. 17. Is it not a real luxury to do good when in our power, or even to have the heart for it when beyond our power, should that ever be the case? And in return to be "met by God," Is. lxiv. 5; is not this enough? But it is not all; for is it not a laying up of treasure in heaven? Luke xii. 33, Rev. xiv. 13. Now, in this life, acts of kindness may be done in secret, but ere long Christ will say to you, in the hearing of assembled nations—"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me;" Matt. xxv. 40.

When the heart is set upon a good work, it is wonderful how the means will be found. The sailor's daughters in the Orphan Refuge, Hampstead, denied themselves treacle to their pudding, and thus saved sixteen shillings for the famine fund.

A public meeting might have been held, and this information given, and much more of an interesting nature; but as very few of those whom this appeal is intended to reach in all Scotland would have been present, it is thought the best way to publish this statement and circulate it as generally as possible, in the hope that those who have the means, or who have the leisure, may "come to the help of the Lord."

The plan now suggested, is—That those who can send us money; that those who prefer to work, or to send materials, do so, with a view to a box, or boxes, being got up to forward to the missionaries in Orissa.

We know of one family, at least, who have set apart one evening in the week for this work.

A committee, composed as follows,

has been formed in Ayr, to receive money, materials, or work, until the 10th of May, for the above purpose.

All articles should be marked, by the parties sending, with the *home value*, for a guide to the custom-house charge in Calcutta.

Committee:—Mrs. Macneille, of Blackburn Villa; Mrs. Fairlie, of Holmes, near Kilmarnock; *Mrs. Crawford, of Roseburn; Mrs. R. A. Wallace, of Killychona, in Inverness-shire; *Mrs. Douglas, 6, Havelock Terrace; Mrs. Dykes, Ayr Manse; Mrs. Copland, 7, Havelock Terrace; Mrs. Macdonald, 20, Cathcart Street; Mrs. Dixon, 3, Bath Place; *Mrs. Denholm Young, Green Lodge; Miss McTaggart, Seafield; Miss Aytoun, Sunnyside; Colonel Crawford, Ayr; Lieut.-Col. Young, Ayr. Mrs. Denholm Young to be convener and treasurer. Names marked with an asterisk will receive contributions in Ayr.

Articles suitable for bazaar to be held in Cuttack, India; proceeds for general purposes of Orissa Mission:—

Children's dresses of light woollen fabrics, prints, muslins, and holland, for boys and girls under eight years of age. Children's boots and shoes of a light make. Babies' caps, cashmere hoods, linen hats and bonnets, bibs, &c. Ladies' Garibaldi's, Zouaves, collars, cuffs, head-dresses, &c. Ladies' and children's hats, bonnets, ribbons, lappets, and flowers; dress-pieces and remnants of light fabrics, braids, buttons, trimmings, lace edgings, pins, needles, thread, silk, strong bobbin-net for mosquito curtains, cotton stockings, and socks. Gent's neckties. Stoppered bottles of confectionery, lozenges, jujubes, carraways, perfumery, cutlery, and carpenters' tools, stationery, books, tracts, and picture books. Fancy work—smoking caps and slippers (not made up), sofa cushions with cord and tassels (not stuffed), antimacassars, tea cozies and trays, toilet sets, toys, and dolls (not wax) dressed and undressed. Drawing room ornaments. Flower seeds. Large supplies of sewing and crochet threads and needles, also of merino and Berlin wools and wires, are most desirable for the use of the native orphans in the schools.

The following articles should not be sent to this station—Purses, pockets, fire screens, night caps, watch pockets, and work done with steel beads.

Ayr, Feb. 10, 1868.

MONUMENT TO GUNGA DHOR.

TO THE EDITOR—

My dear Sir,—For nearly forty years the name of Gunga Dhor has been “familiar as a household word” to the friends of the Orissa Mission. Being the first Oriya convert and native preacher, his name, not only through all coming time, but also throughout eternity, must be intimately associated with the church of Christ in Orissa. His record is on high, and written in a more enduring form than on marble or brass, but I am persuaded that the friends of the mission would not willingly let his name perish from the earth. By your permission, therefore, I beg to suggest that a plain but still substantial tablet be erected to his memory in the Mission Chapel at Cuttack; on one side of which I would have the inscription in English, and on the other in Oriya, so that the name of our revered and departed friend might be handed down to coming generations. If the funds were sufficient I would couple with it, or place on a separate tablet, the name of our late, and not less honoured friend, Rama Chundra, who nearly as long, and not less faithfully and well, served the cause of Christ in Orissa. To accomplish this object,

therefore, I beg to suggest that a subscription list be opened forthwith. From each individual the amount need not be large, as I am persuaded that the object has only to be mentioned in our churches and schools to meet with a general and hearty response. Who would not be glad of the opportunity to aid in erecting a monument to Gunga Dhor?

As it is desirable to keep the amount quite distinct from the ordinary mission contributions, I shall be happy, with your approval, to receive contributions towards the above object, which, to save trouble, might be acknowledged in the *Observer*. Let the matter be attended to at once. The tablet, or tablets, can be prepared in England and sent to India the first opportunity. “The memory of the just is blessed, the righteous shall be had in everlasting remembrance.”

I am, dear Sir,

Yours faithfully,

W. HILL.

P.S.—Amounts under five shillings might be forwarded in stamps to my address, as below. Post office orders should be made payable at Market Bosworth, Leicestershire.

Barton Fabis, Atherstone,

March 18, 1868.

Foreign Letters Received.

BERHAMPORE—T. Bailey, January 22.

CUTTACK—J. Buckley, February 4.

Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,
FROM FEBRUARY 20th, TO MARCH 20th, 1868.

£ s. d.	HOVERINGHAM. £ s. d.	LOUTH, Northgate. £ s. d.
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Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by T. HILL, Esq., Baker Street, Nottingham, Treasurer; and by the Rev. J. C. PIERCE and the Rev. H. WILKINSON, Secretaries, Leicester, from whom also Missionary Boxes, Collecting Books, and Cards may be obtained.

THE

GENERAL BAPTIST MAGAZINE.

MAY, 1868.

THE PROGRESS OF OPINION ON ECCLESIASTICAL QUESTIONS.

BY THE EDITOR.

THE readers of this periodical may not exceed a few thousands in number, and only a small proportion of these may be in positions of publicity and power among their countrymen. Yet few, and obscure, and feeble as we are, we have both rights to maintain, and responsibilities to fulfil, in common with the most eminent and influential of our contemporaries. While we are citizens of heaven, we are just as truly denizens of the earth: and while we have something better to mind than "earthly things," we are still bound to pay anxious attention to events which are passing around us, and to study those great questions which stir the mind of the nation to its lowest depths, and to its farthest extremities. Indifference to these questions and events would be stolid and shameful, and would indicate a want of gratitude to the God of Providence for His propitious intervention in our national affairs. The world through which we are travelling, as well as that to which we are going, is God's world, and whatever

pertains to the weal or the woe of its inhabitants should awaken our warmest sympathies. We ought at least to emulate the wisdom of ancient Issacher, whose men "had understanding of the times;" and when the times are specially remarkable, and unusually hopeful, it is in all respects proper to cherish a livelier interest in them. The leading journal of the day has lately asserted that "the swift advances of public opinion in more than one direction are daily baffling political foresight, and undermining the very foundations of party discipline. We are all undergoing, consciously or unconsciously, a process of education so rapid that months now suffice to produce convictions which formerly could not have been matured in years."

The design of this paper is to give a condensed account of those ecclesiastical questions on which public opinion has recently made such swift progress, and which are at this moment discussed with a freedom and an earnestness hitherto unparalleled.

The first, and the one probably nearest to its settlement, is the question of *voluntary or compulsory payments in support of religious worship*. During a whole generation contests for the abolition of Church Rates have been spreading from parish to parish, until, not merely in cities and towns, but in many a country village, their blind and unblushing advocates have been outvoted. But in the majority of rural parishes, and in some other places where Church influence predominates, these unrighteous imposts have invariably been levied. Their iniquitous character has been so obvious to our representatives in Parliament, that year by year Bills for their abolition have been introduced—sometimes making their way through the House, and at others coming to a dead halt there. But now with a pro-rate party in office, and an anti-rate Opposition, Mr. Gladstone's Compulsory Abolition Bill has passed its third reading, without any division, and amidst bursts of cheering. Probably before this article is circulated the measure, which is now before the House of Lords, may have passed its second reading there, with the certainty of soon receiving the Royal assent. For the Lord's have been warned, by high authority, that they will assume a grave responsibility if they deny to the present parliament the satisfaction of settling a question which has perplexed it during the whole of its existence. The progress which public opinion on this question has made may be as aptly given in the wailing words of a *Church* organ as in any which we can indite. "Who would have thought five years ago, or even two years ago, that the enthusiastic aggregations of 250, 260, 270, and 280, which successive divisions were the minorities, and eventually the majorities against Church Rate spoliation, would have sunk to thirty votes, and one speaker? But such is the fact?" Another periodical,

however, speaking the sentiments of a better party in the Established Church, expresses approval of the course taken by the abolitionists of Church Rates, and says that the Bill should be "accepted without rejoicing and without regret."*

The *second public question* which has an ecclesiastical side to it is the *Education question*. In general importance this question far exceeds the foregoing one: and hitherto there have been more various views propounded as to the basis on which it should be permanently settled. At the present time two measures are submitted for consideration—one by Mr. Bruce, which proposes to bring in the help of compulsory rating, in supplementing and extending the scheme now being worked by the Committee of Privy Council; or, in other words, to make people, who have not voluntarily provided denominational schools sufficient for the districts where they dwell, pay rates for a further provision of schools of the same class. The other measure is that of the Conservative Government, introduced by the Duke of Marlborough, but which is a mere modification of the Privy Council scheme. It proposes that there shall be a Secretary of State for Education—that the revised code shall be turned into an Act of Parliament—that State aid shall be extended to secular schools, and in poor districts to schools without certificated teachers. No child is to be compelled to go to any Church, or Sunday school, as a condition of receiving instruction on week-days. Both these schemes are more liberal than those which have been contended for by intolerant churchmen; but the advance which they indicate is slight and trivial as compared with that which has been made among the

* The Bill was read a second time in the House of Lords, April 23, but from the bitterness displayed towards it by Lord Derby and by the Archbishops and Bishops, and also from the proposal by the Government to refer it to a Select Committee, there is still room for apprehension of danger to the measure.

friends of education outside the walls of Parliament. The popular idea is becoming more favourable to the severance of education from all clerical influences, making schools purely scholastic institutions, and not parts of a complicated ecclesiastical machinery. Up to this day popular education has been treated as a question of words and names, and of "the law" of the most powerful party. Some have pleaded for it as "secular" education, and have thereby offended the prejudices or scruples of pious Churchmen. Others have insisted on its being "religious," and so have made it impossible for consistent Nonconformists to accept it. Elementary education is a sufficiently definite name for the training which is imparted in day schools, and to provide this necessary culture may be the proper work of the State. But as soon as any government appropriates public money to furnish *religious* education, it oversteps its civil sphere, and encroaches on sacred ground. All the arguments adduced in favour of State provision for *the religious teaching of children* are equally valid on behalf of a State Church for *teaching religion to the people at large*. Those Nonconformists who have accepted aid from the Privy Council in support of denominational schools have been justly twitted, by Church writers, with their obvious inconsistency. And they are now not afraid to advocate a scheme of national education which leaves the question of religion untouched, being persuaded that with the loud pretensions of giving this pious culture these State-assisted schools have in fact given no more religion than, as Mr. Spurgeon bluntly says, "could be put into a lad's hollow tooth!"

A *third measure*, which is gradually receiving augmented support, in the face of the most formidable opposition, is called the *Universities' Test Bill*, which has been introduced by Mr. Coleridge, but which, in con-

sequence of the pressure of public business, will not come on for a second reading until May 19. The simple object of this measure is to make the two Universities of Oxford and Cambridge what their very name imports—*seats of learning for the whole nation, without distinction of religious belief*. No sooner was this measure submitted than an appeal was got up to the Archbishop of Canterbury to use his influence against it. This appeal received 1,600 signatures, and set forth, in an exaggerated form, the effects of the measure, which, in the judgment of the memorialists, would be to imperil the continuance of religious education, and to inaugurate the establishment of a purely secular system. This numerous signed appeal has been well answered by a member of Oxford University, Mr. Raper, in a letter to the *Times*; but still better by four Baptist ministers of Cambridge, who, in a counter appeal to the Archbishop, inform his Grace, that at Cambridge the number of Nonconformists in the University has been steadily increasing for the last twelve years; and has comprised two senior wranglers, one second, one fifth, one seventh, two other wranglers, two first class classics, and ten senior optimes. Also that those who have won these honours are far above the average in moral and religious excellence; and that, if the whole University had been like them, it would have presented a scene of purity and piety such as neither Oxford nor Cambridge has yet approached. His Grace, however, as also the Bishop of London, has expressed thorough sympathy with the opponents of the Bill; but they have been severely criticised by such journals as the *Guardian*, the *Pall Mall Gazette*, and even the *Saturday Review*. Three years ago the proposal thus to throw open the Universities was treated with indignation by the *Guardian*, was pooh-poohed by the *Times*, and

bitterly reviled by the *Saturday Review*. As an illustration of our topic—the progress of opinion on questions of this kind—and as a proof that this progress has been very rapid in all that relates to the admission of students to the Universities—we could quote largely from these literary organs, but our space restrains us. All we can transcribe here is the last confession of the *Saturday Review*: “The admission of Dissenters to the highest academical degree is in itself a matter of simple justice and good taste. If a man is to enter a University at all to be educated by it, to win its chief intellectual distinctions, to have his abilities and industry recognised by its class lists, it is ridiculous to suppose that he is to be one day brought face to face with a set of theological statements which the University has never professed to teach him; and on his rejection of these to be punished for an error in theology by a loss of the highest degree in arts. There is a sort of complicated absurdity in such a course which defies any attempt at defence or apology.” The carrying of this measure is now only a question of time; and opposition and delay will only make its character more perfect, and its triumph more signal. But considering the rate at which right views have lately been proceeding, we are not too sanguine in asserting that before very long all the old University Tests will be abolished, and that the very Colleges will soon offer the rewards of learning to Dissenters as well as to Churchmen.

The last great movement which makes our era so memorable is the contest for the *Disestablishment of the Irish Church*. From the days of Edmund Burke to those of Sydney Smith, and Lord Macaulay, and onward to the present time, the enormous wealth of this Establishment,

in proportion to the number of its members, and its utter inefficiency in conserving, to say nothing about extending, Protestant Christianity in the sister island, have been so clearly seen and severely commented upon, that legislative action could no longer be forborne.

It may be proper to repeat the Religious Statistics of the country. The following are the numbers given on the best existing authority. Roman Catholics, 4,505,265; Presbyterians, 523,291; Methodists, 45,399; Independents, 4,532; Baptists, 4,237; Quakers, 3,695; other persuasions, 18,798, or, according to some lists, 14,695; leaving the Episcopalians not more than 693,357!! This very “small remnant” monopolizes all the ecclesiastical property of the State, and engrosses its entire patronage. The services of this Church are in numerous cases performed in empty buildings, and one instance was given in the late parliamentary debates in which nearly £40,000 per annum was appropriated to the payment of services in a population less than many a single London parish. Latterly the conviction has been deepening in the public mind that this anomalous Church is one of the chief sources of Irish disaffection; that its connection with the State lowers its religious character and degrades its clergy in public esteem; that it stands in the way of the peace of the country; and that its disestablishment is demanded by considerations of imperial policy.

The hour being come for publicly acting out this growing conviction, and the man being found who in the public judgment was best qualified to lead the movement, we have had the whole question laid before the parliament, and resolutions have been carried by a large majority of the people’s representatives which may be considered as sealing the doom of this unrighteous establish-

ment. The first of three resolutions passed in the beginning of the last month affirms that it is necessary that the Church of Ireland should cease to exist as an establishment, due regard being had to personal interests, and individual rights of property. The second pronounces it to be expedient to prevent the creation of new personal interests by the exercise of any public patronage. And the third, in conformity with parliamentary etiquette, provides for asking Her Majesty to be graciously pleased to place at the disposal of the House her interest in the temporalities of the different dignitaries of the Church. These propositions, so distinct, so practical, and so decisive in themselves, were submitted with so much firmness by their illustrious author, and were insisted upon with so much emphasis and eloquence by himself and his scarcely less powerful followers, that all resistance to them was overborne. The terrible earnestness of the Liberal leader, and the thorough single-mindedness of his political party, have advanced the cause of religious equality in the British Parliament to an extent which no one a few months ago would have supposed to be possible. How the Conservative Government can endure the defeat they have sustained, and how long they will remain steadfast to their avowed principle of "No Surrender," remains to be seen. It is a much more interesting subject of inquiry as to how the assailants of the Establishment will henceforth proceed in their future conflicts, and how early their hard battle will be fought out.

In connection with the progress of opinion on this grave question among our legislators it is even more assuring to observe how the desire for the disestablishment of the Church has been spreading throughout the country. No reports, contained in the newspapers, can show

the magnitude of the movement, or describe the enthusiasm which has been excited by it. And if to the ardent agitation of the subject among the masses who have crowded to hear public lecturers, is added the calm expression of deliberate sentiment upon it by professors and public writers of the highest eminence, the whole case must be accepted as a clear intimation of the purpose of Providence to put away one other evil from the earth. We give a short passage from one of the most popular of living writers, Mr. Goldwin Smith, who says of the Irish Establishment:—"The case is literally beyond argument. Not only reason, but our own practice, in the case of Scotland, is against us. The only grounds on which we dealt differently with Ireland were such that we could now scarcely speak of them without shame. They were the conqueror's contempt for the conquered race, and the intolerant Protestants' unchristian hatred of the Catholic religion. The last subterfuge is to represent this wealthy Establishment as a 'missionary' Church. Strange missionaries, truly, these, and unparalleled in religious history, who, as prelude to their missionary efforts, and before they have made a single convert, appropriate to themselves the ecclesiastical property of the nation. 'This missionary church of yours,' said Robert Peel when the argument was used to him, 'with all that wealth and power could do for her—can she, in two hundred years, show a balance of two hundred converts?' The truth is, that this Established Church, with its centuries of hateful associations, and cold, formal services, wearisome even to the English, and absolutely repulsive to the Irish temperament, is the grand obstacle to the spread of Protestantism, which otherwise would stand as fair a chance among the Celts of Ireland as it does among those of the Scotch Highlands,

Wales, or Cornwall, than whom there are no more fervid Protestants in the world." Since this was written Mr. Smith has spoken at a Manchester meeting on the same topic, when he said: "I am a free Churchman, and believe that as the Christian religion was most powerful to subdue the whole world when it was not connected with the State, in all probability it would recover its force and regain its hold on Society if it were dissevered from the State."

As an illustration of the effect of State alliance on social life in Ireland we refer to a letter just written by the Catholic Dean of Limerick, Dr. O'Brien. This well-known gentleman says that he spent some years in one of the North American colonies—that he was at the head of a college there, and was also connected with the press. His most intimate friends were Protestants, and Protestant clergymen were sometimes his guests. He lectured frequently before societies exclusively Protestant, and received from them many tokens of strong regard. He has "now been twenty-three years in Ireland, without speaking a dozen times to a Protestant clergyman, or sitting down in social intercourse with a Protestant one score times." Is this one of the fruits of religious establishments? Then they are social as well as spiritual evils. And the experience of many an English dissenting minister might be appealed to in illustration of the anti-social working of State patronage in the Church of our own country. We are familiar with one who has lived in the midst of three clergymen for seven years past, paying tithes to one, and Church Rates for the support of a second, and frequently crossing the path of the third, without even the sign of a recognition from any of them! The plea of the honourable member for Sheffield in favour of the Irish Church, that its establishment planted one educated gentleman in

every parish whose income and intelligence diffuse benefits among the population, was one of the weakest which could be advanced. If this educated gentleman at all resembles others of the clerical fraternity in England, his influence is anything but wholesome. Indeed the system which naturally tends to foster superciliousness towards Catholics and Nonconformists, is positively baneful; and the sooner it is undermined and subverted the better.

The proposal to disestablish the Irish Church was met by the Government and its supporters by citing the *Coronation oath*, and it is even said that Her Majesty has been made to believe that she cannot give her consent to the proposal because of having sworn to preserve their rights and privileges to the bishops and clergy. But it is found that there is no difficulty of this kind in the case—the Coronation oath binding the Sovereign to preserve those rights and privileges which by law "do or shall appertain to them." The law may increase or lessen them, and the Sovereign is not sworn to forbid a change either way, but merely to carry out the law as it is for the time being. The same may be said of the *Act of Union*, in which an argument has been found against the disestablishment. That Act, like all others, is alterable, and must cease to be binding, if the supreme power of Parliament so wills it. For while it identifies the Church of Ireland with that of England, and decrees that the doctrine, worship, discipline, and government of the said united Church shall remain in *full force for ever*, yet as it is not quite seventy years since this Act was passed, its repeal would be only the removal of a human and quite a modern statute. Parliamentary enactments may aspire to a perpetuity of operation, but they never attain it; and the "for ever" of their existence is a mere techni-

cality, which no true statesman condescends to consider. When, therefore this Act of Union and the Coronation Oath were solemnly summoned to scare Mr. Gladstone away from his adventurous purpose to move his important Resolutions in the House of Commons, both he and his party treated the interruption with the disdain it deserved.

In conclusion, it may be remarked that all political legislation, such as we have noticed in this article, must be determined by public opinion. When public opinion, which is not

a sudden creation, but a deliberate growth, has been fully formed on any national question, legislative action must eventually follow. If this action is unduly deferred by party opposition, it may assume the appearance of haste just because it can no longer be hindered. Some streams may be stopped for a time by the construction of dams, but their steady and continued flowing will ere long change them from streams into torrents, which will either break or bury all interposing barriers.

A BUNCH OF KEYS.

THERE are many cabinets full of treasures which are highly prized by their possessors. These cabinets are generally securely locked, so that we cannot examine the treasures unless the holder of the key be there to shoot the bolt and open the door.

There is a bunch of keys we all should possess, for then we should be able to unlock many of the most valuable cabinets around us. I wish to call your attention to a few of the keys on this bunch, hoping that you will be more anxious afterwards to use them whenever you have a favourable opportunity.

The first is the *Key of Language*. You all carry this, and not unfrequently we hear you rattle it in the lock, trying to spring the bolt. With this key we unlock the cabinet of our own mind. The mind of man contains many treasures, such as pictures drawn by the imagination, stores of wisdom collected in the school of experience, nuggets of thought which would be of great service to men if they were worked up into current coin. By speech or writing the owner of these treasures is able to exhibit them to his fellow-men for their inspection and appro-

priation. Some exhibit these treasures in public, and others prefer to use this key by the fireside, when they can have the assistance of others in the unlocking of the cabinet. Some persons always have this key ready for use, while others have to search for it when they wish to use it. Some have so many ornaments attached to the key that it excites more interest than the treasures themselves.

The second is the *Key of Knowledge*. With this key the linguist unlocks the philological cabinet, and examines the wisdom of the ancients, preserved on stones, or in rolls, or books. With this key another unlocks the botanical cabinet, in which he finds choice plants and flowers unnoticed by the ignorant crowd. With this key the geologist unlocks the mineral kingdom, and enters on the examination of the different strata of the earth, from which he reads to us many wonderful lessons. The anatomist and chemist, the astronomer and natural philosopher, all carry this key, and with it unlock their respective cabinets.

This key is made up of small particles of information, collected at

different times and in different places, which adhere to each other through the pressure of constant reflection.

The third is the *Key of Kindness*. This is used to unlock the affections of the human heart. All persons have affections and tender sympathies. Children show them in their earliest days. In some persons these affections are kept in lively exercise. In others they are kept in restraint. Those who shut up their heart have a cold and repulsive exterior. We want to open their hearts, to cause their sympathies to flow towards us. If we would accomplish this end, we must use the key of kindness, and then we shall succeed in unlocking these treasures. We cannot *force* open the doors of the heart, but kindness will make the bolts shoot back, and the doors may then be opened without much effort. We want to use this key a little oftener than we do. Christ always carried it with Him; and Paul requested his friends to do the same when he wrote, "Be ye kind

one to another, tender-hearted, forgiving one another."

The fourth is the *Key of Prayer*. With this we may unlock the treasury of God, which is full of riches, and take thence all things which our spirits need. Elijah, David, and Daniel made good use of this key. All good men do, some with more success than others. In order to use it successfully, we must turn it with the hand of faith. A doubting, trembling hand will fail. This key is never to be laid aside. The direction is, "Pray without ceasing." We are constantly in need of blessing; we may always receive what blessings we need. Let us, then, make frequent use of this key. We may use it for the benefit of others, and so become benefactors of our race.

These keys should be applied to their appropriate locks, and should be kept bright by frequent use, or they will not be of much service to us.

CHARLES PAYNE.

THE BEST USE OF THE BEST DAY.

USE *not the day which has been given for sacred rest and religious worship as a day of entertainment and amusement.*—Picture galleries, Crystal Palaces, museums of nature and art, or romantic scenes to which men can be carried in crowds by Sunday excursion-trains, are sought to be substituted for visits to the house of prayer, and for Christian instruction and worship. The argument for this insidious and perilous exchange is sometimes put in a kind of religious phraseology, as if these visits to beautiful scenes in nature were only the introduction to another kind of worship, and as if gazing upon the master-pieces of human art in painting, or sculpture, or architecture, exercised a purifying and elevating influence on the mind; and sometimes again it is dressed in the form of a spurious philanthropy, though it is found that those who are the most earnest advocates for the Crystal Palace or the Sabbath

excursion-train, generally expect to derive pecuniary advantage from the practice. There never was an argument more triumphantly met by sound philosophy, or more completely refuted by experience. There is no denying, indeed, that visits to high works of art, to objects of curiosity, or to beautiful scenes in the natural world, may at their own time, and in their own place, be beneficial to the busiest and the poorest. But those who imagine that any of these things are capable, in any degree, of being a substitute for the weekly-recurring exercises of Christian worship, and instruction in the great truths of divine revelation, are strangely ignorant of the greatest wants and necessities of man. Who ever heard of looking upon pictures and images, however much they might breathe with genius, transforming the vile to pure, the earthly to divine? It is not

by such appliances as these that the heart of any man has ever been made anew. The fact is, it is rather the æsthetic than the moral part of our nature that is influenced by them at all. They refine, but cannot transform. They may "form the capital of the column, but not its base." The city of Munich contains one of the grandest picture-galleries in Europe, and it is also one of the most demoralized and debased of our European communities. The brigands around Rome were accustomed at the Carnival to visit the

picture-galleries in that city, and many shewed high appreciation and discrimination in judging of the works both of ancient and of modern painters; but these influences never succeeded in wooing one of them from his life of violence and crime. And if the history of ancient Greece in its decay reads one lesson to the world more loudly than another, it is this, that refinement of taste may be associated in the same individual and people with the greatest debasement and corruption of morals.

BIBLICAL EXEGESIS.

THE VAIL OF MOSES, WHEN AND WHY HE WORE IT.

FROM Exodus xxxiv. 29—35 we learn that when Moses descended from Mount Sinai with the two tables of testimony to give them in commandment to the children of Israel, the skin of his face shone so refulgently "they were afraid to come nigh him." But he called, first to Aaron and the rulers of the congregation, who returned to him, and afterward all the people came near. After they had thus surrounded him he put a vail on his face, and while he remained with them to deliver the commands which had been entrusted to him he continued to wear the vail. When, however, he re-entered the divine presence he took the vail off, and communed with God uncovered.

The time of his wearing the vail is thus so definitely marked that no difficulty is felt in determining it, when the narrative of the event is carefully read. But our version of the event, in the Old Testament, is so given as to convey an erroneous idea of the reason of his wearing it. We must therefore have recourse to the original text in Exodus xxxiv., and must collate therewith the reference made to the occurrence by St. Paul in 2 Cor. iii. 13. We shall then discover that Moses did not assume the vail to hide the splendour of his countenance, or so far to diminish its lustre as to render the sight of it tolerable to the people while he read to them the law; and that as soon as he finished his reading he took off the vail, and allowed his radiance to beam forth afresh in all its fulness. The correct

view of the event is, that he kept on the vail during all the time of his remaining with the people, that he did not put it off until he re-entered the divine presence, and that he retained it up to that moment in order that the people should not see the vanishing away of his glory: or, as Conybeare and Howson state it, "That the sons of Israel might not see the end of that fading brightness." St. Paul treats the matter as an allegory, and draws a contrast between the Old and New Testament ministries, observing that while concealment characterized the one, openness marked the other. Moses, by the symbol of the vail, hid the evanescent glory of his dispensation, so that the people could not see its termination. But the glory of the gospel dispensation is all-lasting. We have no fear of its passing away, so we use no vail in our service, but are open-faced in every part of it.

Perhaps the popular idea as to why Moses wore a vail, has been partly based on St. Paul's statement in the eighth verse of the the third chapter of second Corinthians. There, it is said, the ministration of death was so glorious that "the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance." This is all that is said, but as his assumption of a vail is mentioned afterward it is presumed that the design was to soften down the radiance which was too strong for the people to gaze upon. This, however, is pure presumption, and is shown to be un-

founded by the fact that all fear inspired by his superhuman splendour was overcome by his calling them near to him; and by the further fact that when Paul mentions the putting on of the veil he assigns another reason for the act, or at least another consequence of it, that they were prevented from seeing the end of that which is abolished.

The veil of Moses is also named by

Paul as a symbol of the prejudice which blinded the Jews to the Messiahship of our Lord. This symbolical veil is still upon their hearts. How earnestly should we desire the removal of this face-covering, especially since "we all with open face beholding as in a glass the glory of the Lord are changed into the same image from glory to glory, as by the Spirit of the Lord."

EDITOR.

WALTER SCOTT AND MARJORIE FLEMMING.

A STORY FOR YOUNG AND OLD.

In his large green morocco elbow-chair, in his "den," as he called it, in Edinburgh, he sat, and in one year, at fifty-two years of age, wrote three novels, "Quentin Durward," "Peveril of the Peak," and "St. Ronan's Well," besides other things. Sometimes when the inspiration was lacking, he would start up from his writing-desk, saying, "I can make nothing of all this to-day; come, Maida, you thief;" and he would ramble out with his dog to a house where lived a dear precious little child, by the name of Marjorie Flemming. "White as a frosted plum cake," he exclaimed, as one snowy morning he took his plaid, and went to her house, of which, as a privileged friend, he had a latch-key. In Sir Walter and the hound went, shaking off the snow in the lobby. "Marjorie, Marjorie," the old man would shout, "where are ye, my bonnie wee creedle doo?" In a moment, a little eager bright-eyed child of seven years leaped into his arms, he kissing her face all over. "Come in, Wattie," the mother would say. "No, no, I'm going to take Marjorie home wi' me, and you may come to your tea in Duncan Ray's sedan, and bring the bairn home in your lap." "Tak' Marjorie, and it on-ding-a-snaw!" said Mrs. Keith. "Hoot awa'! look here!" said Sir Walter, and he held up the corner of his plaid, sewed up so as to make a bag. "Tak' your lamb," said Mrs. Keith, laughing at the ingenious contrivance; and so Marjorie, well wrapped, Scott strode off through the snow with her, the great dog Maida gambolling after.

When he reached his own "den," he would take out the warm, rosy little creature, and for three hours the two would make the house ring with laughter. Making the fire burn brightly, he would set Marjorie in his big green morocco chair, and, standing sheepishly before her, begin to say his lesson to her; and this was his lesson:—

"Won-ery, two-ery, tickery, seven;
Alibi, crackaby, ten and eleven;
Pin, pan—musky dan;
Tweedle-um, twoodle-um, twenty-wan;
Eerie, orie, ourie;
You—are—out."

He pretended great difficulty in saying it, and Marjorie would rebuke him with comical gravity, treating him like a child. Then Sir Walter would read ballads to her in his glorious way, till the two were wild with excitement. Then he would take her on his knee and make her repeat Shakespeare, which she did in a most wonderful manner. Scott used to say that he was amazed himself at her power over him, and that these recitals of hers affected him as nothing else ever did.

One night, in Edinburgh, little Marjorie was invited to a Twelfth-night supper at Scott's. All his friends had arrived except this little dearest friend of all; and all were dull because Scott was dull. At last he exclaimed, impatiently, "Where's the bairn? What can have come over her? I'll go myself and see!" And he was getting up, and would have gone, when the bell rang, and in came Duncan Ray, and his henchman, Tougal, and the sedan-chair, which was brought right into the lobby, and the top raised; and there in its darkness and dingy oil cloth, sat bright

little Marjorie, with her gleaming eyes, dressed in white, and Scott bending over her in ecstasy. "Sit ye there, my dautie, till they all see you!" he cried, calling out to his guests. Then he lifted the child, and, perching her on his shoulders, marched with her to his seat, and placed her beside him; and then began the night—and such a night! Those who knew Scott best said it never was equalled. Marjorie and he were the stars. She gave them all her little speeches and songs which Sir Walter had taught her, he often making blunders on purpose, while showing her off, for the fun of hearing her grave rebukes.

One year after this, when Marjorie was eight years old, she went to bed apparently well, but suddenly awoke her mother with the cry, "My head! my head!" Three days after this she died of water on the brain. Scott's grief may be imagined when those deep set brooding eyes were closed,

and the sweet mobile mouth, so like his own, had, for the first time, for him no smile of greeting.

It may be that Sir Walter Scott thought remorsefully afterwards, that the delightful hours which he passed with the gifted child, and which brought such delicious rest and refreshment and vitality to him, were the exciting cause of disease to her little brain. It is more than fifty years since she was laid in her little grave; but her childish poems, yellow with time, are still preserved, in her little cramped handwriting, by those who held her dear.

All who read this, and have known such children, know how great is the temptation to hasten the blossoming of such a bud of promise, instead of waiting for nature's own safe, sweet, and gradual unfolding. Many a mother has wept her heart out over a little grave where she has learned too late this lesson.

Literature.

SUNDAY VERSES. By Joseph Truman. London: Macintosh.

By those who, as Tennyson says, "set the *how much* above the *how*," this little book will not be highly estimated. It contains but ten short poems; nor are these spaced out by the printer, as they might have been, so as to make up a volume of goodlier proportions. To those, however, who value pure and tender Christian thought expressed in choice words of sweetness and beauty, this collection of the author's more recent verses will nevertheless be a source of much pleasure. We say "more recent" because a few years ago he published a little volume which at the time was favourably noticed by competent judges, and excited hopes of something further from his pen. We presume that the book now before us is called "Sunday Verses" from the fact that all the poems are more or less religious in character. One of them, entitled "The name of Jesus," though the verses strike us as of unequal merit,

contains some noble lines. Take the following as a specimen:—

"Once it was despised, reviled, rejected,
Badge of peril, poverty, and shame,
Yet men chose it, hailed it, loved it, kept it,
Suffering all for sake of that dear name.
Watchful mothers breathe it o'er the cradle,
Children lisp it in their crystal prayer,
And it lights *their* tired eyes who are waiting
For the end of life with patient air.

* * * * *

O'er the myriads of departed ages
It has wielded its mysterious sway,
Humbled, melted, soothed, exalted, softened,
Strengthened, gladdened, as it does to-day."

The short poem entitled "Going away," founded on the gospel story of the young man whom Jesus loved who went away sorrowing, is affecting and solemn. Another piece, very much to our taste, is called "The Pilgrims." Altogether, lovers of poetry cannot do better than invest a shilling in the purchase of this little book; and though it is diminutive in size, and its pages are enclosed in paper covers only, there is this compensating advantage, that through the post it can be easily and cheaply transmitted to one's friends.

W. R. S.

NOTES CRITICAL, EXPLANATORY, AND PRACTICAL, ON THE BOOK OF PSALMS. By Albert Barnes. In three vols. *London: Printed and Published by E. Knight, 90, Bartholomew Close.*

FOR nearly forty years Albert Barnes has followed the calling of a Biblical commentator, and his Notes are probably more widely known than any other writings of their class. It is supposed that half a million of his volumes on the New Testament have been circulated in America, and that a still larger number have been sold in England, Scotland, and Ireland. They have been translated into the Welsh and French languages—into some of the dialects of India—and also into the tongue spoken by the millions of China.

This work on the Psalms has been in progress for the period of twelve years, interrupted at intervals, and sometimes quite suspended for a year together, by the condition of the author's eyes. The whole has been written in the early hours of morning, that is, before nine o'clock—a fact which may well arouse and shame those students and ministers whose only acts up to that date in the day have been the "folding of the hands to sleep," or the feeding of the newly awakened physical form!

To this first volume is prefixed a very full Introduction, treating upon the general title of the sacred book, and the special titles of particular psalms; upon their writers and their arrangement; upon the character and practical value of the Psalter, and upon the qualifications for preparing a commentary on it. The Introduction also deals largely with the class of Psalms usually called *imprecatory*, and very patiently and judiciously points out the ways in which it is probable that all the difficulties with regard to them may be met. It closes with a natural allusion to the failure of a host of preceding expositors to produce a worthy commentary on the book, and admits the probability that his own long labour upon it may add another to the list of unsuccessful efforts.

The hard toil of the author has been expended on the Notes and Analyses, and the fruits of this severe application are not to be estimated by a hasty and superficial inspector of them. So far

as we have been able to examine them we have found them to be scholarly without any parade of learning—minute, without being wearisome—copious, without tautology, and thoroughly devout. If they are never very racy, they contain nothing rash. Truthful in his interpretations, sound in his conclusions, and serious in his style, this veteran commentator may be consulted with profit by the studious, and followed with safety by all.

No human guide, however intelligent and spiritual, is infallible; and where there is so much scope for difference of judgment, the most clear-sighted critics may slightly disagree. The work of Scripture interpretation is in danger of being overdone. Too much comment encumbers the text, and confuses the mind which endeavours to understand it. We are not quite satisfied with Mr. Barnes's treatment of the opening verse of the first Psalm. He has adopted the idea first started by Bishop Jebb, and favoured by numbers since his work on Hebrew Poetry appeared, that we have in David's description of the blessed man an instance of gradational parallelism; where the walking, the standing, and the sitting mark different degrees of guilty conduct. It is undoubtedly true that sin has an augmenting force in it, and that evil habits proceed from bad to worse, until the worst comes to a climax. But that "walking in the counsel of the ungodly" is a less criminal thing than "standing in the way of sinners," or "sitting in the seat of the scornful," is probably more a supposition of the fancy than a real matter of fact. Many passages, even in the Psalms themselves, such as the first and third verses of Psalm cxix., may be referred to as proofs that "walking" is as expressive of settled habit and invariable custom as either of those other tropical representations of moral conduct. If, however, Mr. Barnes has, in his remarks on this so-called gradational parallel, been led captive by the ingenious devices of rhetorical interpreters, instead of being guided by the demonstrations of the more logical critics; his error is quite harmless, and is countenanced by many great and good men. We heartily congratulate him on having finished a work of so much merit as this exposition of the Psalms.

AIDS TO THE SPIRITUAL LIFE. By the Rev. John Bate. *London: Simpkin, Marshall, & Co.; and E. Stock.*

THIS is a sort of religious day-book, and is of a kind which has found favour with pious readers since the time when Bogatzky's Golden Treasury became popular. Whether it is equal or inferior to the large number of its predecessors we confess our inability to determine. In the pages we have read we find nothing to startle or astonish; everything appearing quite orthodox and very ordinary. As Mr. Bate is a preacher, we can scarcely err in presuming that on each daily page we have the outline of a sermon; for though texts are not given, topics are placed as headings to the successive portions. These daily portions agree in quantity, but they differ in quality. Some of them seem to consist of good and nutritious meat, but others may be compared to stale and insipid tripe, or to very thin broth. Certain pages up and down the book depart from the strict purpose of supplying aids to spiritual life, and offer what pertains to the outer form. And here we discover what we least like in the work. One exercise is on the text, "Put ye on the Lord Jesus Christ." And we are told that He is "a Divine clothing—of God's providing, God's approval, and God's recommendation;" which smacks of the language of a tradesman in the ready-made line. But in leaving the phraseology of the shop, our author falls on mere jargon in saying of Christ, "He is a *Justifying* clothing. He is a *Sanctifying* clothing. He is a *Beautiful* clothing. An *incorruptible* and *entire* clothing." Nor is either the manner or matter mended when he proceeds to tell us that "Faith is the hand which puts on the Lord Jesus Christ in each one of His excellencies. It takes His love, and puts it on our enmity. It takes His righteousness, obedience, and patience, and puts them on our iniquities, disobedience, and impatience." The jumble grows worse in the end, where we are directed to put on, not Christ's excellencies, but Himself again; and that not wholly, but in parts—"As the *Lord*, to govern us. As *Jesus*, to save us. As *Christ*, to teach us, to atone for us, to pray for us, and to rule us"! A work in which

such husks and crudities are plentifully stored may be acceptable to those whose digestive powers are strong; but more refined feeders will seek something superior in quality for the sustenance of their spiritual life.

CONVERSATIONS ON CHURCH ESTABLISHMENTS. By the Rev. J. Guthrie, M.A. Second Edition. *London: Arthur Miall, Bowdrie Street.*

WE gave a cordial welcome to this work in its first edition twelve months ago, and we are glad to learn that in six months after its appearance two thousand copies were disposed of. The writer has since carefully revised the whole argument, and considerably enlarged certain portions of the book, bringing down the information, where it was possible, to the present time. A cheaper, better, more seasonable and serviceable volume can scarcely be obtained for the half crown which it costs. No young man amongst us should omit the reading of it at this most critical time of our history.

WHAT IS THE TALMUD? *A Reply to the Article in the Quarterly Review.* By the Rev. Dr. Schwartz, Editor of "The Scattered Nation." *London: Elliot Stock.*

WHILE the Article on the Talmud which appeared last year in the old Quarterly has awakened attention and admiration sufficient to create a sale of no less than seven editions of the number in which it is given, some better informed readers, and especially Hebrew Christian readers like Dr. S., have been much pained by it. The Editor of the monthly organ of these worthy brethren has been moved to deliver and print a lecture, in order to show the real character of the Talmud, and to protest against the partial representation of it by the clever Jew who has brought it into such public notice. The Jewish Chronicle, which is anti-Christian, exults over the article as "dealing a deadly blow against a book called the New Testament." Such exultation may well put all Christians on their guard against accepting the conclusion which the Reviewer labours to establish, namely,

that the ethics of the Talmud and of the New Testament are in their broad outlines identical. We may inform our readers who do not know the fact that the Talmud is the Bible of modern Judaism—as the Old Testament was the inspired authority of ancient Judaism. And while the Talmud, consisting of the Mishna and the Gemarah, contains much beautiful sentiment and sound morality, it is also the repertory of the strangest rubbish which Hebrew eyes ever peered amongst, or Jewish fingers ever sifted. This short lecture by Dr. Schwartz shows how much closer is the connection between its Rabbiniism and rank Romanism, than between its ethics and those of Christianity. But the controversy which Dr. S. has raised cannot be fully detailed in this place. Ere long we hope to offer a separate article on the Talmud itself, to enable our readers to judge for themselves of its true character.

The smaller publications of the past month have merits sufficient to retain the good will of their supporters, without much that calls for any special commendation. The weekly penny paper entitled *The Independent*, now published by Messrs. Marlborough & Co., has greatly improved. Its paper, type, and contents are all excellent; and if its intelligence were a little more general, so as to embrace Baptist proceedings, we should value it more highly still.—The *Christian Times* is brim-full of facts obtained from innumerable sources, and arranged with admirable skill. One of the late numbers contains a good likeness of Mr. Aldis, of Reading, and a well-written estimate of his rare ability and great moral worth. The *Christian Times* is superior to most of the penny papers in its getting up, and it deserves a larger share of the patronage which has been fairly earned by its ubiquitous contemporary, the *Christian World*.

Poetry.

THE WORLD, OR THE WORLD'S SAVIOUR?

UNVEIL, O Lord, and on us shine,
In glory and in grace;
This gaudy world grows pale before
The beauty of Thy face.

Till Thou art seen it seems to be
A sort of fairy ground,
Where suns unsetting light the sky,
And flowers and fruits abound.

But when Thy pure and piercing beam
Is poured upon our sight,
It loses all its power to charm,
And what was day is night.

Its noblest toils are then the scourge
Which made Thy blood to flow;
Its joys are but the torturing thorns
Which circled round Thy brow.

And thus, when we renounce for Thee
Its restless aims and fears,
The tender memories of the past,
The hopes of coming years;

Poor is our sacrifice, whose eyes
Are lighted from above;
We offer what we cannot keep—
What we have ceased to love.

Dr. Newman.

DUE ACKNOWLEDGMENTS DEVOUTLY MADE.

LORD, I was blind, I could not see
In Thy marred visage any grace;
But now the beauty of Thy face
In radiant vision dawns on me.

LORD, I was deaf, I could not hear
The thrilling music of Thy voice;
But now I hear Thee and rejoice,
And all Thy uttered words are dear.

LORD, I was dumb, I could not speak
The grace and glory of Thy name;

But now, as touched with living flame,
My lips Thine eager praises wake.

LORD, I was dead, I could not stir
My lifeless soul to come to Thee;
But now, since Thou hast quickened me,
I rise from sin's dark sepulchre.

For Thou hast made the blind to see —
The deaf to hear—the dumb to speak—
The dead to live—and lo! I break
The chains of my captivity.

Correspondence.

COMMITTEE FOR THE RECEPTION OF MINISTERS INTO THE DENOMINATION.

TO THE EDITOR—

My dear Sir,—The Association of 1866 passed the following resolution:—

“That the Secretary of the Association give notice in the May number of the *General Baptist Magazine* of each year of the existence of a Committee for examining the credentials of Ministers coming into the Connexion, and request that such credentials be forwarded at once to the Convener of that Committee.”

I now beg, therefore, to call the attention of any ministers desiring admission into the Connexion to the “existence” of such a Committee, and to inform them that the Rev. H. CRASWELLER, B.A., *Mary's-gate, Derby*, is its convener; and must receive all documents pertaining to the reception of ministers, and the registration of their names in the Year Book of the next Association, not later than June 15.

I am, my dear Sir,

Very sincerely yours,
JOHN CLIFFORD.

42, *Alpha Road*,
Regent's Park, N.W.
April 6, 1868.

THE ASSOCIATION OF 1868.

TO THE EDITOR—

Dear Sir,—Kindly permit the following notice to appear in your May magazine. According to the appointment of the last Association, the coming one was to be at the two churches at Derby. It is, however, the wish of the friends at Osmaston Road that the St. Mary's Gate church should be solely responsible for the management of the Association.

We have cheerfully complied with their request, and our Committee are making arrangements to add to the comfort of those who may favour us with their company.

In your next number of the *Magazine* I shall be able to give a full account of the arrangements.

Meanwhile, it is very desirable your

readers should know that applications for beds, &c., should be sent unto me not later than the 9th of June. Anxious as we shall be to accommodate all who wish to come, we cannot hold ourselves responsible for any applications we may receive after that date. The meetings will no doubt be numerous attended, and punctual notice from intending visitors will greatly facilitate our work.

I am, dear Sir,

Your truly,

JAMES HILL,
Secretary of Association Committee.
Mansfield Road, Derby.

MARKET HARBOROUGH.

TO THE EDITOR—

Dear Sir,—From your Magazine of this month I learn that at the last meeting of the General Baptist Conference held at Loughborough, a deputation consisting of Messrs. Pike, Stevenson, and Goadby, of Leicester, were appointed to visit Market Harborough, to ascertain the state of the Baptist church there. Just permit me, through your columns, to suggest to them and the General Baptist churches in Leicestershire, that whilst sympathy and advice are good, that “an ounce of help is worth more than a pound of pity.” The cause there is low and needs great pecuniary assistance, and with God's blessing will repay it both to the givers and receivers. Why is this aid withheld? Not from lack of means, it is evident; for I notice in the list of contributions to your Mission for April, that the three churches, over which the deputation are pastors in Leicester, raised for your Foreign Mission more than £160—one-third of which sum, granted to the church at Market Harborough for a few years, with a suitable minister sent as pastor, might make it a self-sustaining cause, as there are the elements of success in the locality, and to my mind it is quite a mistake to neglect it. If your branch of the Baptist body cannot or will not take such an important station up,

why not turn it over to the other section of the Baptists, so that something may be done, and that speedily, for a church crying by its very weakness, "Come over and help us." I do not write thus as personally interested in Market Harborough—living several miles from thence—but I do feel for the honour and credit of the Baptist denomination, and on that ground I appeal, through your columns, to your body for help in every way to Market Harborough.

I am, Sir,

Yours truly,

A NORTHAMPTONSHIRE BAPTIST.

CHURCH DISCIPLINE.

TO THE EDITOR—

Dear Sir,—I fear your correspondent, "J. B.," has not read my questions very carefully. I hope he will be kind enough, therefore, to look them over again.

In No. 1, I ask for *scriptural authority*, about which "J. B." says not a word in the whole of his letter. If such authority is forthcoming of course No. 2 falls to the ground. But if there is no plain and positive teaching on the subject in the word of God, I cannot see what other ground to discuss the question upon save that of *expediency*, by which of course I mean whatever will be best for the church's welfare. With reference to No. 3, will "J. B." please explain what he means by "ordinary cases?" and also whether in such cases he considers that a notice from an individual to the officers or members of a church, to the effect that from that time he ceases to be a member of such church, would constitute a valid withdrawal?

Yours truly,

QUERIST.

THE TRIENNIAL CONFERENCE OF THE LIBERATION SOCIETY.

TO THE EDITOR—

Sir,—Thanks to the denunciations of opponents, as well as to the efforts of friends, the "Liberation Society" has become one of the best known institutions in the kingdom; its fundamental principles and "ulterior aims" being now familiar to thousands, not only of

Nonconformists, but of Episcopalians, who a few years ago were alike ignorant and indifferent in regard to them. But there is one feature in its constitution and proceedings with which its immediate friends are better acquainted than the public at large, and that is, the extent to which the Society's vitality is derived from its Triennial Conferences.

These great gatherings are, in one respect, quite unique; for, not only do they bring the Society's Executive face to face with the representatives of its supporters throughout the kingdom, but the door is thrown open to others, who may never have been connected with the organization, but whose concurrence in its objects may dispose them to enter its ranks. These, equally with its oldest friends, have the opportunity of revising the Society's constitution, of reviewing its past proceedings, and of choosing a new Executive, and, so far as the future can be provided for, of shaping its future operations. Knowing the tendency of public bodies and officials to travel in well-worn ruts, and to cherish old traditions, the originators of the institution resolved, as it were, periodically to kiss their mother earth, that they might rise refreshed and strengthened, and might prosecute their work with the aid of new allies, and with an energy instinct with the life and spirit of the time. It was a bold, and somewhat hazardous, but it has proved to be a perfectly successful device; for probably to it, as much as to any other cause, is attributable the fact that the "Liberation Society" has existed during a far longer term than any kindred organization; and that in its twenty-fourth year it exhibits a degree of vigour which is as much an occasion of wonder and admiration to the adherents of establishments as of thankfulness to its own supporters.

The next Triennial Conference is approaching, the time fixed being the 5th and 6th of May, and, in asking the attention of your readers to the advertisement—appearing elsewhere—of the mode in which it will be convened, I venture to urge that there are some special reasons why the invitation of the Executive Committee should be accepted by those who in past years did not feel it to be obligatory upon

them to identify themselves with such an association.

There are, I suppose, but few who now share in the belief expressed by some in 1844, that the founders of this Society were committing themselves to an utterly Utopian enterprise; on the contrary, the discerning public now look upon the separation of Church and State as "only a question of time," and not a few have begun to think of it as an event which may be witnessed by this, rather than by a distant generation. Even if this be considered a too sanguine view, it is obvious that there is a general shifting of the grounds on which the establishments of the country are advocated, and that we have to deal with arguments and facts, and to avert dangers, very different from those which were familiar to our fathers. Since the last Liberation Conference the whole question has entered into a new phase, and it is likely that every triennial period will, for some time to come, be similarly distinguished from that which preceded it. It is true that almost every change indicates progress, but it also brings with it difficulty, and calls for increased zeal, and increased practical wisdom. If those who for so many years have toiled in this service feel themselves to be amply repaid by the result, they also have a deep sense of the responsibility which rests upon them at the present juncture, and eagerly desire to be strengthened by new alliances for the conflicts of the future. Let not therefore interested lookers-on suppose that the work will go on well enough without help from them; and let the indifferent ask themselves if it be generous always to let others bear the stress and strain of a struggle which involves the success of their own principles, and the assertion of their own rights.

But such an appeal may be based on far higher than any personal grounds. The interests of religion, as opposed to worldliness—of truth against latitudinarianism, and of principle and integrity against expediency and political chicanery, demand of Nonconformists a devotion to public duty for which at one period the same urgent necessity did not exist. May they show themselves to be "men of the time, who know what Israel ought to do," and

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attest the strength of their convictions by the perfectness of their work!

Yours faithfully,

J. CARVELL WILLIAMS.

2, *Sergeants' Inn*,
Fleet Street, E.C.
March, 1868.

DOVER STREET BAZAAR FOR NEW CHAPEL.

TO THE EDITOR—

Dear Sir,—Will you permit me to announce, through your pages, to our friends in all parts of the Connexion, that the ladies of the Dover Street church and congregation are busily at work preparing for a Bazaar to be held during the spring of next year in aid of funds for the erection of a new chapel, either on the present site or some other?

We therefore earnestly solicit help towards this object, either in donations, materials, or fancy and useful articles. The following members of the Bazaar Committee will gratefully receive and acknowledge any donations, &c.

Mrs. GOADBY, Evington Street.

Mrs. W. WHITMORE, Wellington Street.

Mrs. HARVEY, Market Place.

Mrs. COLEMAN, 2, Foxon Street, Braunstone Gate.

Mrs. WELLINGHAM, King Richard's Road.

Mrs. WILFORD, Nicholas' Square.

Mrs. TYLER, 88, Northampton Street.

Mrs. W. L. FAIRE, Upper New Walk.

Yours truly,

J. JACKSON GOADBY.

Leicester, April 20, 1868.

THE CLOSE OF THE LAST ASSOCIATION.—A friend who was present at the closing service of the Louth Association anxiously inquires what results can be ascertained to have followed it, especially with reference to the young. He expresses the hope that some of the holy fire then kindled was carried home to the several churches, and that good reports of its operation will be given in the returns sent to the next Association. Though we do not insert our friend's letter, we thank him for his warm effusion, and

trust that such ardent utterings of the best desires for our denominational progress will become more common amongst us.

SOMETHING CONCERNING OURSELVES. — "The General Baptist Magazine," says the *Freeman*, "has our hearty commendation. Under its new edito-

rial management it is thoughtful and interesting to an unusual degree." And the *Independent*, April 10, says, "The General Baptist Magazine (for this month) is mainly devoted to denominational matters. The notes on public events are well chosen and concisely written."

Intelligence.

Denominational.

MIDLAND CONFERENCE.—The next Midland Conference will meet at Packington, near Ashby-de-la-Zouch, on Whit-Tuesday, June 2, 1868.

The Rev. W. Bishop, of Longton, is expected to preach in the morning at eleven o'clock; in case of failure the Rev. J. Baxandall, of Wirksworth.

Packington Chapel is situated about one mile from the Ashby Railway Station.

There will be an evening meeting, to commence at six o'clock, at which the Rev. J. T. Gale will read a paper on Education.

Trains arrive at Ashby in the morning from Leicester at 10.14 and 1.9; from Burton and Derby at 8.25, 11.49, and 3.8: and leave Ashby in the evening for Leicester at 6.30 and 10.6; and for Burton and Derby at 3.48 and 8.57.

A conveyance, free of charge, will run to and from the Packington Chapel and the Ashby Railway Station, for the accommodation of visitors.

CHARLES CLARKE, *Secretary*.

CHESHIRE CONFERENCE.—The next Conference will be held at Macclesfield on Whit Tuesday, June 2. The preacher will be the Rev. W. March, of Stoke-upon-Trent.

YORKSHIRE HOME MISSION. — The churches of the Yorkshire District are respectfully requested to have all their *Collections and Subscriptions* for the above object ready by the Whitsuntide Conference, which will be held at Slack; or, better still, to send them previously to the Rev. R. Ingham, Halifax. Let no church come behind in this good work.

W. GRAY, *Secretary*.

THE YORKSHIRE AND LANCASHIRE CONFERENCE assembled in North Parade chapel, Halifax, on Tuesday, April 14, for the special purpose of discussing the questions of education, and the reasons why we, as a denomination, are not making greater progress.

The Conference having assembled at two p.m., the Rev. J. H. Atkinson, the junior pastor of the church, presided, and the Rev. W. Taylor and Mr. Fletcher offered up prayer.

The Rev. R. Hardy then read a paper on "Education," in which he contended that education is good in itself—that the criminal portion of the educated classes simply make a bad use of a good thing—that it is the duty of parents to educate their children—that when they fail to discharge this duty it is incumbent upon the State to undertake the task—that, as Non-conformists, we cannot consistently accept State aid to enable us to impart religious instruction in our day schools—that the only equitable system for this country is a national scheme of purely secular education—and that it should be left to the churches to train up the youth of our land in the nurture and admonition of the Lord.

In the interesting debate which followed very little diversity of sentiment appeared, as nearly all the speakers approved of a secular scheme, but thought we might in the meantime accept the aid which the Government is at present willing to grant to denominational schools. At the close of the discussion it was moved and seconded, and carried with very few dissentients,—

1. That this Conference considers it the duty of all parents to educate their children; that we strongly prefer the establishment of a purely secular system of national education; but that, until such a system can be obtained, we approve of our churches establishing day schools, and applying for the grants which the Govern-

ment is at present willing to give in aid of secular instruction.

It was resolved—

2. That the cordial thanks of this Conference be, and are hereby tendered to the Rev. R. Hardy for his excellent paper.

At this stage of the proceedings the Conference adjourned for tea, and reassembled at a quarter-past six in the evening. The Rev. R. Ingham, senior pastor of the church, presided, and the Rev. J. Finn offered up prayer.

The Rev. T. Gill then read a paper on the question, "Why are we, as a denomination, not making greater progress?" The paper dealt freely and faithfully with a number of the hindrances to spiritual prosperity and progress which are to be found in some of our churches, such as defective organization for working out plans of usefulness—disorderly church meetings—insubordination of members—the too great encouragement given to secession, and the formation of small and feeble churches—the lack of interest displayed in home missionary operations; and amongst other remedies it suggested a strong executive—greater liberality, and, above all, a more thorough consecration of ourselves to the service of Him who loved us, and who gave Himself for us.

In the discussion which followed all the speakers appeared to agree that the hindrances upon which the paper had animadverted existed amongst us to a lamentable extent—that in some of our churches we require a greater abnegation of self-will on the part of some of our members and officers—a greater deference than is sometimes paid to those who have "the rule over us"—a more thorough subjection of heart and will to the laws of Jesus Christ as contained in the New Testament—a purer and intenser brotherly affection—and, in addition to the best form of government which may be the nearest approximation to that which obtained in the Apostolic churches, a far higher type of spiritual life and consecration to the work of the Lord.

At the close of the discussion, it was moved and seconded, and carried unanimously,—

3. That the cordial thanks of this Conference be tendered to the Rev. T. Gill for his paper, and that we hereby respectfully request him to allow it to appear in the pages of our Magazine.

Mr. Gill kindly acceded to this request by promising to send the paper for insertion in the Magazine.

It was resolved,—

4. That we hereby cordially welcome the Rev. J. Stapleton, of Edge-side, into this Conference and district.

It having been stated that it would be inconvenient for the church at Lineholme to receive the Conference on Whit-Tuesday, it was moved and seconded, and carried unanimously,—

5. That the next Conference be held at Heptonstall Slack on Whit-Tuesday, and that the Rev. J. Stapleton, of Edge-side, be the preacher.

After we left the meeting for the train, we were informed that the Conference had appointed the Rev. W. Taylor, of Leeds, to read a paper, on the evening of Whit-Tuesday, on "The best means of promoting the spiritual prosperity and extension of the denomination."

The churches were well represented at this special Conference; and the papers read, and the fraternal discussions which followed, were refreshing, and provocative of love and of good works.

J. ALCOCK, *Secretary*.

OLD BASFORD.—*Opening of the New General Baptist Chapel.*—The church and congregation at the above-named place, having decided to pull down their old chapel and to erect a new one on its site, took the necessary steps to carry the resolution into effect. It soon became evident that the sympathies, not only of a great portion of the church, but of the surrounding public, were in the movement, as promises and subscriptions were obtained amounting to over £300. With this amount in prospect, and the probable receipts of a contemplated bazaar, opening services, &c., the church agreed to proceed. On the 11th of June the work of demolition began. The old chapel being removed, the new one was commenced, and the corner stone laid July 23, 1867, by T. Nicholson, Esq., of Nottingham: the work gradually proceeded until Shrove Tuesday, when it was in a fit state for opening. The Rev. J. Clifford, LL.B., of London, preached, afternoon and evening, two eloquent sermons, the collections after which, and the proceeds from tea (held in the interval), amounted to £37. On Sunday, March 1st., the Rev. W. R. Stevenson, M.A., preached in the morning, and the Rev. H. Hunter, the pastor of the church, in the evening. On Sunday, March 8th, the Rev. Giles Hester preached morning and evening, two admirable sermons. The services were resumed on Sunday, March 22, when two powerful sermons were preached to crowded audiences by the Rev. J. Burns, D.D., of London, after which the liberal sum of £30 was collected. On the following day tea was provided, when upwards of 130 partook. After tea, a public meeting was held in the new chapel; B. Walker, Esq. presided. Mr.

R. Mellors opened the meeting by prayer, after which Mr. Burton, the secretary, stated that the outlay, including the removal of the old chapel, and all expenses incurred in the erection and opening of the new one to that time, had been about £1,380, towards which about £659 had been realized. Amongst the donations given was one of £50, from Samuel Morley, Esq., whose name was the signal for an outburst of applause. The Rev. Dr. Burns, in a thrilling speech, riveted the attention of the meeting. Other addresses were afterwards delivered by Mr. F. Stevenson, Surgeon; the Revs. C. Forth, W. Frisby, and H. Hunter, pastor. The chairman suggested the desirability of removing the odd £30 of debt at once, and offered one third of the amount (this being his second gift of £10); the Rev. H. Hunter said he would give £5: a collection was then made, and £8 14s. 6d. realized; the rest was guaranteed, and thus the object was attained. The receipts of the two days were about £66, and the whole proceeds since the commencement about £690. The new chapel is 54 feet long, 40 feet wide, and 26 feet to ceiling, and will seat comfortably 530 persons. Its acoustic properties are spoken of very highly by those who have tried it. Its artistic appearance has been much admired. It is considered a very valuable acquisition to the town and neighbourhood, and one in every way worthy the denomination it represents. W. B.

DERBY, St. Mary's Gate.—*Opening additional School Rooms.*—On Sunday April 12, two sermons were preached in the above place of worship in connection with the opening of two additional new school rooms for the accommodation of the senior Bible classes. The sermon in the morning was preached by the pastor, the Rev. Harris Crassweller, B.A., and that in the evening by the Rev. H. Ollard, F.S.A. At the close of the services collections were made, which amounted to over £16. On the day following a tea meeting was held, when about 400 persons were supplied with an excellent tea; many strangers were present at this gathering to express their sympathy with the object which called them together. We specially noticed among those who were present at tea, the worshipful the Mayor of Derby (T. Roe, jun., Esq.), who was, some years ago, a scholar in the St. Mary's-gate school, and who had most willingly acceded to a request from the teachers and friends to be present on the occasion. The estimated cost of the rooms, when finished and furnished, was about £150, and of that sum about £140 has been contributed, including a donation of five guineas from the Mayor. The

meeting was presided over by the Mayor, and was addressed by the Revs. I. Stubbins, W. Crosbie, H. Crassweller, and by Messrs. F. Thompson, Secretary, W. Hall, and George Dean. The choir gave several pieces of sacred music at intervals. We congratulate our friends in St. Mary's-gate on this important addition to their splendid premises, the sight of which will no doubt delight and encourage numerous visitors, particularly Sunday school teachers, at the ensuing Association. His worship, who presided at the opening of the new rooms, is not the first Mayor of Derby who has been closely connected with this school; and we may safely predict that he will not be the last.

NOTTINGHAM.—Stoney Street.—A bazaar was held in the Exchange Hall, March 24, 25, 26, and 27, to aid in the reduction of the chapel debt. The stalls, containing a variety of useful and ornamental articles, were very effectively draped with lace curtains, and decorated with flowers and evergreens, and were presided over by various friends of the congregation. At the upper end of the room a stall containing books and pictures was tastefully arranged, and added to the effect. Plants and flowers were displayed at the entrance, and a refreshment stall, supplied with enticing commodities, and furnished to a great extent gratuitously, added to the creature comforts of the place. Music was given at intervals during the day, and a band was in attendance each evening. The efforts made by the friends to reduce the debt were amply repaid by a large attendance and the unqualified praise bestowed. The receipts amounted to more than £320, including a few donations from friends away from us. There are a few articles yet remaining to be sold; these are to be disposed of in the school-room before the end of this month (April), and we have no doubt that the clear gain will be at least £300. We feel that we have much cause to congratulate ourselves at the result, and are truly thankful for the success we obtained. The debt remaining will be about £600.

BURTON-ON-TRENT.—On Good Friday the members of the General Baptist church and congregation of this town held their annual public tea meeting. Nearly four hundred partook of the tea, which was prepared both in the school-rooms and the chapel. After the tea a public meeting was held in the chapel, when addresses were delivered by the Revs. R. Kenney, late pastor of the church; E. W. Cantrell, Barton; W. Thomson, Burton; and Messrs. J. Jolly and R. Silby, of Chilwell College. As soon as the meeting had been opened by singing and prayer, the

Rev. J. P. Totley, the present minister of the place, who had been announced as chairman of the meeting, begged, amidst the approving cheers of the congregation, to vacate the chair in favour of his predecessor, who, with two exceptions, had been chairman of the Good Friday tea meetings in connection with that place for the past eighteen years. The Rev. R. Kenney, having taken the chair, briefly acknowledged the kindness which placed him in that position, and then proceeded to give a very interesting and edifying sketch of the history of the General Baptist church, Burton-on-Trent, during the past forty years. Inspiring addresses were delivered by the other speakers. Mr. Cantrell spoke on "Prosperity;" Mr. Silby on "Watching, Working, Waiting," &c.; Mr. Thomson on "Praying;" and Mr. Jolly on the "Importance of Christian Work." During the evening the choir sung several anthems. The trays for the tea were all provided by the liberality of friends. The proceeds of the tea are about £20, and will be devoted to the fund for the extinction of the chapel debt. The meeting was largely attended, and was in every respect a success.

DAYBROOK.—On Tuesday evening, April 14th, a very interesting meeting was held in the Baptist chapel to celebrate the settlement of the Rev. J. Batey, late of London, formerly of Sheffield and Burnley, as pastor. Towards the close of the afternoon the village presented quite a lively appearance, from the arrival of a large number of friends from Nottingham. At five o'clock, the school-room, which was prettily decorated with festoons of evergreens and flowers, was completely filled by a company awaiting tea. After these partook of the abundant refreshments provided, they were succeeded by another batch of later arrivals. After tea a public meeting was held in the chapel, which was crowded to overflowing. J. Barber, Esq., Mayor of Nottingham, presided. The Rev. W. R. Stevenson, M.A., pastor of the parent church, narrated the circumstances which led to the call of Mr. Batey as the first minister of the congregation gathered there. Mr. Batey followed, giving a narration of the circumstances which led him to regard it as the will of Providence that he should settle at Daybrook. The Rev. W. Underwood, D.D., President of Chilwell College, then, in a very appropriate and impressive prayer, asked the divine blessing to rest upon the new pastor and his people. The Revs. J. Martin, M.A., J. Wild, J. Matheson, B.A., Dr. Underwood, and H. Hunter delivered affectionate and congratulatory addresses. After singing the doxology, and prayer by the pastor,

this most pleasant and profitable meeting was brought to a close about half-past eight o'clock. J. B.

MACCLESFIELD.—The Rev. J. Maden having accepted an invitation to the pastorate of the church at Shore, his labours here were brought to a close by a farewell tea meeting, held in the school-room, on Monday evening, April 13, when about 150 sat down to tea. The Rev. Dr. Scott (Wesleyan), owing to a prior engagement preventing him remaining for the adjourned meeting to the chapel, then addressed the friends, expressing his high sense of the Christian worth of our late pastor, and deploring his removal as a loss to the town. The friends then adjourned to the chapel, where the meeting was presided over by the Rev. R. Kenney, late of Burton, and a former pastor of our church, who, together with the Rev. G. B. Kidd, J. Moffet (Independents), and Mr. G. Walker, of Poynton, delivered addresses suitable to the occasion. Mr. M. Clark presented to the Rev. J. Maden a purse of gold, together with thirteen volumes of standard works, bearing the following inscription—"This and the accompanying twelve volumes, together with a purse of gold, is presented by the members of the Baptist church and congregation, and other friends, to their pastor and friend, the Rev. J. Maden, as a memento of esteem and affection, and also in recognition of his services as president of the Sabbath school." Mr. Clark dwelt briefly upon the measure of success, spiritual and material, accorded to the church during Mr. Maden's pastorate of nearly ten years, and wished for our late pastor every success in his new sphere of Christian labour. Mr. Maden feelingly responded, and thanked the friends for their kindness, and gave words of counsel and hope for the future of the church. M. C.

HALFAX.—On Good Friday the ceremony of cutting the sod on the site for the new chapel at West Vale took place. Our brother Dempster cut the sod, which was wheeled away, amidst the plaudits of the assembly, by his eldest son; after which a tea meeting was held in the preaching room, and addresses given by various speakers upon the work to be undertaken, which had been for years talked of, but which had been practically commenced that day. It is intended to lay the corner stone at Whitsuntide, by which time we expect to see the work progressed as far as the floor of the chapel (the school being underneath). The Conference as appointed has been held; the numbers rather exceeded our expectation; perhaps the privilege of hearing our member, Jas. Stansfeld, Esq., who expected to have been

present had been in town, had the effect of drawing rather more; but we were all doomed to disappointment, the hon. member not being down during the Easter recess.—Our annual school sermons were preached on Easter Sunday by Rev. Giles Hester, of Sheffield. The collections were about the same as other years.

J. B.

STALYBRIDGE.—We have just concluded our efforts to rid ourselves of a burden that has long pressed heavily upon us. These efforts have been successful, and we can now say we are free. About the year 1846 the present line of railway was brought through the town, which necessitated the removal of the old chapel. This led to the erection of the present place of worship, which was opened in 1848, with a debt of £2,400 upon it. Gradually the debt had become less, £2,000 of the above having been paid. A little over twelve months ago we determined to free ourselves from debt by holding a bazaar. The amount we sought to realize was £600—expenses unavoidably incurred having increased the original balance to the amount named. After a vigorous effort on our part, and the help of kind friends, we can now declare ourselves free—for which we tender our heartfelt thanks to the Giver of all good. The nett proceeds of the bazaar and subscriptions are £549 18s. 2½d., exclusive of 20 per cent. promised on the sum realized.

BELPER CHAPEL CASE.—The Committee appointed at the last Conference to investigate this case met at Belper on March 25th, and after hearing the statements of the Belper minister and friends, came to the unanimous conclusion that it was a case well deserving the sympathy and aid of our churches; and if the help required is promptly given, the chapel, which is free from debt, will be retained for the use of the Connexion. The amount required is £55, to renew the trust deed and pay a fine to the lord of the manor, &c. The Belper friends will raise £10 towards the amount, but this is all they can possibly do, having but recently made a great effort to pay off all claims upon the property. The church is peaceful, and good is doing; the school also is in an improving state. A more detailed report will be sent to the next Conference.

T. H.

NORWICH, *Priory Yard*.—We held our usual tea meeting on Good Friday, when deeply interesting and practical addresses were delivered by the Revs. G. Maddeys, R. B. Clare; Messrs. Cushing, Cawston, Brooks, Bradberry, Chaplin, and Smith. The addresses were interspersed with anthems, some of which were sweetly rendered by our musical friends—Miss Gooch

presiding at the harmonium. The school-room, tastefully decorated for the occasion, was filled to overflowing. Altogether this was one of the most agreeable and profitable evenings we have been privileged to enjoy—our joy being considerably heightened by the presence of twenty additional members to the fellowship of the church.

BIRMINGHAM, *Longmore Street*.—*Opening of New Organ*.—Since the opening of this chapel we have been paying for the hire of an organ; but one of our friends offered to obtain a better instrument for less money, provided an annual effort be made to make it the property of the church. This offer was accepted, and the instrument was opened on Sunday, Feb. 23, when appropriate sermons were preached by our pastor, Rev. L. H. Parsons, and by Rev. J. Harrison, of Lombard Street. The collections amounted to nearly £16. On Tuesday evening, March 31, Mr. T. G. Locker and some friends from Belmont Row chapel gave us an excellent concert of sacred music. Over five hundred attended, the proceeds being devoted to the new organ fund.

PETERBOROUGH.—On Lord's-day, March 22nd, two sermons were preached in the General Baptist chapel, Westgate, by Rev. T. J. Malyn, of Lynn, to large congregations. On the following day a tea was provided in the Wentworth Room, of which two hundred and twenty persons partook. A public meeting was held afterward, when the pastor, Mr. Barrass, presided, and addresses were delivered by Messrs. Gibson, Murray, Malyn, Heath, Roberts, and Pentney. The clear amount of £23 was raised and added to the fund for the erection of a new chapel in *Queen Street*.

NEW FLETON, *near Peterborough*.—On Good Friday a tea meeting was held in the chapel at New Fletton; two hundred and thirty persons sat down to tea, and the entire cost of the provision was generously defrayed by one friend. Interesting addresses were delivered to a large audience by Messrs. Pentney, W. and N. Heath, Roberts, Colman, and Markham. Mr. Barrass presided. The sum raised was £12 3s. 1d., which was added to the fund for the erection of the new chapel in *Queen Street*.

KIRTON LINDSEY.—The annual tea meeting of the Baptist church was held on Good Friday. One hundred and fifty persons partook of tea—a number far in advance of any preceding year. A public meeting was held in the evening, when the Rev. W. Sanderson presided. Addresses were delivered by the Revs. A. L. Mitchell, of Brigg; H. Luckett, of Gainsborough; J. E. Moore, pastor; and Mr.

W. Tennent. The anniversary was an evidence of the steady prosperity with which the Lord is blessing us.

LOUTH.—United services in connection with our Foreign Mission were held on Sunday, March 22nd, and two following days. The Revs. H. Wilkinson and W. Orton attended as the deputation, and both preached once at each of the Baptist chapels on the Sunday. On Monday evening a public meeting was held in the North-Gate chapel, when addresses were delivered by Revs. H. Wilkinson, W. Orton, W. Chapman, C. Payne, and W. Herberk (Independent). On Tuesday afternoon a Missionary Tea was provided in the East-Gate school room, after which addresses were delivered by the deputation and other ministers and friends. The proceeds from the whole of the services amounted to about £30, exclusive of the subscriptions.

MALTBY.—On Sunday afternoon, March 22nd, Rev. H. Wilkinson preached on behalf of the Orissa Mission. At the close of the service £13 was collected.

ASTERBY AND DONINGTON.—On Lord's-day, March 22nd, Rev. C. Payne preached at Donington in the morning and at Asterby in the afternoon, and collections were made in aid of the Orissa Mission.

HOSE.—On Sunday, April 12, two sermons were preached by the Rev. J. J. Irving, of Melton, in behalf of the Sabbath School. On the following forenoon, after a sermon by Mr. Irving, six persons from the Corn Exchange, Melton, were baptized. In the afternoon Mr. Irving preached to a large number in the street from, "Prepare to meet thy God." After the school children had received their annual treat of tea and cake, about two hundred and forty persons partook of the cheering beverage, after which a public meeting was held, presided over by Mr. Irving, when addresses were delivered by several friends to a crowded congregation. We hope much good will be the result. J. S.

BEESTON.—On Easter Sunday the services of the Sunday school were conducted very efficiently, as they have been for at least twelve years in succession, by Mr. Marshall, of Loughborough, and the collections somewhat exceeded those of former years.

NOTTINGHAM, *Broad Street*.—The annual sermons on behalf of the Sunday school were preached, April 19, by the Rev. John Clifford, LL.B., of London.

BAPTISMS.

BRADFORD, *Tetley Street*.—Jan. 5, we baptized five; March 1, three; April 5, four. On March 1, one was restored; and on April 5, three were received.

BIRMINGHAM, *Longmore Street*.—On Wednesday evening, March 4, six females; and on Wednesday evening, April 8, nine, four males and five females, were immersed by our pastor, Rev. L. H. Parsons. Amongst the above were three men and their wives, and two mothers of families—most of the remaining seven were from our schools.

BURTON-ON-TRENT.—On Lord's-day morning, April 5, eleven persons were baptized by the Rev. J. P. Tetley, ten of them from the Sabbath schools, who were received into the church on the evening of the same day; and one from the Established Church, who still remains a communicant of that Church.

HALFAX, *North Parade*.—On Wednesday, April 1, after a suitable discourse, three were baptized. One female from a Congregational church, and two males belonging to our own denomination, who were received on the following Lord's-day into full communion with us.

BIRCHCLIFFE.—On Lord's-day, April 5, seven persons were received into this ancient church in the usual way, having been previously "baptized in the name of the Lord." We have many more who are anxiously seeking the Saviour. W. G. B.

SPALDING.—On Sabbath-day, April 5, thirty-nine persons were baptized and received into the church. Among the above were a son and daughter of the pastor, besides five of his pupils.

NOTTINGHAM, *Stoney Street*.—On Lord's-day, April 5, we baptized ten friends, all from our Carrington branch of the church. We hope that a revival of the Lord's work is taking place here.

STALYBRIDGE.—On Lord's-day, Dec. 8, 1867, our minister baptized one young person; on Jan. 5, 1868, six; and on March 1, two.

BOURNE.—On Sunday, April 5, after a sermon by the Rev. W. Orton, from Acts xvi. 14, two persons were baptized.

DERBY, *Osmaston Road*.—April 12, seven were baptized by Rev. I. Stubbins, of Quorn.

PETERBOROUGH.—March 29, three by Mr. Barrass, two of whom were received into fellowship.

KIRKBY-IN-ASHFIELD.—April 19, after a sermon in the open-air by Mr. Jolly, Chilwell College Student, seven were baptized.

NEW LENTON.—April 19, after a sermon by Mr. Coleman, of the College, three.

ANOTHER WITNESS TO IMMERSION.—The very form (1 Sac. Regen.) as it was administered to the adult multitudes who in the early days pressed for admittance into her communion, harmonizes with the spiritual results which it effects. As the neophyte is bathed beneath the waters, so the old

nature is slain and buried with Christ. As Christ crucified and entombed rises with irresistible might from the grave which can no longer hold him, so the Christian is raised from the bath of regeneration radiant with a new and spiritual life."—*Liddon's Bampton Lectures*, vi. p. 518.

THE COLLEGE.

At the Committee meeting on Easter Tuesday, in Broad Street vestry, Nottingham, four applications were received, and

arrangements were made for their being admitted at the commencement of the next Session.

The Treasurer reported that the funds are favourable, but as the last balance brought forward was small it will require an effort to make the present years income equal to the expenditure. There is still a small amount owing for the debt, but it is more than covered by outstanding promises, which it is hoped may be fulfilled without further delay.

Borkhampstead £2 8s. 8d.

Notes on Public Events.

Among the more noticeable events of the past month may be mentioned a meeting in Manchester in connection with the National Society for Women's Suffrage. The mayor of Salford presided, and among the speakers were three ladies, whose addresses are given in the daily papers. A daughter of Mr. Bright was expected, but was prevented from being present by a cold.

Meetings in support of Mr. Gladstone's resolutions on the Irish Church have been held in many places, but the most influential were two which took place in London. The first was in St. James's Hall, at which Earl Russell presided: and where he avowed himself a convert to the views of Messrs. Gladstone and Bright, recanting his old opinions in favour of endowing all sects. The second meeting was in Mr. Spurgeon's Tabernacle, where Mr. Mason Jones was the chief speaker. But the greatest interest was given to this meeting by the presidency of Mr. Bright, who spoke very fully, and declared it to be the largest and most remarkable political meeting which he had ever addressed.

Letters from Dr. Livingstone to his friends in Scotland have been published, but, while confirming the previous accounts of his safety, they are not very re-

cent, the last of them bearing date Feb. 2, 1867. He has had to endure extreme hunger and fatigue, and his difficulties have been aggravated by the thievish practices and dastardly behaviour of "the Johanna men." His most trusty attendants were nine natives, six of them boys from a school at Madras.

The news from Abyssinia up to the 24th of April was that King Theodore had released Mr. Rassam, and that all the other prisoners either had been, or shortly would be, set at liberty.

The motion of Mr. C Gilpin for the abolition of Capital Punishment received but little support in the House of Commons on the 21st inst.

The royal visit to Ireland has been the great event of the month. The Prince and Princess of Wales arrived on the 15th, and during their somewhat protracted stay, were received with every demonstration of loyalty on the part of the Irish people. At first the shouts of delight were not quite so loud as were expected, which was accounted for by a witty carman, who said that the people opened their eyes so wide to see the pretty face of the Princess that they could not open their mouths too!

Marriages.

HORSFALL—BARKER.—April 1, at Burnley Lane chapel, by Rev. R. Ingham, Mr. Joseph Horsfall, of Cornholme, Vale, to Mrs. Barker, of Redwater Foot, Vale.

THOMPSON—JONES.—April 9, at the

General Baptist chapel, March, by the Rev. J. C. Jones, M.A., of Spalding, brother of the bride, Mr. J. Thompson, farmer, Wimbington, to Elizabeth, eldest daughter of the late Rev. J. Jones, of March.

Recent Deaths.

JOHN BARKER.

DURING the past few months death has taken several of our dear friends into the eternal world. Young and old have alike fallen beneath the weight of his hand. Among those who have been taken from us we cannot omit the mention of sisters Hoole, Barker, Robinson, Ackroyd, and Brother John Barker. The above were good Christians, and, after serving their generation well, they fell asleep. As a church, the loss to us is very great, but to them it is all gain. "The Lord gave, and the Lord hath taken away; and blessed be the name of the Lord."

Brother John Barker, to whom I wish more especially to refer, was born at Clayton, in the year 1819. His parents were not professing Christians at that time, but afterwards they became such. In fact, our brother could remember seeing his own father baptized. His own conversion was brought about through a sermon preached in Clayton G. B. Chapel by the late Rev. J. Ingham, of Allerton; and on the 12th of August, 1838, he put on Christ by baptism. He thus in every respect became a member of Christ's church, and for a period of thirty years continued faithful.

Having removed to Bradford in search of employment, our brother, at the beginning of 1856, became a member of the church at Tetley-street. Here he found a settled home, and full scope for all his rious powers.

In appearance he was a noble specimen of humanity. He possessed a strong body and a great mind. He had a good judgment and was a prudent counsellor. In speech he was very fluent, and in a church meeting could greatly influence others.

As the head of a family he believed it to be the duty of every man to rule well his own household, and to keep his children in subjection. This he did; and he had the pleasure of seeing his wife and all his children members of the church of Christ. Five in number, thus constituting a baptized household.

As a Christian he was noted for strong faith in Jesus, love for His word and delight in His service, admiration of Divine providence, clear views on the spirituality of Christ's kingdom, and a strong persuasion that the Redeemer will yet have "the heathen for His inheritance, and the uttermost parts of the earth for His possession." He had a good knowledge of men and of society, and could read character almost at a glance. Hence, in his office as deacon, in which office he purchased to

himself a good degree, he was exceedingly useful when new members had to be received. Had the church oftener taken his counsel she would have been saved from the painful necessity of excluding persons who never ought to have been taken into her fellowship. In prayer meetings his choice of hymns and tunes was most admirable, and his prayers remarkably original and edifying.

As a General Baptist he belonged to what is called the "old school." He passionately loved the principles of our body. He was never weary of expatiating on the excellences of old General Baptist Ministers and Missionaries; and he firmly believed that when the Bible *really* becomes the rule of men's lives, then the principles of the General Baptists will be universally embraced.

The life of our departed brother was a remarkable one, and its end was the same. On the 31st of last January he died very suddenly of a stroke. He had had an attack some months before, thought to have been caused by the death of his eldest daughter, but was much better. On the 29th he was at our church meeting, and seemed very cheerful and happy; but on returning home, he was seized with that affliction which the day but one after took him to his heavenly home. His last sensible words were:—"It is all for the best, and all is right." His death was improved to a very large congregation from the words, "Now he is comforted," on the 1st of March.

One who knew him well wrote a consoling letter to his hereaved family, in which he said:—"Earth has lost a treasure and heaven has gained one. Though no monument may be raised to record his deeds to the world, yet they will be deeply engraven on the hearts of those who had the pleasure of knowing him. I for one deeply feel the loss we have sustained. He was one of the few friends to whom I could lay bare my thoughts; and, as we talked of the goodness of God and the beauty of His handiwork, our hearts often beat in unity together. Often, too, have I thought of the advice he gave me, which makes the void all the greater. And yet, I rejoice in knowing that he has gone to his reward, and that his weary spirit has found rest. I do hope and pray that our watchword may be upward and onward, and that at last we may have a blessed reunion where there is no parting."

As his pastor for more than twelve years, I can heartily endorse the above.

B. W.

ALLEN.—Dec. 8, 1867, at the Red Hill Lock, near Sawley, Mr. William Allen. He was the senior deacon of the Baptist church, Sawley. Our departed friend was born in the year 1792, and was therefore in his 76th year. He was at an early period brought to a knowledge of the truth, and was baptized at the age of eighteen, at Shardlow, by the Rev. W. Brand, the minister at Castle Donington and Sawley, and continued an active and consistent member and deacon of the same church until the time of his death. He was a most affectionate and indulgent parent, and was ever anxious for the temporal and spiritual welfare of his children. He was remarkable for his straightforward integrity and out-spokenness. He ever took an active part in the affairs relating to the church. In the earlier part of his life he was the leader of the choir at Sawley, and under his care and tuition the singing flourished well, and was regarded as the best in the neighbourhood. He had his failings: far be it from us to say he was perfect. Being naturally of an irritable temperament, he not unfrequently gave offence in his rebukes; but this never moved him, as in all he had the good of the cause at heart. Would to God that all who bear the name of Christ would imitate the honesty and integrity of our departed friend, then would there be less cause for mourning in Zion. For some years his health had been declining, so much so that for eighteen months he was unable to attend the means of grace. On Sunday, Dec. 8, he was taken suddenly worse, and never spoke or recognised any of his family or friends afterwards; he lingered until about ten o'clock the same night, when he calmly breathed his last. By his own request he was interred at Sawley, by the Rev. T. Cockerton, his late friend and pastor, and on the Sunday fol-

lowing his death was improved by the same from 1 Cor. xv. 56, 57, "The sting of death is sin," &c.

HUNT.—Feb. 28, at Farncott, Mr. Henry Hunt, aged 88. Our departed brother has, from the commencement of the General Baptist cause in this place, more than half a century ago, been the faithful friend of Zion. As deacon and trustee he has well borne the heat and burden of the day. Many have been his difficulties, and painful his sacrifices, but his warm attachment to the cause was not diminished. As an occasional preacher his labours were very acceptable. Through his long affliction his patience was very remarkable. Just before he died he said, "Nothing but love. Nothing but love." His death was improved by his minister to a large and attentive congregation on March 15th, from Job xiv. 14.

RATCLIFFE.—March 26, Miss Rebecca Ratcliffe, of Sun Terrace, Vale, aged 18. She had been a member of the church at Vale for two and a half years. She was willing to depart and be with Christ, knowing in whom she had believed. When consumption was rapidly bringing her to the swellings of Jordan, she expressed her freedom from all fear of crossing, being assured of the presence of her Saviour. In improvement of her death her late pastor preached, by request, from her favourite words, "For me to live is Christ, and to die is gain."

BEST.—March 20, at Burton-on-Trent, Mr. Joseph Best, for forty years a useful member of the General Baptist church. He lived respected, and died much lamented.

BENNETT.—April 22, at Stretton-on-Dunsmore, Warwickshire, after a short illness, Mr. Thomas Bennett, formerly of Marston Trussell, and for many years a deacon of the Baptist church, Market Harborough, in his 86th year.

Varieties.

NEW VERSIONS OF THE BIBLE.—The *Springfield (Mass.) Republican* says:—It is not generally known to the public that Professor H. B. Hackett, of the Baptist Theological Institution at Newton, has resigned his position there in order to go to New York to revise the Old Testament, under the auspices of the American Bible Union. The final revision of the New Testament was published by the Union about a year ago, and now the Old Testament is to come for revision under the critical eye of a

scholar made competent by learning and taste and by the tasks of his daily life for this important work. We also understand that Professor Noyes, of Cambridge, is expecting to put to press, in the course of the summer, his translation of the New Testament.

ON BEING GOOD TO THE POOR.—The same learned divine who spoke so strongly against professional beggary, makes some discriminating remarks on being good to the poor. In a sermon on Job xxix. 14—"I was a father to

the poor," &c., he says, "There is not any speech more frequent in the mouths of beggars and wanderers, wherewith the country swarms, than that men would be good to the poor. Yet most neither understand aright who are the poor, nor what it is to be good to them. Not only is he good to the poor who delivers him when oppressed, and relieves him when distressed, but who *punishes* him when idle. This is indeed to be good to the poor to give him first *that* alms which he wants most: if he be hungry, it is alms to *feed* him; but if he be idle, it is alms to *whip* him!" He also names the idle poor the *ulcers* and *drones* of the commonwealth.

ON RELIEVING BEGGARS. — Bishop Sanderson observes that Plato, than whom no one ever laid down a more exact idea of a happy commonwealth, allowed no beggar in it, alledging that where beggars were tolerated the State must abound with all kind of base villany. He further remarks that all Christian commonwealths should be Israels of God; and in His Israel, God, while He said there should always be some poor on whom to exercise charity, ordained that there should be no beggar, according to the real sense of Deut. xv. 4, to make a trade and profession of begging. The sagacious bishop further denounced the "idle, sturdy, vagrant, towns-end beggars" as the very "scabs, and filth, and vermin of the nation."

ONE SERMON A DAY. — At the monthly meeting of the Lancashire Presbytery a paper was read by the Rev. T. Towers, on "The Best Means of Promoting Vital Religion." One of the first points taken up in the paper was the desirableness of relieving ministers from the delivery of more than one sermon on Sundays, in order that both they and the congregations might be at liberty to do more evangelistic work in their respective districts. The paper was well received and is to be published for circulation.

THE CHRISTIAN RACE. — Heaven is your mark. Christ is your way thither. The word is the way to Christ. God's Spirit is the guide to both. When in this race impatience makes you to tire, or ignorance to stray, or indolence to loiter, or weakness to stumble, or wilfulness to fall—may repentance raise you—may faith quicken you—may patience

strengthen you, till perseverance brings you to the mark!

THE OLD NEGRO AND THE ANGEL GABRIEL. — My friend, Major C., had an old darkey to whom he was much attached. One evening, at a party, Peter, for imbibing too freely of various mixtures, began dancing round with a waiter containing some ices and cakes, and soon became uproarious. Observing his conduct, the major publicly reprimanded and at once dismissed him from his post of waiter for the evening, and appointed another in his place. This last stroke was too much for old Peter, and he retired to his bedroom in despair. That night Captain K., a jolly young officer, in the room adjoining Peter's, hearing groans and sobs in the next room, rose to inquire what was the matter. He opened the door of Peter's room and reconnoitred. Peter was kneeling by a window and prayed; amid his loud cries the captain overheard the following: "O Lord, have pity on Thy poor old servant. His massa, whom he used to take upon his knees when he was a boy, is vexed with his poor darkey—and I don't want to live no longer. O dear Lord, please send the angels for old Peter. Just send the Angel Gabriel this minute down to take old Peter to Abraham's bosom. O please Lord, do please Lord, dis minute. I am ready to go." Captain K., ever ready for fun, immediately seized a white counterpane, and enveloping himself in it, rapped three times at Peter's door. "Who's dar?" "The Angel Gabriel come to take old Peter to Father Abraham's bosom," replied Captain K., in a sepulchral tone. "De who, massa?" fearfully asked the suppliant. "The Angel Gabriel, come for old Peter," responded the voice. "Well, I jist tell yer, massa, dat nigger do not live here; I don't know him at all. Dat nigger been dead these three weeks, massa." Captain K. rushed back to the company convulsed with laughter, and old Peter relates to this day the wonderful answer to his prayer.—*American paper.*

UNEXPECTED REPLY. — A missionary among the freed men in Tennessee, after relating to some little coloured children the story of Ananias and Sapphira, asked them why God did not strike everybody dead who tells a lie. One of the least in the room quickly answered, "Because there wouldn't be anybody left!"

Missionary Observer.

MISSIONARY TOUR BY REV. W. MILLER, AND ARRIVAL IN INDIA OF MRS. MILLER.

Camp Balekund, 20 miles east of Cuttack, Feb. 15th, 1868.

I left home on the 8th inst. on a tour in this district, which is one of those that suffered so much during the famine. It is sad to see in connection with every village so many human skulls and ruined and deserted habitations. The population is greatly diminished—much land is uncultivated—the houses of many are in a most dilapidated condition.

The memory of their late sufferings has been deeply engraven on the minds of survivors; and every allusion to the past in our addresses at once arrests their attention. O that the intended effect may be produced on their hearts! The zemindar of this place is an exceedingly conceited and superstitious man. I called on him on my arrival: he was seated on a wide mat, on a high verandah. Resting my right hand on the outer edge of the mat, he shouted out, "You are touching, you are touching." I apologized by saying I was quite unconscious of being in the presence of so holy a personage, and regretted that he had overlooked cultivating those graces of ordinary civility and kindness that most other zemindars and rajahs had exhibited when I paid them a visit. I have generally had a seat offered me, and not been kept standing in their presence. This rather touched him, and he called for a chair to be brought and asked me to sit down. I found he was building an immense stone temple, doubtless by funds wrung from ryots dead and living. I pointed out the sin of such conduct, and how much happiness he might confer upon his ryots and gain their lasting gratitude were he to devote the cost of the temple to the rebuilding of their houses. Like most of his class, he did little or nothing for his poor tenants in the famine. Only those who had jewels and lands to part with received rice from him.

In addition to two of the native preachers, I have with me Antu Das, whose application for admission into the college was considered at the last conference. It was decided that if, on

trial, he was found to possess the requisite qualifications, he should be received on probation. He improves by practice, and I hope may prove a valuable labourer in the Lord's vineyard. I have also with me a famine orphan named Krupa, age about 16 years, at present in the printing office. He is a nice intelligent youth, and has, I believe, given his heart to the Saviour. He has a good deal of scriptural knowledge, and talks very sensibly to the people. He has composed three short hymns on the life of Christ which do him credit.

I hope my dear wife is now getting near Madras, and that she may be able to come via Gopalpore to Cuttack: this would save time and expense, providing the steamer leaves Madras as usual, about the 1st of the month. When I last heard the friends at Cuttack were all well. It is now becoming uncomfortably hot in the tent in the middle of the day.

Cuttack, Feb. 25th.

I rejoice to inform you that my dear wife arrived safely at Madras to-day at one p.m. I have just received a telegram from Captain Bruce, who offered to go on board and receive her. My heart overflows with gratitude to God for His great goodness.

THE GIRLS' ORPHANAGE AT CUTTACK.

Letter from Mrs. Buckley to Mr. and Mrs. Brooks.

Cuttack, Jan. 9th.

My very dear brother and sister,—We were very thankful and pleased to hear from you. It was in my heart to have a chat with you by means of my pen last night. But now we dine between six and seven, I found, after a more than usually long chat with Miss Guignard, who is preparing with her family of 170 girls to go to Choga for her holidays, and making up my accounts, it was to my surprise nearly ten o'clock; so I determined to go to my room and read a little, and then go to bed and rise early, if it was the Lord's will, and give an hour to writing before entering on the busy life of another day. I had

had a long and hard day's work, beginning it at two o'clock in the morning; and with a rest of only half an hour I had been occupied every moment. We are having a beautiful bracing cold season, without a fog until the last few mornings. The physical improvement in our dear famine children has been most cheering. I have now a little increase of sickness. Last month and the latter part of November, we had nearly eighty children sent in from the different chattras being broken up. Some of these are suffering fearfully from disease, and in consequence are very weak and require much nursing. Our school premises, too, are overcrowded.

You will be pleased to hear Government has secured the house and land recently in De Tores's possession. They are now made over to us for the use of our schools, and considerable enlargement is to be made to the school premises. Mr. Bond, Dr. Stewart, and Mr. Kirkwood and my husband, were the committee appointed. To the first grave consultation these gentleman condescended to invite your humble correspondent to be present, and I suggested they should do the same to Miss G., but she did not accept the invite. Well, we spent hours over the knotty question, so as to have no interests clash. My husband on behalf of the college and printing office, I on behalf of my school and a good vegetable garden, and Miss Guignard's school. We sallied forth in the noon-day sun and measured and talked, and I do hope we have arrived at a happy conclusion that will satisfy all parties. My dear husband was preparing to leave home on a missionary tour, and during his absence left me to act for him; so our good friend Bond and I have had more than one consultation over bricks and mortar. I told Mr. Kirkwood I should be truly delighted for the premises to be enlarged and improved, but I could not be the superintendent or keep the accounts, as I hitherto had done. I have now with my old school nearly four hundred children. Besides my dear children I have many other claims on my time. I sometimes feel bewildered. The Lord has been very gracious to me in giving me a noble band of workers in the old school girls. Rabe and Annie are my assistant teachers, Daye Ma has nobly done her work as matron, Pungoollee has helped me in nursing the sick; and under these there

is a staff of monitors. Hurry I liberated from being my cook. He has bought in all the materials for building, superintended the work people, kept for me a detailed account of the workmen's wages, and paid them. Mr. Bond, in going over the accounts, said the work had been well and cheaply done.

It will, I think, interest you to have the names of the monitors and the number of children in each class, but I must leave off now. I smell my coffee, and am ready for it, having risen at half-past four o'clock.

Elli and Mookta have the largest class of famine girls. I think in age they are all from thirteen to fourteen—the number in the class forty-two. Some of these can now read in the Bible, sew very well, and mark, also begin to write very neatly. They are also well up in household work, taking their turn in making dishes for the sick and sharing in their nursing. The Government hospital is now closed.

Sarah Ann and Soorja have charge of the second class of famine children. These are, I judge, from twelve to thirteen. The number in this class is forty-one. Soorja is, I believe, the one selected for support by the Archdeacon Lane Sunday school, and I have no doubt it will interest the young friends to know that instruction given to her she has employed in imparting to others. She has not become a decided character, but she has shown much tender feeling to the young people under her care, and at times I am sure she thinks about spiritual things. She has been asked for in marriage, and in all probability may leave the school in two months.

Mookta, Damudar's daughter, and Moni have charge of the third class of famine children. They are from ten to eleven years old, and the number in this class is thirty-four.

Phulla, Paul's daughter, and Ellen have a class of thirty-six. Emma and Maria have a class of thirty-eight. Rachel and Hannah have a class of thirty-eight. Rhoda and Podde have a class of thirty-eight. These four classes the ages of the children are from eight to nine.

Then comes the infant school, divided into three classes, each class containing thirty-two children, from one year old to six. The room I built for a hospital I have turned into an infant school. The toil and anxiety are great, but when I go to the house of God and see hundreds of

these children sitting so orderly and listening to the blessed gospel, and hear them at the close of the service answering questions on the sermon, showing how clearly many of them have understood the word preached, my heart is thrilled with joy. I could point to numbers who were once walking skeletons, hovering as it were over the grave for weeks and months, but are now fat and comely. One poor child said to me, "Dear mama, the love of the mother who gave me birth is nothing to yours. I will never leave you, I will never bring reproach upon your name." The mother of one of my intelligent famine girls came to claim her a few days ago, but she was firm. She would not leave the school. She said to her mother, she had learnt to read the Holy Book, and she meant to be a christian. When the mother found kindness would not win her, then she began to abuse her, and said, what was the mem to her? had she given her birth? "No," said the child; "but when you drove me out and told me to go and find my food or die, I came to the mem nearly dead. She nursed me, cared for me with a mother's love, and has taught me many things; and now I am well and happy. I cannot go with you. I should die if I left mama." The mother seemed touched. She said, "Well, let me stay too. I will be a christian." I had a good deal of talk with the mother, and at length she went away without her daughter.

Feb. 2nd.—Weeks, you will perceive, have passed away since I began my letter. My dear husband told you about the bishop's visit. He made himself very agreeable. Mrs. Rindall says the bishop made a speech in Calcutta, and referred with interest to what he had seen in Orissa of the schools and missionary labours. May it lead all good people to pray more earnestly for God's effectual blessing to rest upon our labours, so that these little ones may become lambs in the Saviour's fold. For this I intensely long. We have had a long, dark night of weeping. I have sometimes felt such anguish of spirit, it has seemed more than the poor frail body could bear. Yet we have been brought safely through, and have entered on a new year. We have been sorely shot at in different ways, but I do hope and trust our varied trials have made us cling more to Christ, and revealed to us more fully His precious drawings, causing us to enjoy a

peace that nothing earthly could take from us.

March 10th.—My dear friends, to attempt writing a letter seems to me a hopeless affair. How varied my employments and how heavy my anxieties since I last made an attempt to finish this letter! I have had several visitors to the school. The Inspector General of police, Colonel Pugh, his daughter, Captain Gordon, and Mrs. Chambers were one party. They not only examined the children in school, but were present whilst they ate their supper. Miss Pugh ate a little with them. The Colonel sent a hundred rupees, and a kind note expressing the great pleasure it gave them to see those poor children looking so well and happy. Mrs. Maloney and Mrs. Armstrong called last week. Rabe gave a Scripture lesson to the whole school in the presence of my husband and the ladies. All expressed both surprise and pleasure at the questioning and answers of the dear children. Mrs. Armstrong thought some of the little children such sweet lovely little things she said she should like to take possession of them. Yesterday and to-day we have had Mr. Martin, Government Inspector of Schools. He examined our orphanage and Miss Guignard's yesterday. In my school Anne gave a gallery lesson on geography to the 1st and 2nd classes of the orphan girls. They also read and were examined in their sums and writing. The English classes read too, and sung a hymn in English. In the large school-room the whole school assembled; it was well filled—I think fully 400 children. Rabe gave a scripture lesson, and then they sang the hymn composed by brother Shem. Mr. Martin said the lesson was well given; that in Bengal they had no native female teachers to be compared with Anne and Rabe. He expressed himself much pleased with what he had seen and heard, and with the general appearance of the school.

Last week I had a case of cholera. The girl was taken ill in the night, and when I saw her she was speechless and pulseless, but she revived considerably, and for a time I hoped she might be spared; she, however, sank into the arms of death towards night.

Fourteen of my children are asked for in marriage. Both my teachers and a number of the monitors. I shall feel much at parting with Anne and Rebecca.

We have been having some very hot weather, and it is telling upon our strength. The cold season was so bracing and pleasant I could at times keep at my work all day, and through a good portion of the night; but I have now frequent indications of feverish restlessness, and suffer much from giddiness, sleeplessness, and a sense of great weariness. But will not all these bodily infirmities make the rest of heaven a greater enjoyment. Yes, let me wear out if it be my heavenly Father's will. Our dear brother Bailey reached Cuttack in time to take his share of labour whilst brother Miller went on a second missionary tour, and then to meet his dear wife at Gopalpore. They both reached Cuttack safely yesterday. Sister Miller spent an hour with me this morning, and is looking, I think, greatly better than she did before she left us. She thinks you will come out this year. How thankful we shall be to see you if the Lord spares us. It is quite a comfort to us having brother Bailey with us; he has already rendered good service. Miss Guignard now lives in her own little cottage. We are both of us so busy we have not any time for neighbouring.

MEETING AT LIVERPOOL IN BEHALF OF THE ORISSA OR- PHANAGES.

We had the pleasure last month to insert the copy of a circular issued by Colonel Young, of Ayr, appealing to the christian public of Scotland for help in behalf of our Orissa Mission. Scarcely had this gone to press before we received an intimation of valuable assistance for the Orphanages at Cuttack through the exertions of D. J. McNeile, Esq., of the Bengal Civil Service. This gentleman is a son of Dr. Hugh McNeile, of Liverpool, and was sent down to Cuttack in connection with the relief operations during the famine. Having come to England on sick-leave, he has drawn up a paper, intended in the first instance, for private circulation only amongst his own friends, in which he states very clearly and fully different objects for which assistance is required, beyond the bare subsistence of food and clothing for the orphans which is guaranteed by the Government of India.

These objects are:—

1st. Increased chapel accommodation. The present Mission Chapel at Cuttack is so small that Mr. Buckley has found

it necessary to have three separate services each Sunday morning.

2nd. The location of the Orphans under proper supervision in separate village communities.

3rd. The purchase of books. Our brethren are most anxious that every child should possess a Bible in his native language. In addition to the Scriptures, elementary educational books are also indispensable.

Early last month a copy of the circular was forwarded to the Rev. J. C. Pike by the Rev. C. M. Birrell, of Liverpool, accompanied with a note in which Mr. Birrell stated that he had a desire to bring the matter under the attention of his congregation, and requesting further information. A few days afterward Mr. Pike received a telegram from the Rev. H. S. Brown, of Liverpool, inviting him to a meeting with Mr. McNeile on the evening of Thursday, the 16th ult. Subsequently an explanatory letter was received from Mr. Birrell, who remarked:—

"We are calling by circular a select meeting of perhaps 80 persons to tea, consisting of various denominations. Mr. McNeile's catholicity encouraged us to do this, and we thought it very desirable that we should have the matter placed before us from your point of view as well."

The meeting was held in Mr. Birrell's school room. J. Cropper, Esq. occupied the chair. After singing and prayer Mr. McNeile read the paper that he had prepared, and stated that he had already received £190, and promises from several parties who had not yet contributed.

Mr. Pike next addressed the meeting, tracing the history of the orphanages in Orissa from their establishment in May, 1836, and showing by various facts how remarkably the blessing of God had, from the first, rested upon this department of missionary labour. One pleasing and encouraging fact was that from the Boys' asylum nine had become native preachers, and from the girls' asylum nine or more had become the wives of native preachers. Mr. Pike added: "Judging from the manifold tokens of the divine blessing upon the same kind of instrumentality during the past 30 years, there is every reason to hope that in a few years many of these young people will be a mighty power for good in the province. More than twice as many orphans were received last year as during the previous 30 years since the

establishment of the asylums. In a like ratio, we would fain hope, shall the truths of the gospel spread, and the word of the Lord mightily prevail in Orissa."

The meeting afterwards assumed a conversational form. All present appeared to be deeply interested. The sum of £35 was contributed during the evening, and arrangements were made for a more extensive distribution of Mr. McNeile's circular.

TABLET TO GUNGA DHOR.

TO THE EDITOR—

Dear Sir,—Inquiry having been made with reference to the probable cost of a Tablet (see *Observer* for April, p. 128) in memory of our late esteemed native brethren Gunga Dhor and Rama Chundra, I beg to inform your readers that the cost will be about £15. It will be seen from the above that a very small contribution from each church will be sufficient for the accomplishment of the object. I am happy to state that several contributions have been already received, and will be duly acknowledged; and if ministerial brethren will have the kindness to mention the matter from their respective

pulpits, at the same time naming a person who will receive contributions, the amount will be realized without the slightest difficulty. As it is desirable, in order to get the tablet ready by the next shipping season, to put it in hand immediately, it is hoped that the matter will receive attention at the earliest possible convenience. Should a larger amount be received than is required it will be made over to the funds of the Mission.

I am, dear Sir,

Yours faithfully,

W. HILL.

Barton Fabis, Atherstone,

April 22, 1868.

NOTICES.

Mrs. BUCKLEY has much pleasure in acknowledging £2 10s., sent through the Secretary, by an "Early Friend."

LADIES' WORK FOR THE FOREIGN MISSION.—The friends who are working on behalf of the Orissa Mission, will oblige by forwarding their contributions to either of the undersigned, during the first week in June, as it is intended to send them after the Association.

M. STEVENSON, *Green Hill House,*

J. E. WILKINS, *10, North Parade.*

Derby, April 18, 1868.

Foreign Letters Received.

CUTTACK—T. Bailey, Feb. 26; J. Buckley, Feb. 26; W. Miller, Feb. 26.

Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,
FROM MARCH 20th, TO APRIL 20th, 1868.

ASTERBY AND DONINGTON.		HALIFAX.		LONDON.	
	£ s. d.		£ s. d.		£ s. d.
Collections	3 3 0	Juvenile Society	13 9 6	Major Farran	2 0 0
BILLESDON.		HITCHIN.		Rev. F. Trestrail	0 10 6
Collections and Subs....	12 6 8	Little Books, by Miss Johnson	1 3 6	LOUTH, <i>Eastgate.</i>	
BIRMINGHAM, <i>Lombard Street.</i>		LEEDS, <i>Call Lane.</i>		Collections	15 17 2
Collections and Subs....	49 11 8	Juvenile Society	10 0 0	<i>Northgate.</i>	
BROUGHTON.		LEICESTER.		Collections	15 19 10
Collections and Subs....	15 17 10	Mr. E. Wood	1 1 0	MALTBY.	
CHATTERIS.		<i>Friar Lane.</i>		Collections and Subs....	16 18 9
Collections and Subs....	11 10 0	Sac. Col. for W. & O. ...	1 7 0	STANTONBURY.	
CONINGSBY.				Sab. School for Orphan	0 19 6
Collections and Subs....	11 10 0			STOKE-ON-TRENT.	
				Collections and Subs....	16 9 0

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by T. HILL, Esq., Baker Street, Nottingham, Treasurer; and by the Rev. J. C. PIKE and the Rev. H. WILKINSON, Secretaries, Leicester, from whom also Missionary Boxes, Collecting Books, and Cards may be obtained.

GENERAL BAPTIST MAGAZINE.

 JUNE, 1868.

THE KINGDOM OF CHRIST, ITS NATURE AND CLAIMS.*

BY REV. G. HESTER, SHEFFIELD.

THE uppermost questions in the public mind at the present time are ecclesiastical questions. These ecclesiastical questions are not confined to any one town or country. They are occupying the attention of statesmen and ecclesiastics in Italy, Ireland, and England. A wrong beginning seldom has a right ending. Expediency is the parent of confusion. When the church and the world marry and have a family, it requires more than the wisdom of man to manage their children—and it will rack the brains of our greatest men to solve the difficult problems now presenting themselves for solution in Italy, Ireland, and our own country.

We cannot remain unconcerned spectators of what is going on around us. It is of the utmost importance that we should have distinct and definite ideas on those matters which are likely to occupy so large a share of the public attention.

Underneath all ecclesiastical questions there lies a subject of paramount importance; a subject that

concerns us individually as well as in our collective capacity. The subject is, "*The Kingdom of Christ in the World.*" What is that kingdom? What is its nature? What are its claims? On this subject I would offer a few plain thoughts on the present occasion.

A great deal of confusion of thought exists on the nature and claims of the kingdom of Christ. What is the teaching of the New Testament on this subject? It is on the doctrine of the New Testament that we must take our stand in discussing all church questions. Doctors and fathers must stand aside and make way for Christ and His Apostles. The New Testament is the full development and completion of the old. The Old is the bud, the New is the flower of revelation. The New Testament is the Statute Book, and the only Statute Book, of the Church of God. All that is necessary to guide us through life to immortality and eternal blessedness is to be found there. The corner stone on which our Non-

* This paper was read before a conference of young men, held in connection with the Liberation Society.

conformity rests is to be found in the sixth Article of the Church of England—"Holy Scripture containeth all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of the faith, or be thought requisite or necessary to salvation."

Taking, then, the New Testament as the full development of the Old, what does it teach in relation to the kingdom of Christ.

The kingdom of Jesus Christ, as revealed to us through his own words and the words of His apostles, is a spiritual kingdom. In its origin, its laws, its administrations, its rewards and punishments, it is spiritual. It is not of this world, it comes from above. The kingdom of Christ is the kingdom of heaven. It involves the entrance of Christ, and the reign of Christ in the conscience and heart of man. "The kingdom of God is within you," and if it is not there it is nowhere. Religion implies that Christ is in us the hope of glory. Let us settle it in our hearts that the kingdom of Christ is essentially spiritual in its actuating principles and regulating motives. This kingdom makes its impress on the mind. The kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Ghost. Its dawn over the soul, and its spiritual operation in the soul, are often of a silent, steady, permeating, and progressive character. It stands opposed to all outward pomp, all ostentatious display, and all the pageantry of a gorgeous ceremonial. The kingdom of God cometh not with observation. Its simplicity is its beauty. It is in fact an inward life—the life of God quickening the conscience, penetrating the reason, animating the affections, and bringing all the faculties and energies of the soul beneath the sway of the sceptre of Christ. "The

kingdom of heaven is like unto leaven which a woman took and hid in three measures of meal till the whole was leavened.

We are made the subjects of this kingdom not by ceremonial incantations, but by the regenerating grace of the Holy Spirit of God. To be regenerated is to be born again. The teaching of the scripture is plain and definite on this subject. We cannot attach too much importance to the possession of clear scriptural views on this vital point.

When Nicodemus came to Jesus by night, betraying his mental and spiritual darkness, Jesus answered and said unto him, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. Except a man be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of flesh is flesh; and that which is born of the Spirit is spirit."

Taking the words of Christ, therefore, as our guide, we see how indispensably necessary it is that we should all be identified with this kingdom of God. Our well-being, our peace and joy in time, and our future happiness in eternity, are dependent on our interest in the kingdom of the Redeemer.

Under what circumstances are we, then, introduced in this kingdom? What road must we travel? What state of mind must be created and fostered? Many answers have been given to these questions. Some of these answers have been totally opposed to the plan teaching of God's word.

What is the teaching of that word on this fundamental point? Listen, and you shall hear it.

"Whosoever believeth that Jesus is the Christ, is born of God."

"Whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith."

It is said of Christ, that "He came unto His own, and His own received Him not. But as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God."

"And this is the record, that God hath given us eternal life, and this life is in His Son. He that hath the Son hath life, and he that hath not the Son of God hath not life."

These words disclose to us the primary and elementary principles of religion. These principles lie at the basis of all scriptural church life:—The spirituality of Christ's kingdom; the absolute necessity of regeneration in order to fit us to be subjects of that kingdom; the experience of regeneration as the result of the exercise of a personal faith, on a personal Saviour.

These propositions have an immutable basis in the Word of God. In other words—All who exercise a personal faith, or trust in Christ, are born again or regenerated.

All who are regenerated are identified with, and personally interested in the kingdom of Christ; and all who share the blessings, and live under the rule of the kingdom of Christ, constitute the Holy Catholic Church throughout the world. The unity of the church lies in its spiritual elements, and not in its external characteristics.

As dissenters and nonconformists we can appropriate and adopt Article XIX. of the Church of England. "The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same."

The claims of the kingdom of

Christ are pressing, and imperative on us all. Christ, and Christ alone, is King in this spiritual realm. One is our Master, and that Master is Christ. We owe our allegiance to Him. In religious matters we are responsible alone to Him. Our business is to know Him, and be found in Him. It is the solemn and imperative duty of every young man to receive Christ, and yield himself to the government of the Spirit of God. Christ is the only source of spiritual life to the soul, and the only fountain of those divine laws which are to regulate our inward thoughts and outward actions. Would you be true men? Then you must have Christ. "Thou sayest that I am a king," said Christ to Pilate;" "to this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

Our first duty, then, is to receive the truth; our next duty is to defend it. Believers in Christ, and the followers of Christ, are His representatives in the world. They are pledged to support His cause, honour his name, and fight his battles. The man who does not fight for the truth has forfeited his title to manhood. With John Bunyan there was a Holy War as well as a Pilgrim's Progress. Fight the good fight of faith is an apostolical injunction. Religion is not gingerbread and rose water. Primitive Christianity witnessed an awful and tremendous struggle between the pure principles of divine truth and the selfish forces and sinful prejudices of the world and what was called the church. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into cap-

tivity every thought to the obedience of Christ."

As in the days of the apostles so now the spiritual church of Christ is called upon to assert the simplicity of the gospel, and the spiritual purity of the kingdom of God. We are here assembled as Protestants of Protestantism. We hold that a State Church is an unlawful encroachment on the kingly prerogative of Christ. State Churchism is diluted Popery. It is made up of a number of little popes, instead of one big one. The State Church arrogates to itself the authority, and takes upon itself the responsibility of interpreting the Word of God. It frames a creed which is to be made binding on the people. All state churches invade the rights of conscience, and generally darken counsel with words without knowledge. When the church stoops to ally herself to the world she becomes a harlot, and as such will be rejected by God.

The Parliamentary Establishment set up in the time of Henry VIII., and which styles itself the Church of England, is in direct opposition, in much of its teaching, both to the letter and spirit of the New Testament. The Prayer Book and the New Testament no more agree together than do Christ and Belial. They are as much unlike each other as was Jacob and Esau in patriarchal times. The religion of the New Testament is spiritual in its nature, and comes from God. The religion of the Prayer Book is ritualistic in its form, and comes from man. So long as the Prayer Book and the Bible lie side by side, as of co-ordinate authority in the church, there must be, and there ought to be, war in Israel. It is the jumble which has been made by mingling things essentially different together that is causing the agitation which is felt through the length and breadth of the land.

The most pitiable spectacle of modern times is the position occupied by the Evangelical clergymen of this country. The Ritualist, with his Roman nose and his Roman candles, is to a very great degree covered with the mantle of moral consistency, because many of his orders are of Romish origin. But the Evangelicals in their panic and excitement have torn this robe to tatters, and are as naked as was Adam the first in Eden. In their haste to put down their brethren they have the audacity and effrontery to tell the world that there is not a particle of ritualistic teaching in the Prayer Book. Baptismal Regeneration is in the Prayer Book, and that is ritualism. Confirmation is there, and that is ritualism. Priestly absolution is there, and that is ritualism. Episcopal consecration is there, and that is ritualism. There is not an Evangelical clergyman in this country but is obliged to teach this doctrine, namely,—That when a child is brought to him at the font it is unregenerate, a child of wrath, and that after he has sprinkled a little water on its little brow, it is taken away a "member of Christ, a child of God, and an inheritor of the kingdom of heaven." I say this is ritualism, and ritualism of the rankest and most fatal kind. Baptismal regeneration has been called the "Doctrine of Devils," and baptismal regeneration is the corner stone of the Church of England.

The Evangelical clergy persecute the Ritualists, and practise ritualism. They strain out the gnat and swallow the camel. Their faith is shrewd and discriminating. They have, for example, unlimited faith in the Prayer Book; unbounded faith in their unhallowed alliance with the State; they have faith in musty old Acts of Parliament, in legislation, in lawful authority, in sharp lawyers

and crowded law courts; they have faith in the "Record," the "Rock," and in the omnipotence of £50,000 to silence the mutterings of Romanism. The Evangelicals, I say, appear to have the strongest faith in the efficacy of all these things, but then they seem to have no faith at all in a free and unshackled Gospel, and not the slightest confidence in religious and political Dissenters.

Young Men! take your stand upon the inherent vitality, the spiritual

power, and the victorious might of the Gospel. It is charged with the life and the love of God. "It is the power of God unto salvation to every one that believeth it." Receive it, hold it fast, defend it, preach it, live it—it shall win its widening way, and it may be in your day that it shall be said, as it was said in the days of the apostles—"And a great company of the priests were obedient to the faith."

"WHY ARE WE, AS A DENOMINATION, NOT MAKING GREATER PROGRESS?"*

BY THE REV. T. GILL, OF ALLERTON.

OUR inquiries in this paper will be chiefly confined to matters *within* our churches and denomination, and will bear but slightly on external or foreign hindrances.

The attention of the Midland Conference has been directed to the same subject. And only a few days ago an excellent and comprehensive paper, by the Rev. C. Clarke, B.A., of Ashby-de-la-Zouch, appeared in our Magazine (see April No. p. 97). Mr. Clarke discusses this theme in so many aspects that it is now difficult to give another lengthened paper without encroaching on ground already occupied. Under these circumstances we shall but briefly advert to some points, and enlarge chiefly on sections of the inquiry that Mr. C. may not have noticed.

OUR DECREASE, AND ITS CAUSES.

Taking the published statistics as the basis of inquiry, it appears there has been, during the last three years, a numerical decrease of 537. This matter deserves careful attention. In three years we added by baptism 3,053, and only lost by death 1,114;

but we seem to have lost in removals, withdrawals, and exclusions, about 2,500. Many of the friends removed may have gone into localities where there was no General Baptist church, or where there was a small struggling and uneasy General Baptist church in close proximity with a large and influential Particular Baptist or Independent cause, and united with one of the latter; or, having access to the public means, have retained a nominal connection with their former friends, and have gradually declined in spirituality until they lost all relish for Christian communion, and all sense of obligation to Christ.

Sometimes churches, anxious to keep up their numbers in the "Minutes," have either dissuaded their absent friends from uniting with another church, or given them no encouragement or help towards that object; a practice as injurious and short-sighted as it is foolish and reprehensible.

Exclusions.—The large number of exclusions may be accounted for, partly, by the reception of some who

* Paper read at a Special Conference of the Yorkshire and Lancashire churches held in Halifax on Easter Tuesday, April 14, 1868, and inserted in the Magazine by request of said Conference.

had not been converted; and partly by usages in discipline which separate from fellowship others who had "fallen" and repented; but *chiefly* from the want of a more careful and general *spiritual supervision*.

Our want of means for bringing the younger members into personal fellowship with the pastor and others who could caution, instruct, and encourage them, is one of the most common causes of declension and exclusion. In the present age, when so few of our church members can be seen at home during business and work hours, it is impossible for the pastors of our larger churches to have personal fellowship with them with sufficient regularity unless they can meet him in groups, and at a proper time and place. The "experience or class meeting" would secure that opportunity, but these exist in only a few of our churches; and we fear, from the experience we have had, that an attempt to originate them would generally fail.

Leaving this part of our theme, we wish to call attention to the more

MANIFEST HINDRANCES TO OUR DENOMINATIONAL PROGRESS.

May not these be found—

1. *In the want of a deeper piety, and a more vigorous spiritual life.*

In selecting our pulpit themes, and in conducting our social intercourse, and in spending our leisure time, should not the cultivation of this be kept more plainly and continuously before us? If the members of our churches individually should neglect closet and domestic worship, read all books and periodicals except their Bibles, be indifferent to the religious education of their children, cherish low ideas of the sanctity and obligation of the Sabbath, and prefer lectures and popular entertainments before the more solid exercises of a godly life, our

churches, as such, must be defective in evangelical feeling, in moral energy, and in spiritual labour; whereas, if the units were carefully attended to, the aggregate would be right.

2.—*Organization.*

May not another hindrance be found in our *defective organization* and *unwise habits* as churches?

In the church of Christ, as in a well regulated army, or commercial establishment, there is a place for each member, and everyone should be in his *own place*. In some churches much power is lost through a defective organization, which often occasions confusion where there should be order and harmony, and the appearance of divided interests when there should have been loving and cordial unanimity. "I have compared thee to a company of horses in Pharaoh's chariots," is a Bible simile which suggests important rules for the guidance of the church in her aggressive efforts for the conquest of the world.

And this reminds us of another hindrance.

3.—*Insubordination.*

Some in the churches are only partially subdued; and this is sometimes painfully manifested in their church intercourse. The essence of all iniquity from the first has been found in man's determination to set aside proper authority, and have *his own way*. The standard of rebellion, raised in paradise against God's right to rule, is often secreted only, instead of being abandoned, by men who profess to have been "born again." They fold it in the garments of their first profession, and bring it with them into the family of Christ. Hence arises that want of cohesion and unanimity in our church, Sabbath school, and connexional action.

No church can resolve on a *united* and noble effort, with a well-grounded

hope of success, when its individual members are restive, self-willed, and so desperately independent as to determine not to do anything but what is "right in their own eyes." And our Conferences and Associations are unable, in their decisions, to count on the united action of the body represented when each church maintains its absolute right to decline all co-operation, if it thinks proper to do so, irrespective of the decisions of the body of which it forms a part. Therefore our connexional action is not to be depended on, and when put to a strain has not much more tenacity or elasticity than a cobweb or a rope of sand.

4.—*Executive Work.*

In some of our churches there is really no executive body or work. There may be elected officers, such as trustees of the property, pastors, deacons, treasurer, and secretary of the church; also superintendents, treasurer, and secretary, in the Sabbath schools; but these brethren, though elected, are not entrusted with *official* or *executive* work. In many of the regular church and school meetings the time is worse than wasted in general conversation, or in discussions, sometimes very unpleasant, on small items of pounds, shillings, and pence, instead of being devoted to the moral and spiritual interests of the cause of Christ. Under such circumstances the peace and union of the friends is continually imperilled; good men and women meet each other with fear and trembling, and sometimes retire from the assembly to spend on their thorny pillow a sleepless night! "Tell it not in Gath."

Such evils will not be found where the principles of good government are understood and applied. Look at other organizations. For example, in our own country, the members of the House of Commons are elected, and appear in that House as

representatives; in our municipal institutions the officials, such as mayors, aldermen, and counsellors, are elected; so also with overseers, guardians, surveyors, &c., in our townships; and with the officers of our social and benevolent societies; but the *elected* are invested with *official power*, and either form themselves, or are connected with an *executive body*. In America, that "glorious land of the free," where pure democracy is said to flourish without let or hindrance, the members of Congress are elected, and the President with his staff form the executive, and these, *because elected*, are empowered to do a thousand things in their *official* or *representative* character. There is a truth in all this of grave importance in its bearing on our church and denominational action. Do we find any thing in many of our churches corresponding with these principles of representation and executive government? Or, in our district Conferences and Annual Associations? And if there be not, is the want of this a proof of wisdom or of folly—a help or hindrance—a blessing or a bane? "We speak as to wise men; judge ye."

5.—*Liberty.*

✠ In view of the foregoing, it may not be irrelevant here to inquire—What is Christian or church liberty? Do we commonly reason correctly concerning it in its bearing on social intercourse and combined effort? We believe in and contend for individual liberty, so far as compatible with mutual rights, and the conditions of united action. But if our view of the matter be not incorrect, when the individual unites with a church, or the church with an association of churches, a portion of individual liberty is necessarily surrendered; and the party thus united with others, is bound, as a rule, to abide by and assist in carrying out the decisions of the associated body.

Rebellion against this equitable law of association is an abuse of liberty, and the fruitful source of anarchy and schism.

4.—*Church Meetings.*

Our firm conviction is, that the defective management of the institution called "Our Church Meeting" is, in many places, one of the most serious obstacles to our peace and progress. It is here that some of Zion's "Freemen" claim and often use a high privilege, viz., to tell each other "a little of their mind"—and this is often done without much regard for the laws of correct taste. In first coming to the church meeting, many of the newly-baptized and inexperienced have met with some of their greatest trials and disappointments. We refrain from describing what we have heard or seen in connection with these gatherings.

But is it not pertinent to inquire—What is the idea commonly attached to a church meeting? How should it be conducted? Who should attend—who assist in discussing its business—and who vote in its decisions? What kind of business should be chiefly transacted there? Are our church meetings formed on the right model? Are they scriptural and wise? Are they, as a rule, useful in promoting Christian concord and brotherly love—in binding together the members of the spiritual household, the soldiers of the cross, and preparing them for public action in the battle with opposing forces—in concentrating and developing the influence and moral beauty of the body of Christ, and in attracting and commanding the admiration of lookers on?

Is it not desirable that the business arrangements of our church meetings should be conformed, as nearly as may be, to those of a well regulated public meeting? And in order to this, do we not need, as a guide in the conduct of business, a few

simple, clearly defined rules or laws, to be modified in some instances to meet specialities, but to be discussed, adopted, and *enforced* in each church? There can be no reason for doubt, that in some of our churches much harm is done to the local status of the cause, and the common interests of Christianity, by the irregularities and conflicts of the so called "Church Meetings." Intelligent and thoughtful men recoil from uniting with a people who, in the conduct of church business, are ignorant of, or practically ignore, all the laws of logical discussion and decorous procedure. The evil here referred to has occasioned the "withdrawal" of some of our most useful members.

7.—*Secessions and Independence.*

Another hindrance to our denominational progress is found in the strong tendency to *secession*, and an unwise and injurious desire for "*Independence*."

This is often seen in the formation of small churches or separate interests. There are circumstances, it is allowed, that would justify and call for the formation of new churches and the separation of members from older ones to aid in that object. This, if originated in a right spirit, would be a blessing to the world, and a legitimate means of extending the denomination. But if a few friends, chiefly because they cannot rule or have their own way, will promote secession from a church that was weak enough already, and inaugurate a new interest in the same region, occasioning unseemly rivalry or opposition, *that is an evil* to be sincerely deplored—it injures the denomination in which it occurs, and seriously interferes with its peace and progress.

Moreover, it is too often found, that small and weak interests, instead of uniting to erect a good chapel and sustain an efficient ministry, determine to be "independent,"

as they term it, and to manage their own affairs. They get supplies, as a rule, from the lowest available market, and remain from year to year, not only without progression, but struggling for existence. A number of these feeble interests, existing in the same localities, without friendly cohesion and intercourse, often dishonour our principles as dissenters and our polity as Baptists, while they mutually hinder and annoy one another.

8.—*Home Missions.*

The Home Mission is a legitimate channel through which we may seek to extend the denomination. But in some churches and localities its claims have been positively neglected, and perhaps in no district has the full degree of its importance been practically acknowledged. In our denominational history facts appear in relation to the two branches of our mission which suggest a delicate theme of discussion. Have we not, as a religious body, overlooked or reversed the rule of proportion in reference to the *relative* claims of our Home and Foreign Missions? We may not have raised too much for the latter, but have certainly spent too little on the former. Until the last few years two of the connexional institutions absorbed much of the time and attention of our Annual Associations, and what should have been the Annual Home Missionary Meeting was positively neglected. In 1865 our contributions to the Foreign Mission amounted to £3,389, while the sum raised for the Home Mission was only £305. Let us take the "Minutes," and observe the strange anomalies in the contributions of many of the churches for the Home and Foreign Missions respectively, and we need no longer wonder at the want of home prosperity. The Foreign Mission has been designated, not inappropriately, "the pet and idol of the denomina-

tion;" and there might have been no sin in the worship rendered to it if at the same time due attention had been given to the extension of the cause at home.

In a body circumscribed and weak as ours, two-thirds of whose pastors are compelled to exist on grievously insufficient stipends, and in a country whose population is rapidly increasing, it would be more wise and just to spend *three* pounds on home extension for *one* in the foreign field. Might we not advantageously imitate the United Methodist Free Churches in making our annual subscriptions and collections for the *General Baptist Missions, Home and Foreign*; then divide the proceeds between the two, giving a much larger proportion to the Home Missions than they have hitherto received? Have we not been trying to lay additional obligations on the churches in reference to the foreign work, without seeking by suitable agency to widen the basis of the pyramid by home extension? We put this hypothetically, but believe, at the same time, that a change in that policy is loudly called for as a condition of home prosperity.

The *Yorkshire Churches* have sometimes been severely criticised for their lack of liberality towards our Foreign Mission; but those who have taken that liberty may not have considered the fact, that these very churches, by doing much more for their own district than many other churches, have been wisely working out the rule of proportion. During the last thirty years the General Baptists of the Yorkshire and Lancashire district have increased numerically some 140 per cent., while the clear increase during that period, in the whole connexion, including Yorkshire and Lancashire, has been only about 38 per cent. And in the said period the same district has spent, on chapel and school property, about £30,000, including help to Leeds

from the Derby and Castle Donington Home Mission.

May we now be permitted to suggest a few things of a remedial character bearing on

THE REMOVAL OF HINDRANCES, AND THE SECURING OF INCREASED PROSPERITY.

Here we would suggest—

1.—*Increased liberality in the support of the ministry, and in fostering our denominational institutions.*

Diodorus Siculus relates a story about a forest taking fire on the Pyrenean Mountains, and it burnt so fiercely that it penetrated the soil to a considerable depth. The result of this was, that a pure stream of silver gushed from the earth, and revealed, for the first time, rich lodes of silver ore which afterwards became extensively celebrated.

We gratefully admit, that in some of our churches there has been manifest improvement in the support of the pastorate and in other things; but in many other churches a forest of rubbish still hides the silver mine, which by the electricity of a thunder-peal, or the burning eloquence of some bold reformer, or a special outpouring of the Spirit, needs igniting, so that the silver ore may be made to flow out in much greater abundance. But who amongst us has the moral courage to attack this sin of covetousness, and try, in God's name, to burn up the debris of our unsightly selfishness?

Let each church in the denomination regularly make their subscriptions and collections for the *College* and the *two Missions, Home and Foreign*—let the latter be united in the effort to get the money, and let no church appropriate less than one-third of the income to the Home Mission Fund. With this increase of pecuniary power let the home missionary efforts of the body be

chiefly devoted to our large towns and densely populated localities, then a new era will dawn upon us; our home advancement will approximate more nearly to what it should be, and in a short time our power to sustain foreign operations will proportionately increase.

2.—*Measures of Reform.*

These are requisite also. They should be wise and judicious, but also honest and earnest. We need also a number of brethren in the different churches and districts prepared to introduce, defend, and carry them—men of sterling piety, of clear perceptions, of catholic views, possessing an intimate knowledge of our denominational peculiarities, and of human nature in its workings in our churches and other institutions—men who, in the spirit of Peel, Cobden, Bright, and Gladstone, shall be ready to take the right positions, and make the needful sacrifices. Whoever may undertake this at the present time should expect to be opposed, misunderstood, and perhaps misrepresented. There will be strange prejudices to confront, and a fierce battle to fight. In some localities hoary superstitions still exist, and old Tories with radical politics imagine they have received a commission from on high to watch over and defend them. In this enlightened age there are friends amongst us who cling to antiquated and obstructive customs, as if they were laws of Christ, and who talk of "conscientious objections" to this and that, when there is little to sustain their position besides a resolute selfwill.

3.—Another condition of progress will be found in *An Improved Organization and Management of our Church and Sabbath School Work.*

4.—*Church Order.*

Should not increased attention be given, in our College, Magazine, and

Pulpits, to the principles of Church Order?

Good government, whether in a family, nation, or church, is amongst its greatest blessings, and a condition of unity, happiness, and progress. In a body like ours, therefore, where universal suffrage is the law, all should be instructed in the principles of church government; and this instruction should be reiterated and simplified in the presence of all church members. This work is included in the duties of an efficient pastorate, and preparation for it should not be overlooked in our College course. It has sometimes been observed that young ministerial brethren have failed, whose pulpit talents were above mediocrity. Why? Of course our younger brethren in the pastorate must have reasonable time and opportunities before they can become efficient overseers; and our polity as a Christian denomination does not ordinarily provide for a gradual advancement to that responsible position. Hence the young brother who suddenly passes from the feet of the preceptor to the pastorate of a church, and it may be to one of our oldest churches, is sometimes looked upon as quite uninstructed in church matters, and, perhaps necessarily in some cases, treated as a novitiate, who for a while must be watched, warned, guided, or abruptly curbed, as circumstances may suggest. From this necessary habit of overseeing, the overseer, deacons, and others, may be led into unfortunate mistakes. For example, if a middle aged minister remove to a sphere in which he was preceded by a younger brother, he may, in a short time, wake up and find himself encircled by a few knowing ones, who are quietly putting on the leading strings for their new pastor's good, as they take it, and his utmost ingenuity and eloquence have to be employed in resisting their friendly encroachments, and persuading them

that, as he has come by invitation and election to be their pastor, he is also old enough to understand, and wise enough to discharge, his official duties. Such anomalies in our system have often produced uneasiness, and seriously interfered with our peace and progress. In some other religious bodies the machinery is so regulated as to greatly lessen, if not to prevent, this class of hindrances. Amongst us we can see no radical remedy, except in revolutions which are not likely at present to occur. But the evil might be ameliorated, if, in our collegiate education, connexional magazine, and pulpit ministrations, more prominence were given to the principles of church order in relation to our tenets as congregationalists and Baptists.

Finally, let us labour to maintain a faithful ministry, in which Christ shall be the "Alpha and Omega," and among those who preach a prayerful and holy life. Among the members of our churches mutual endeavours to keep "the unity of the Spirit in the bond of peace"—in our church intercourse and discipline a wise self-negation and habitual regard for the honour of the Master and the progress of His cause—zealous, united, and continuous labour in the cultivation of the moral wilderness—and earnest prayer for the outpouring of the Spirit and the salvation of souls. Let us humble ourselves before God and in the presence of each other in remembrance of past sin—determine to rectify what has been improper or unwise—and, in the spirit of penitence, subjection, and obedience, inquire, "Lord, what wilt Thou have us in future to be and do?" and see whether He "will not open the windows of heaven, and pour us out a blessing that there shall not be room enough to receive."

* As the writer never passed through a course of Collego instruction he should not presume to know what it embraces nor what it omits. His reflections on our "younger brethren" will no doubt be placidly taken.—ED.

THE RELIGIOUS ANNIVERSARIES.

FOR the sake of those who may not see the religious newspapers which so fully report the proceedings of our churches and societies, we prepare this sketch of the anniversary services which have recently taken place. One of the earliest of the meetings called "*May Meetings*" is that of the Baptist Union. Its first session was held in John Street chapel, Bedford Row. It began with devotional exercises conducted by the Hon. and Rev. Baptist Noel, Mr. Chown, of Bradford, and Mr. Clifford, of Praed Street. Dr. Burns presided. The Rev. Dr. Gotch, of Bristol, took the chair at the business session, and delivered an address on the Present Crisis as affecting the Baptist Denomination. He explained our position in relation to other bodies, and to the State, showing that the question of Church and State is become the leading question of the present time. He also touched on the subject of Education, which, after the formal reception of Dr. Gotch's address, was more specifically treated in a separate paper by the Rev. S. G. Green, of Rawdon College. The next session was held in Walworth Road chapel, when the report of the Union was read by the Rev. J. H. Millard. The report was unusually cheering, for it stated that the clear increase of members is 7,757. Eighty-three ministers have been added—twenty-seven new churches have been formed—twenty-five new chapels have been built, and thirty-one others enlarged. The two topics which were discussed were the Augmentation of Ministers' Incomes, and National Education. The company adjourned to the Metropolitan Tabernacle for a public dinner.

The Baptist Missionary Meeting was held in the evening at Exeter Hall, which was well filled. The Rev. F. Trestrail presented the seventy-sixth annual report, which stated that the staff of missionaries and assistant missionaries in all parts of the world numbers fifty-eight individuals—that four brethren devote nearly all their time to the translation and printing of the Scriptures—and that the churches contain a little over 6,200 members. The Mission has still a debt of more than

£3,300. H. Kelsall, Esq., of Rochdale, presided at the meeting, and the speakers were the Revs. G. Kerry, of Calcutta, Charles Clark, of Bristol, D. Wassell, of Bath, Dr. Price, of Aberdare, and Charles Reed, Esq., of Hackney. Mr. Clark's address was received with special favour, and was said by a competent judge who was present to be eloquent and much applauded.

The Bible Translation Society met as usual in Kingsgate chapel, Holborn. Its income for the past year was £1,654. H. Kelsall, Esq., presided at this meeting also, and the speakers were Revs. Dr. Steane, G. Kerry, W. Walters, W. Bailey, of Wymeswold, and J. P. Chown, of Bradford.

The British and Irish Baptist Home Mission Association held its meeting in Bloomsbury chapel. H. Winterbotham, Esq., M.P., presided, and the speakers were Revs. C. Kirtland (Secretary), W. Stott, S. H. Booth, J. P. Chown, and H. Tritton, Esq. The total income of the year was £4,394.

The Wesleyan Missionary Society held its aggregate meeting in Exeter Hall. Its chairman was one of their own members, Isaac Holden, Esq., M.P. The report opened by saying that their missions were never in a more efficient state, and the prospects never more cheering. The total receipts for the year were £149,371 15s. 11d., an increase of nearly £2000! The speaking was very earnest and eloquent, by Revs. John Bedford, Thos. Hodgson, Dr. G. Smith, of Cambourne, W. T. Radcliffe, J. S. Banks, and Donald Fraser, M.A. The latter gentleman preached one of the annual sermons in Great Queen Street chapel, which received high commendation from all who heard it. It is evident that our Wesleyan friends meet in the assemblies of their great societies not as mere critics, to hear and judge of the speeches that may be made, but as ardent and earnest Christians, in full sympathy with the speakers, and ready to make such hearty responses to the sentiments uttered as may be felt to be most appropriate. This one Society, with its multiplied converts and its augmented resources, offers a

sufficient refutation of the opinion that Wesleyanism is on the wane.

The British and Foreign Bible Society attracted as usual a very large gathering, and very properly so, for its object is in some respects higher than that of any other society in existence, and it must win approval wherever the Bible itself is loved. The report given is interesting beyond measure, and would occupy several of our pages in its most condensed form. Since its formation it has circulated 55,069,865 copies of the Scriptures, and during the last year it has expended £200,879! Besides two good speeches from the bishops of Carlisle and London, there were most admirable ones from Revs. Dr. Raleigh, Donald Fraser, Canon Conway, J. Clifford, R. D. Sanderson, and Dr. Fowler.

The meeting of the Sunday School Union is usually one of the most popular of the Exeter Hall assemblies, and this year it found no exception to the rule. The hall was densely crowded, and the proceedings commenced under the presidency of one out of the ranks of teachers, Mr. D. Pratt. But during the reading of the report the expected chairman, Hon. Arthur Kinnaird, arrived. The speaking was apportioned to the Rev. J. B. Owen, an Episcopalian, to the Rev. C. Stovel, a Baptist, to the Rev. W. M. Statham, an Independent, to the Rev. R. Roberts, a Wesleyan, and to Dr. Edmond, a Presbyterian. Some dissension occurred during the speech of Mr. Stovel, who made what were considered political allusions to Mr. Gladstone, Lord Brougham, and National Education; and something amounting to clamour arose when Mr. Statham (whose father and Mr. Stovel were intimate friends) presumed to deliver a public rebuke to the veteran orator. Altogether the report of the speaking at the Union this year is less pleasing than usual.

The Congregational Union held its annual assembly in the Weigh-house chapel, London. Dr. Raleigh, the chairman, delivered the address on "Christianity and Modern Progress." He signified his intention to trace the analogies which exist between revealed

religion and natural knowledge within the spheres of fact, law, the realm of natural ethics, and the region of social sympathy and practical benevolence. In elaborating his first point, he contended that there was one principle of argument between religion and positive science—each was grounded upon a basis of unchallengeable fact. There were facts of science; there were facts of Christianity. "When," said the speaker, "the facts of science stand proved in the light of day, we have but one thing to do—accept them frankly and joyfully. No matter what they may seem to involve or bring after them; no matter what cosmogonies, ethnologies, chronologies the facts may seem to favour or frown upon; if they are facts, professed and declared as such by the whole scientific world, there will come no opposition; nothing but a thankful and loyal welcome to these real and permanent additions to human knowledge and power. I speak but for myself when I say that I have never met among my ministerial friends one single man who would confront a scientific fact and call it false or ungodly; who would not, in a measure, give it reverence, as to one of the eternal decrees. There may be, here and there, a man of some culture, who, by force of superstitious training, or ruled in his thinking by the necessities of some theological system which he has adopted, or fearing for the safety of the great book which carries the hopes of the world in it—or, more likely, fearing for the validity of some particular interpretation of a passage of the book, which, after all, may not be the right interpretation; there may be, here and there, some such men who will dare deny the very facts, or, bolder still, say, 'All the worse for them if they are true.' But such men are simply odd and exceptional, in no way representative of their brethren, who, as far as my knowledge extends, repudiate the principle that the truth must be on their side, who do adopt and act on the principle that they must be on the side of the truth. They can do nothing against the fact, but for the fact." The address was heartily received, after which Dr. G. Smith, the secretary, read the report. Resolutions were passed expressive of gratitude for the preservation of Prince

Alfred, and of sympathy with Mr. Gladstone's resolutions respecting the Irish Church. The Rev. R. W. Dale was appointed to be next year's chairman of the Union.

The Religious Tract Society is now one of the oldest of our religious institutions. Its *sixty-ninth* anniversary was held in Exeter Hall—D. Maclaren, Esq., M.P., in the chair; and the speakers were the Revs. Mr. Forrest, Drs. Winslow and Mullens, H. Huleatt, &c. The total receipts during the year are £113,092, being an increase of £2,317 over the year preceding. Grants in money, paper, and publications have been made to the amount of £13,467; while every subscriber of 10s. 6d. is allowed a reduction of 25 per cent. on all purchases.

Among the younger institutions may be noticed the Missionary Society of the United Methodist Free Churches. This Mission is a mixture of the home and foreign. Sermons were preached in all the chapels in and about London on the Sunday. The next morning a breakfast took place in Exeter Hall, at which town and country representatives were present; and in the evening a public meeting was held, which is reported to have been largely attended, and which was addressed effectively by several of the leading ministers of the young body, such as Revs. R. Chew, President of the Annual Assembly, J. S. Wittington, and J. Guttridge, and also by the Rev. J. G. Rogers, B.A., of Clapham. The Society has an income of £10,052 8s. 4d.

At the Young Men's Association in aid of the Baptist Missionary Society held in the Metropolitan Tabernacle, some telling speeches were delivered by the Revs. J. G. Gregson, formerly of India, J. G. Rogers, of Clapham, and W. Arthur, Wesleyan.

The Systematic Beneficence Society has initiated an annual meeting in Exeter Hall, which was addressed by the Revs. Dr. Cather, Arthur Mursell, A. Macauslane, R. W. Dale, and others.

The London City Mission has still a band of visiting brethren amounting to 355 in number, and toward their sup-

port an income is obtained of more than £36,464. The adoption of the report was moved by the Earl of Cavan, and was followed in very Christian and catholic addresses by the Rev. Daniel Wilson, vicar of Islington, Rev. Donald Fraser, of Inverness, and Dr. Miller, of Greenwich. Mr. Wilson told an anecdote of a cabman who drove a clergyman to the Crystal Palace, and who, before putting him down, said to him, "Sir, ain't you a clergyman? Haven't I a soul? How is it you have allowed me to drive you mile after mile, and you have not said a word to me about my soul?" Mr. Fraser told another anecdote of a gentleman well known in political society who confessed that he once stood in a river twenty hours to play a salmon. "To play a salmon! Who among us has spent twenty hours in labour and anxiety about any single soul?" The same gentleman added that it was not playing the fish that afforded the delight, but hooking it. "And this," said Mr. Fraser, "was the true delight of missionary work, sending the hook of conviction right into the conscience of some poor sinner who is floating down to death."

The Eighth Triennial Conference of the Liberation Society was the largest and most influential which has ever yet taken place in connection with the great movement to emancipate the Church from its bondage to the State. Eight hundred delegates from all parts of the country assembled and held three sittings, under the presidency of the Rev. J. P. Mursell, Thos. Barnes, Esq., M.P., and Edward Butler, Esq., of Leeds. The most notable speeches were those of Mr. E. Miall, and Rev. C. H. Spurgeon. The report, by J. C. Williams, Esq., was comprehensive and cheerful; the latter it might well be, considering the series of successes which has been won in Parliament, and the astonishing progress of right views on ecclesiastical questions throughout the country. Two papers of great power, one by the Rev. E. White on *Modern Theories of Church Establishments*, and the other by the Rev. J. G. Rogers, B.A., on the *Ritualistic Movement in the Church of England*, were read and approved.

Literature.

JOHN WESLEY; OR, THE THEOLOGY OF CONSCIENCE. By the Author of the *Philosophy of Evangelicism*. Second Edition. London: E. Stock, Paternoster Row.

THIS work, if not precisely a sequel to the "Philosophy of Evangelicism," by the same author, owes its origin remotely to that previous book, but more nearly to an unfavourable review of it in the *Wesleyan Magazine*. Moved by the strictures of that Review, the anonymous writer has vindicated his opinions in a Lecture on Wesley, and in a long Introduction to the Lecture. The Introduction manifests great polemical ability, and is well worth a careful reading. But its excellence is eclipsed by that of the Lecture itself. We began our examination of it without any bias towards the unknown author, but we were quickly drawn into sympathy with the views advanced, and soon felt ourselves to be under the spell of his scientific mind and skilful pen. Having derived both instruction and stimulus from his little work, we strongly recommend it to all who take proper interest in theological science. It presents John Wesley and his theology in a phase somewhat new to us; and while it is well adapted to enlighten and quicken those who are outside the pale of Methodism, it may also be of good service to those who claim him as their founder, and who are called by his name.

THE TRUE THEORY OF THE CHRISTIAN MINISTRY,* is the title of a paper read at a Conference of Ministers and Delegates of the Independent Churches at Coventry, by Mr. Calloway, of Birmingham, and reprinted from the *Nonconformist*. We should not have suspected that our Congregational brethren were either so uninstructed or so misinformed respecting the Christian Ministry as to require the formal presentation of such self-evident points as this paper treats of. That a minister is a member of a Christian church—a gifted member of it—and one elected to rule and teach in it—this is the very

a, b, c, of ecclesiastical knowledge: yet on these rudimentary truths our author writes in an oracular tone, and with no little vigour and vehemence. But he seems to have been instigated to write in the strain he has chosen by the working of what he calls "a wicked heaven" amongst them. He sees "the steady rising of ministerial assumption and desire of aggrandisement—a desire for high social position and recognised political power—a desire to make the Congregational ministry the acknowledged equal of the great worldly priesthoods," &c. Troubled with these "visions of his head" he has been led to speak to his brethren in a style a little too episcopal, yet perhaps quite pardonable under the circumstances. "Flight from a fault," says the Roman adage, "leads to a fault." Mr. Calloway evidently intended to make his paper a kind of ecclesiastical curb, wherewith to check some of his forward and erratic brethren, and judging of it from its intention we may pronounce it very good. Whatever is salutary is often severe, and seldom pleasant: but this sharp instrument will hurt none but those who require restraining.

THE CURATE IN THE CRUCIBLE, by an Atherstone Nonconformist,* is a lively tract exposing the ignorance and hatred of some silly clerical scribe in the locality of Atherstone. The treatment of the aggressor is as searching as was that of the fiery process of the defunct Alchemist.

GOOD WORKS, a Lecture Expository and Controversial. By Peter Prescott, Wesleyan Minister.

THE Rev. Peter Prescott, taking the opportunity of hearing the well known George Dawson, Esq., of Birmingham, was pained by the utterance of opinions which he pronounces most pernicious and most poisonous. He wrote a letter to the preacher with a view to draw him into a discussion of the points at issue, but Mr. Dawson declined discus-

* London: Arthur Miall.

* London: E. Stock.

sion. Whereupon Mr. Prescott takes his text and expounds it in the orthodox style, interspersing controversial remarks on the errors spoken publicly in the "Church of the Saviour." The whole is dedicated to Mr. Dawson's congregation.

THE PRESBYTERIAN is a new monthly paper conducted by members of the Free Church of Scotland, price two-pence. It contains sixteen folio pages, and is extremely well got up. It is intended as a supplement to ordinary

newspapers and magazines, giving a summary of ecclesiastical news, reviews and notices of ecclesiastical and religious literature, articles to assist in ripening the mind of the community on important questions, and in fixing attention on the great principles and interests which demand the care of men who are public spirited in their Christianity, &c. If it be continued with the same ability as is shown in the first number, the *Presbyterian* will command support from many readers who belong to other communions.

Poetry.

BACK TO LIFE.

BY MRS. JULIE T. INGERSOLL.

THE first pale flowers of tender spring
Had drunk the early dew,
The birds with gold and purple wing
Sung love songs fond and true.

And June with roses in her hair,
And sunshine flashing through,
Danced o'er the hills with step so rare
The blossoms burst and grew.

But sunshine's warm and fragrant breath,
Brought strength to all but me;
Weary I lay and talked with death,
Glad, fearful to be free.

The world seemed drifting far away,
Its joys I did not love;
The morning of a brighter day
Shone on me from above.

I trusted Him who giveth rest,
And prayed, "Thy will be done,"
And He hath seen it is not best
I go at early noon.

For now when autumn's purple wings
Are spread o'er hill and tree,
A healing draught some spirit brings
And life comes back to me.

Life shorn of strength and mixed with pain,
Yet life for love and duty,
With heart to throb and glow again
At earth's supernal beauty.

Thou who in love hast sent to me
Healing on autumn's wing,
My broken heart an offering free,
Contrite to Thee I bring.

NEVER GIVE UP.

NEVER give up, brother, never give up!
God has a blessing for those who work hard;
Why should you murmur and grumble and fret,
And envy the measures from which you're debarred?
Work like a man, do the best that you can;
This is the wisest and hopefullest plan!

Never give up, brother, never give up!
Though the future looks lowering, and gloomy, and drear;
Though the sun shine not now, yet it may very soon,
So keep up a brave heart and tread down your fear;
Soon may come light, and all will be bright,
Only struggle and strive to do what is right!

Never give up, brother, never give up!
Though your burden be heavy, and dark be your way;
The bow in the clouds only comes with the rain,
And when night is deepest then bursts forth the day;
Soon your troubles will cease, and your sorrows decrease;
Only trust in the Lord, and then all will be peace.

—*Leisure Hours.*

Correspondence.

UNION BAPTIST BUILDING FUND.

TO THE EDITOR—

Dear Sir,—Will you oblige by allowing me to announce in the Magazine that the Committee of the Building Fund will meet at Derby as early in the Association week as can be conveniently arranged. Time and place will be announced hereafter. Ministers who subscribe to the Fund are entitled to attend the meeting.

I am, dear Sir,

Yours sincerely,
J. THOS. GALE.

Loughborough, May 20, 1868.

CONCERNING THE STATISTICS OF THE CHURCHES.

TO THE EDITOR—

My dear Sir,—Allow me to call the attention of the brethren who have charge of the Statistics of the Churches to the mournful fact, that for more than six years my predecessors in office have printed very serious complaints concerning the "carelessness" with which the Statistical Returns have been made to the Annual Association. The following quotations from the "Minutes" have a force of their own, and ought not to be without effect in the proper quarter. "Of 156 churches the returns of ninety-three only harmonise with last year"—1859. "The returns of only seventy-eight churches are correct as compared with last year"—1864. "Many of the schedules are filled up so carelessly and inaccurately"—1867.

I remind and forewarn that I may not be compelled to complain. It is pleasanter to give counsel by which a fault may be avoided, than to utter rebuke of errors already committed. This year the statistics will be eagerly canvassed; and the question of our denominational progress will be answered in a great degree, though, of course, not wholly, out of the materials supplied by the figures inserted in the returns. Let every church-reporter, therefore, look carefully into the tables of last year, and be mindful to square

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the schedule for 1868 therewith. The worth of statistical information depends upon its complete accuracy and fulness. Exactness is the criterion of its value, as, indeed, it is of much besides. Christian conscience should certainly be put into Church Statistics.

Hoping that I may not have to complain as well as warn,

I am, my dear Sir,

Very sincerely yours,

JOHN CLIFFORD.

42, *Alpha Road, N. W.,*

May 22, 1868.

GENERAL ASSEMBLY.

TO THE EDITOR—

Dear Sir,—I would again invite the attention of your readers to the advertisement of our General Assembly, and say that we shall be pleased to have the company of any of our brethren of the New Connexion at any part or all parts of our meeting. To myself in particular, who feel interest in your well being, and much sympathy with the essential spirit by which you are animated, their presence would be very acceptable.

Yours faithfully,

JOSEPH CALROW MEANS.

21, *New North Road, London, N.,*

May 13th, 1868.

PROPOSED FUND FOR AUGMENTING PASTORS' INCOMES.

TO THE EDITOR—

Dear Sir,—Can you oblige many of your readers by permitting the accompanying Report, presented to the Annual Meeting of the Baptist Union, to appear in your next number?

I am, dear Sir,

Yours very truly,

CHAS. WILLIAMS.

Southampton, May 11, 1868.

REPORT OF THE PASTORS' AUGMENTATION FUND COMMITTEE.

Presented, April 30th, 1868.

THE Committee appointed at the Autumnal Session, to inquire into the practicability of making a provision whereby the stipends of our poorer ministers may be

augmented," have to report that the following scheme of a Society has been submitted to them for consideration :—

Object.—To induce and assist Churches of the Baptist denomination to provide an honourable maintenance for their pastors.

Rules.—I. All Churches or individuals contributing not less than £10 per annum to the Fund, shall be members of the Society.

II. The Fund shall be administered by a Committee, consisting of twenty brethren, who shall be elected at the annual meeting.

III. The Committee shall be empowered to decline or to return the contribution of any Church, but shall, in every such case, submit its decision for confirmation or reversal to the Annual Meeting.

IV. A meeting of the ministers and deacons of contributing but non-participating Churches, and of other members of the Society, shall be held during the autumnal session of the Baptist Union; or, if no such session be held, at any place, in the month of October, the Committee may determine, to receive the Annual Report, distribute the fund, and elect the Committee for the next year.

Bye-Laws.—I. The Committee to meet at the Baptist Mission House at least once in three months; seven to form a quorum.

II. The Committee to co-operate with the Baptist Fund.

III. The Committee to arrange with Association Auxiliaries that they shall determine on the claims of churches within their respective districts, subject to the approval of the Committee.

IV. The Committee to ascertain that the fund is not used to help an unworthy church or pastor, and that it secures a real augmentation of the minister's income. In furtherance of this object the Committee to seek, in concert with the Baptist Fund and Associations, to stimulate the churches to give a just and liberal support to their pastors.

Although the Committee are not prepared to recommend the adoption of this or any other scheme, as, in their opinion, the time is not come for a final decision, they respectfully submit it for consideration and discussion, and they further suggest that Associations be requested to pronounce their judgment upon it, as well as upon the general subject of an Augmentation Fund, at their next meetings. The Committee also recommend that the carrying out of this proposal be entrusted to the Committee of the Union, with an instruction to report thereon to the Autumnal Session.

Intelligence.

Denominational.

LINCOLNSHIRE CONFERENCE.—The next Conference will be held at Bourne, on Wednesday, June 10. The Rev. C. Payne, of Louth, is appointed to preach in the morning.

As the Home Mission accounts for the year will then be made up, it is very desirable all monies should be sent to R. Wherry, Esq., Wisbeach, before that date.

THOMAS BARRASS, *Secretary.*

Peterborough, May 15.

THE WARWICKSHIRE CONFERENCE assembled at Longmore Street chapel, Birmingham, on the 28th April.

The morning sitting was opened by the pastor of the church giving out a hymn, and prayer by brother Harrison.

The paper prepared by brother Cross, on "The Probable Causes of our Slow Pro-

gress as a Denomination," was then read. He referred to various defects in our organization and agency; pointed out many things in which we might improve; presented some striking statistics and humbling facts; and called upon every lover of evangelical truth to increased exertion and activity. The writer was warmly thanked for his paper. A discussion followed, in which brethren Harrison, Cheate (junr.), Billingham, Lees, and Allsop, took part. Mr. Cheate's remarks were especially weighty and suggestive.

The meeting for general business was held in the afternoon, the Rev. L. H. Parsons presiding. Brother J. H. Wood prayed. Encouraging reports were given from most, if not all, the churches. Sixty-one had been baptized, and forty remain as candidates. After reading and confirming the minutes of the last meeting, and payment of Conference expenses, it was resolved—

1. That our next meeting shall be at Wolvey (God willing) on 29th September.

2. The morning paper to be on "The Elevated Nature of the Spiritual Life, and the Means by which that Life may be maintained."

3. That brother Lees, of Walsall, be the writer.

4. That brother Harrison, of Birmingham, preach the Conference sermon.

Brother G. Cosins, of Cradley Heath, closed with prayer.

The evening service was commenced by brother J. H. Wood reading the Scriptures and prayer, and the Secretary preached from Jeremiah xiv. 8, 9.

This was our first meeting at Longmore Street chapel, and there was a general feeling of admiration of the convenient and elegant place of worship and its belongings, and of satisfaction at the excellent arrangements made for our entertainment by our Birmingham friends.

All the pastors in the Conference were present, and a large number of friends from Coventry, Longford, Walsall, &c. All the churches reported—a thing to be desired and perpetuated.

SOLOMON S. ALLSOP, *Secretary.*

Longford, May 7.

THE LONDON CONFERENCE met for business at Wendover, May 6, at two o'clock in the afternoon. The Rev. J. Sage presided over the meeting, and the Rev. W. Hood, of Ford, opened with prayer. But few of the churches sent statistics. Twenty-two were reported to have been baptized, and four to remain as candidates.

The Secretary reported that a few weeks after the last Conference information was sent to him that the Bucks Baptist Association had commenced an effort to raise a cause at Aylesbury, that the committee had opened the Corn Exchange for worship, and that it had been proposed to invite the General Baptist ministers in the neighbourhood to join in the effort, and, therefore, that no plan for the conducting of service in the old chapel had been formed.

Resolved, 1. That since the Bucks Association have commenced worship in the Corn Exchange, Aylesbury, we relinquish for the present our effort to re-open the old chapel as a preaching station.

2. A communication from Mr. Page, of Aylesbury, was read, respecting the practicability of bringing the chapel property there, in some way, into use for the spread of Baptist principles in association with evangelical religion. Resolved, That a committee be now appointed to confer with the trustees of the Aylesbury property as to the practicability of granting a

lease of the chapel, &c., to the Bucks Association, or to Mr. Page and his friends. That the committee consist of brethren Hood, Dancer, Sage, Lawton, Sanders, Preston, and Bunker.

3. That the next Conference be at Praed Street, Paddington, on the first Tuesday in October, and that brother Lawton be the preacher.

4. That brother Harcourt be requested to read his paper at the next Conference.

5. Brethren Batey and Goadby having left the district, this Conference hereby expresses its cordial esteem of these brethren, and earnestly prays that they both may be largely blessed in their new spheres of labour.

Towards the close of the meeting a portion of the time was spent in devotional exercises. Brethren Bunker, Quiney, and Lawton prayed.

Brother Preston preached in the evening on the scriptural authority and the usefulness of prayer meetings, from Acts xii. 12—"Where many were gathered together praying."

JOHN LAWTON, *Secretary.*

LONDON, COMMERCIAL ROAD.

The Rev. Thomas Goadby, B.A., having accepted an invitation to take the charge of Osmaston Road church, Derby, farewell services were held in the above chapel on Sunday and Tuesday, April 26 and 28. On Sunday evening Mr. Goadby took for his text 2 Cor. xiii. 14, and preached a singularly touching and impressive discourse. The chapel was quite full, and some were unable to obtain admittance. On Tuesday evening a tea and public meeting was held, presided over by Rev. J. Clifford, M.A., LL.B., of Paddington. About three hundred sat down to tea, and the after meeting was very largely attended. During the evening, Mr. Quiney, the senior deacon, in an appropriate and touching speech, presented Mr. Goadby with the following address, elegantly engrossed, signed by nearly three hundred members of the church and congregation, accompanied by a purse containing £25:

"April 28, 1868.

Dear Sir,—We, the undersigned members of the church and congregation worshipping at Commercial Road chapel, desire, ere you leave us, to present you with a slight token of our high esteem and Christian regard, consisting of a purse of gold and this address. We thank you most sincerely for your unremitting and self-denying labours on behalf of this church and congregation, labours extend-

ing over a period of more than six years, in which, amid unbroken harmony and peace, you have discharged the duties of the ministry with increasing acceptance and undoubted faithfulness, and with an earnest desire for the moral and spiritual welfare of the people of your charge and the inhabitants of the surrounding neighbourhood. We also desire to thank you for carrying to its successful termination the effort to remove the debt upon our house of prayer.

Cherishing an affectionate remembrance of your pastorate among us, and of your personal interest in our welfare, we earnestly pray that in the new sphere of duty in which it has pleased Divine Providence to call you, your health may be quite restored, your hands strengthened, and your heart cheered by the prayers and sympathies of those among whom you are called to minister, and that your exertions for the salvation of souls may be eminently blessed,
Yours affectionately,

[Here follow the signatures.]”

An album containing the portraits of his Berean young men's class was also presented to Mr. Goadby by Mr. Wilcox, who stated how much they had profited from Mr. Goadby's labours, and the regret they experienced in losing such an estimable friend.

The Chairman said he had known Mr. Goadby for many years, and had felt an increasing regard for him. Many ministers he (Mr. Clifford) knew in London, whom he admired, many whom he respected, some at whose exertions he wondered, but for no one had he conceived so warm an attachment as for Mr. Goadby.

Rev. J. Stanion, of Shacklewell, said he had known Mr. Goadby from boyhood, and had ever found him a true and hearty friend. He regretted especially that his church had allowed him to remove elsewhere.

Rev. A. G. Brown, of Stepney Tabernacle, spoke very warmly of the attachment he had formed for Mr. Goadby since being in the vicinity, and of his sorrow that the London Baptists should lose such a man.

Rev. T. Goadby, in suitable language, thanked the friends for the testimonials with which they had presented him. The natural feeling of regret so freely expressed by the speaker, and reciprocated by the hearers, was enhanced by the circumstances surrounding Mr. Goadby's pastorate here. He had formed many warm personal attachments, and had become a power in all local efforts in matters of progress, social and religious.

The usual services terminated the proceedings.

PRESENTATION.—On Monday, April 27, at the Christian Hall, Ratliff Highway, London, the Rev. G. Jennings, Secretary of the Hall, presented to the Rev. Thomas Goadby, B.A., a copy of Dean Alford's Greek Testament, as a token of personal esteem, and a mark of gratitude for his services in connection with that mission to seamen.

DERBY, Osmaston Road.—On May 3 the Rev. Thomas Goadby, B.A., commenced his ministry, and preached the chapel anniversary sermons. The congregations were large, and the collections amounted to more than £25. On Monday evening a public tea meeting was held in the Sachel Street school-room, when between three and four hundred sat down. After tea Mr. Bennett, one of the deacons, gave a short address, and Mr. Cole, another deacon, followed with one of his entertaining poetic speeches. The meeting was also addressed by the Revs. H. Crasweller, B.A., W. Crosbie, LL.B., J. M. Cotton, and J. Merwood. The Rev. T. Goadby thanked the ministers and friends for their cordial welcome—spoke of the pleasure and profit he had derived from intercourse with London ministers—and hoped to find among those in Derby similar enjoyment and benefit.

[We wish our brother a long and prosperous career of ministerial and public labour in a town for which he is so well adapted.]

WEST VALE.—*New Baptist Chapel.*—The corner stone of this place of worship was laid by E. Crossley, Esq., on Saturday, May 23. The Rev. W. Underwood, D.D., President of Chilwell College, delivered an address on “The Constitution and Principles of the Denomination.” The Rev. J. H. Atkinson gave a brief statement of the movement. A soiree was held in the Methodist Reformers' school-room at half-past five o'clock. The chair was taken by the Rev. R. Ingham, and addresses delivered by the Revs. W. Underwood, D.D., W. Gray, Birchcliffe, C. Springthorpe, Heptonstall Slack, N. H. Shaw, Dewsbury, and others. Nearly five years ago the Baptist church, North Parade, Halifax, established a branch cause at West Vale. The school and congregation have so increased in numbers that the room has for a long time been quite insufficient for their needs—hence the present movement. The school, chapel, and house in course of erection are expected to cost, including land, not less than £1700, towards which £600 have been promised.

BIRMINGHAM, Longmore Street.—Early in May the members of this General Baptist church and congregation celebrated the second anniversary of the opening of their new chapel. On Sunday, May 3, sermons were preached to good congregations by the Rev. J. Jackson Goadby, of Leicester. Collections during the day, £28 7s. 2½d. On Monday evening a public tea meeting was held. Tea was served to a large company. After tea a public meeting was held in the chapel, Alderman Manton, J.P., presiding. Devotional exercises, conducted by Mr. Hotchkiss, minister of Legge Street Independent chapel, commenced the business of the evening; after which the pastor, Rev. Ll. H. Parsons, read letters of apology for enforced and unexpected absence from the Revs. Charles Vince and Isaac Lord. After kindly words from the chairman, addresses were delivered by the Revs. W. F. Callaway, of Highbury Congregational chapel, J. J. Goadby, of Leicester, J. Harrison, of Lombard Street chapel, L. G. Carter, assistant to Rev. Isaac Lord, and D. K. Shoebotham, of Birmingham. In course of the evening donations were presented to the Building Fund, which augmented the proceeds of the services (exclusive, by the way, of both tea meeting profits, and the ordinary weekly offerings of the people) to £30 8s. 1d. The meeting concluded with singing and prayer about a quarter-past nine. Early in the evening a report, embracing a general review of the work accomplished by the church and congregation, was read by the treasurer, Mr. G. Cheatle. To everybody's satisfaction it appeared that the church, consisting three years ago of seventeen members, had realized a nett membership of a hundred and three; and that, although for some time fettered and oppressed by embarrassing and discouraging circumstances, the church and congregation had raised for all purposes hard upon £1000, and already held its ground as a self-sustaining cause. Happily the report also spoke with bright hopefulness about the future. It told that the congregations were steadily increasing, and that the church's great work, the ministry of salvation to men, was still being faithfully and successfully done. The treasurer, of course, earnestly concerned himself about future financial necessities, and asked that the very considerable debt which at present rests upon the chapel, and which is distributed in a few large sums, should be more completely gathered into the church's own grasp, by being thrown into many small sums, which it is proposed to borrow, subject (or not, as the lender may choose) to a moderate rate of interest.

The Longmore Street church therefore earnestly invites friends of the Lord Jesus Christ to supplement and confirm its *own* efforts, by a generous acceptance of debentures or notes of hand, signed by the trustees, for any amount convenient to the lender (say from £1 upwards) for a term, or by annual subscriptions, by which the *interest* of the debt may be annihilated, and the principal itself gradually subdued. The general tone of the meeting obviously implied the conviction that the interest at Longmore Street was especially worthy of encouragement and support. The chapel is exceedingly pleasant in internal appearance and arrangement; it will hold some nine hundred people—is situate at the junction of two streets, and lies in the line of a busy thoroughfare; it is attended by an earnest and cordial congregation, and is manifestly growing in the appreciation of the neighbourhood. On these accounts, therefore, the church ventures to appeal to able Christians everywhere for practical sympathy. Responses to this appeal will be very thankfully received by the pastor, Rev. Ll. H. Parsons, at his residence, Balsall Heath, Birmingham; or by the treasurer, Mr. George Cheatle, Adelaide Street, Vauxhall, Birmingham.

LONDON, Worship Street.—*Lecture on Orissa by Rev. W. Bailey.*—On Tuesday, April 28, a very interesting lecture on Orissa was delivered in this chapel by the Rev. W. Bailey, of Wymeswold. Mr. Bailey had kindly offered to give the lecture, and the offer was readily accepted by the minister and deacons. The smallness of the congregation, and the obscure and unfavourable situation of the chapel, prevented the audience from being large, although pains had been taken to make the lecture known by advertisements and handbills; but the audience, if small, was very attentive, and the lecture, which was full of information and interest, was followed by a collection for the orphan children now under the care of the General Baptist missionaries. The whole amount was given to that object, the preliminary expenses having been defrayed by friends at Worship Street. J. C. M.

KIRBY-IN-ASHFIELD.—On Lord's-day, April 12, two sermons were preached in our chapel by Mr. C. Coleman, from Chilwell College. The attendance in the afternoon was rather small, but in the evening we had an excellent gathering, the chapel being filled. The anniversary tea meeting was held in the chapel on the following Wednesday, when a goodly number of friends sat down. After tea a public meeting was held, when addresses were given, and several pieces sung by the choir. Mr.

Coleman entertained the meeting for nearly an hour; his humorous and practical speech will not very soon be forgotten. Thanks for College help.

ALLERTON, near Bradford.—A new harmonium for the chapel was opened here on Lord's-day, April 26, when two sermons were preached to very large congregations by the Rev. T. Gill, resident minister. The singing was excellent; and the harmonium, containing "Dawes' Patent Melody," and other recent improvements, gave universal satisfaction. Mr. Illingworth Robertshaw efficiently presided. The liberal collections, added to previous subscriptions, brought up the amount to £62 19s. 4d., a sum which will more than cover all expenses.

BAZAAR AT BARTON.—Intending contributors and visitors to this bazaar (see *Magazine* for February, p. 51) are respectfully informed that it has been decided to hold it on Wednesday and Thursday, July 1st and 2nd. In order to make the needful arrangements the committee will be obliged by friends sending in their contributions as early as practicable. W. H.

DERBY, St. Mary's Gate.—On May 17 the anniversary sermons of St. Mary's Gate chapel were preached: in the morning by the Rev. J. C. Pike, of Leicester, in the absence of the pastor on account of family bereavement; and in the evening by the Rev. Thos. Goadby, B.A. The sermons were much appreciated, and the collections amounted to upwards of £22.

NOTTINGHAM, Mansfield Road.—This chapel was re-opened on May 17, after being closed for several weeks in order to its being cleaned and decorated. The expenses were nearly met before-hand, and the collections, after sermons by the pastor, Rev. S. Cox, were sufficient to cover the outlay.

MINISTERS' REMOVAL.—The church at Melbourne has given a very cordial invitation to the Rev. D. Maccallan, of Cupar, to the pastoral office, which he has accepted. —The church at Isleham has given a unanimous invitation to the Rev. G. Towler, of Whittlesea, who will commence his labours there on the first Sunday in July.

SCHOOLS.

SHEEPSHED.—Two very excellent and impressive sermons were preached by the Rev. J. Stevenson, M.A., of Derby, on May 17, on behalf of the General Baptist Sabbath school. The congregations were large, and the collections amounted to the munificent sum of £14. T. M.

HYSON GREEN, near Nottingham.—The anniversary services of the General Baptist Sunday school were held on Sunday, May 10, when the Rev. Charles Forth preached two eloquent discourses to good congregations. The collections exceeded those of the last few years. It was announced that as the chapel required a thorough renovation, it would be closed until Whit-Sunday.

HUGGLESCOTE.—On Lord's-day, May 10, two excellent sermons were preached in the Baptist chapel by the Rev. J. Alcorn, of Burnley, on behalf of the Sabbath and day schools. The congregations were very large, and the collections amounted to £48.

TARPORLEY.—On Lord's-day, April 26, our Sunday school anniversary was held, when the Rev. E. Stevenson, of Loughborough, preached appropriate and impressive sermons. Collections considerably more than in former years.

CASTLE DONINGTON.—On Lord's-day, May 17, two excellent sermons were preached by the Rev. J. Greenwood, M.A., of Nottingham, to crowded congregations, many in the evening not able to obtain admittance. Collections nearly £16.

MARKET BOSWORTH.—The annual sermons in aid of our Sunday school were preached on Sunday, May 17, by Rev. W. Salter, of Coalville, after which over £7 were collected. W. H.

DAYBROOKE.—On Sunday, May 17, the sermons on behalf of the school were preached by the pastor, Rev. J. Batey, when the collections were very liberal—£12 12s.

BAPTISMS.

COVENTRY.—On Sunday, May 3, after a sermon by the minister, Rev. H. Cross, five persons were baptized in the name of the Lord Jesus—two of whom were husband and wife—and in the evening were received into the fellowship of the church. Two other dear friends were also received into fellowship from other churches; and altogether it was felt to be a time of refreshing from the presence of the Lord. We wish all our brethren may have similar cause for rejoicing.

LOUGHBOROUGH, Baxter Gate.—On May 3rd our pastor baptized thirteen friends—his youngest daughter was one of the number. In the afternoon they were received into the church at the Lord's table. It was felt by all to be a tender, refreshing, and joyous season.

RETFORD.—On Jan. 26 our pastor, the Rev. T. Mee, baptized three persons; and on May 17 three more; all of whom unite with the church.

WISBECH.—On Wednesday, April 20, after a sermon by Rev. W. E. Winks from the words, "Will ye also be His disciples?" ten believers were baptized. Two of these were husband and wife, and five of them were young men. They were all received into the fellowship of the church on the following Sabbath.

TARPORLEY.—On the evening of Lord's-day, April 19, four persons were baptized in our chapel. The pastor of the church preached from Gal. iii. 27. The congregation was very large, and great interest was manifest throughout the sermon. We hope for results in days to come.

AUSTREY.—On Lord's-day, March 8, three male persons were baptized at our Polesworth branch, after a sermon by Mr. Goadby from Rom. vi. 3, 4; and on Sunday, May 10, at the same place, three females were baptized, after a service from John xxi. 22.

KILLINGHOLM.—On Lord's-day, April 12, two persons, husband and wife, were baptized. Some present were deeply affected, and returned home weeping. The newly baptized were received into fellowship the same day.

BARTON.—On Lord's-day, March 29, one was baptized at Desford, our Home Mission station; and on Lord's-day, May 3, seven were baptized at Barton, all of whom have been received into the church.

STOKE-ON-TRENT.—On Lord's-day, Feb. 23rd, one male was baptized; and on Sunday evening, the Rev. W. March baptized nine persons—six females and three males.

PETERBOROUGH.—On Lord's-day, April 26th, three persons were baptized by Mr. Barrass, two of whom remain in fellowship with the Wesleys.

BRADFORD, *Infirmity Street*.—On Lord's-day, May 3, three persons were baptized by Mr. Lockwood, after a sermon by Rev. T. Horsfield.

PACKINGTON, *near Ashby-de-la-Zouch*.—Four young persons were baptized by our pastor on Tuesday, April 7.

LOUTH, *Eastgate*.—On Lord's-day, April 26th, two persons were baptized by the pastor.

THE COLLEGE.

The Treasurer begs to remind the friends that the accounts must be closed on the 16th of June, to prepare the annual report for the auditors, and trusts the collectors will kindly favour him with their remittances before that date. The amount is now considerably overdrawn; the friends

are therefore respectfully requested to "haste to the rescue," so that the balance may appear on the right side.

The Treasurer also hopes to receive the amount of the unfulfilled promises, so that the Purchase Account may be closed.

CASH RECEIVED.

	£	s.	d.
Melbourne and Ticknall ..	10	14	2
Loughborough, Wood Gate ..	6	2	6
Bradford, Tetley Street ..	3	15	0
Todmorden ..	2	4	3
Macclesfield ..	1	6	4
Beeston ..	5	6	6
Mr. R. Y. Roberts ..	20	0	0
Halifax and West Vale ..	14	9	10

INTERESTING NOTICES.

The hundredth anniversary of the Countess of Huntingdon's or Cheshunt College is announced to be held on June 25th, at which the Dean of Canterbury (once vicar of Wymeswold) has consented to preside. The talented and liberal Dean having written in a popular periodical in favour of intercommunion between Conforming and Nonconforming churches, is about to make his words "good" by public action.

A *New Popular Commentary for Laymen* on the Book called *Ecclesiastes*, by the Rev. S. Cox, of Nottingham, is passing through the press. The work will contain about 300 pages, and to subscribers will be charged five shillings.

Dr. M'Cosh has been elected President of Princeton University, United States, but it is uncertain whether he will accept the office.

Dr. W. Chalmers, of London, has been chosen Divinity Professor in the Presbyterian College as successor to Dr. M'Crie.

Two of our young ministers, who were trained in our College, have this year been invited to speak in Exeter Hall at the great anniversaries. The Rev. J. Clifford, LL.B., spoke at the meeting of the British and Foreign Bible Society, and the Rev. C. Clark spoke at that of the Baptist Missionary Society.

A PRETTY LITTLE EPISODE.—The Rev. Mr. Hubbard, of Rhode Island, an Episcopalian, lately preached to a Baptist congregation. The Baptists were delighted with his liberality, and loudly praised him for his moral courage in breaking through the canonical restraints by which Episcopalianism are bound. But when Mr. Hubbard in return invited the Baptists to unite with him in the celebration of the Lord's Supper in his own church, they hung back, and could not entertain the proposal!

Notes on Public Events.

THE closing of the Abyssinian war without anything which soldiers call fighting is an event which took the country by surprise, but which calls for deep gratitude from all the friends of peace. King Theodore, as described by one of the prisoners, Mr. Rassam, seems to have combined strange qualities in his character, and will be remembered by posterity with a mixture of feelings.

The recovery of the Duke of Edinburgh from the effects of the shot, fired by a Fenian in Australia, is another event calling for public thankfulness to the Preserver of men. His return to England has been eagerly anticipated by the country at large, partly from respect to the Prince himself, and partly from sympathy for his royal parent.

The death of Lord Brougham, in his ninetieth year, has been the subject of general comment in the national press.

The most anxious topic of debate in and out of Parliament has been the Irish Church. Bishops and clergy have made demonstrations against the proposed disestablishment of it in many ways—but most noticeably by a meeting in St. James's Hall. Yet the meetings in favour of Mr. Gladstone's Resolutions have been more numerous and orderly. The Resolutions were carried triumphantly in the House of Commons, and when Mr. Disraeli showed his malice against the majority by taunting them with quarrelling about the spoils, he was manfully rebuked by Mr. Bright, in a style of eloquence which no orator could perhaps have excelled, and with an honesty which but few Englishmen have ever equalled. The second reading of Mr. Gladstone's Bill for suspending appointments in the Irish Church took place on the 23rd inst., when a majority of fifty-four votes was recorded in its favour.

At a meeting of the Church Pastoral Aid Society, Lord Shaftesbury declared that the Church of England is in a state of the greatest peril, not through the vigour of external attacks, but through internal corruption; that thousands who a few years ago would have hazarded anything in their power to serve her would not now walk across the room to save her

from her peril; and that the clergy ought to abstain, as much as possible, from political interference. Archdeacon Dumford, in his charge at Bolton, told his clergy that the Church of England must now rest less on its ancient privileges and legal rights, than on those intrinsic powers which neither kings nor parliaments can give.

In one of his late speeches Mr. Disraeli asserted that the doctrine of the royal supremacy is the only one on which establishments of religion can be based. But this is plainly contradicted by the fact that the *Scotch* Established Church is founded on the legislative *repudiation of the royal supremacy* in ecclesiastical affairs, made by the first parliament of William and Mary. By the first Act of the second session of that parliament, the royal supremacy, which had been attempted to be set up, was "abrogated, rescinded, and annulled," and every succeeding Sovereign swears to maintain this Act intact. The Royal Supremacy, therefore, in matters of religion, is not a doctrine of the *British* Constitution, but simply of *English* law, and of the *Church of England*.

Mr. Coleridge's Abolition of Tests Bill in the Universities is not likely to pass this Session. The Government Education Bill has also been withdrawn, together with several other measures which the ministry have no means of carrying.

The notorious Ex-Governor of Jamaica, Mr. Eyre, has at length met with the first instalment of what is due to him for his atrocities in the colony over which he tyrannized. Messrs. Taylor and Mill, members for Leicester and Westminster, have renewed their prosecution of him for the manifold wrongs imputed to him, and the magistrate at Bow Street, London, Mr. Vaughan, felt that he could not do otherwise than commit him for trial. This step was necessitated by the evidence adduced before him, and for the sake of common humanity and public justice. Mr. Buxton is so hearty in pleading for this trial that he has contributed spontaneously £300 toward the costs of it. Mr. Eyre is bound in £1,000 to appear to take his trial at the Court of Queen's Bench at the next Court of Oyer and Terminer. He received the decision with the greatest agitation!

Marriages.

ROGERSON—COOPER.—April 9, at the Baptist chapel, Tarporley, by the Rev. E. Bott, assisted by the Rev. W. Smith, Mr. George Rogerson, of Rushton, to Miss Alice Cooper, of Tarporley.

MALTRY—JONES.—May 7, at the General Baptist chapel, March, by the Rev. J. C. Jones, M.A., brother of the bride, Mr. J. L. Maltby, farmer, Mumby, near Alford, to Ann, fourth daughter of the late Rev. J. Jones, of March.

Recent Deaths.

WILLIAM SEWELL,

THE subject of the following brief notice was born at Rothley, and in his youthful days was accustomed to attend the Established Church. It was not long, however, after the introduction of preaching into the village by the General Baptists before he became a frequent and an interested hearer. He afterwards became much attached to the ministry of the Rev. J. W. Goddard, by whose ministrations, in conjunction with an occasional service by the late Rev. T. Hoe, he was, after much anxiety and alarm, led to trust in Christ, and in Him to find rest and peace. In August, 1803, he, with several others (two of whom now survive him), were baptized by the minister, Mr. Goddard, the Rev. S. Deacon, of Barton, preaching on the occasion. Our departed brother was very soon found taking an active part in conducting meetings for social prayer, and entering very heartily into efforts to extend the Saviour's cause. He appears to have united with several others in the formation of our Sabbath school, and was for many years a devoted and useful teacher. For several years he had the care of the chapel, and felt it to be an honour to be "a door-keeper in the house of God." In the year 1815 he was chosen as a help to the deacons, which office he sustained for many years, being afterwards appointed a deacon.

He presided over the meetings of the church when without a minister; and being "given to hospitality," had always an open house and an open heart to receive and entertain "the preachers," many of whom, I doubt not, have very pleasing recollections of happy hours spent in the society of this good man. As a Baptist his convictions were strong, his principles firm, and his faith unwavering. His reliance upon the Saviour was entire. He loved the house of God. He delighted in the prosperity of the church. He regarded it as his greatest privilege and highest

honour to be associated with the cause of Christ. His desire to serve that cause was strong and continuous. He brought forth "fruit to old age." Often, however, has he expressed to the writer his sense of unworthiness, and his conscious need of that redemption which is all of grace. For several years before his death he appeared to be waiting with expectancy for the coming of his Lord. He had perfect peace, his mind being stayed upon God. His last illness was short. He was present at a meeting of the church on the first Lord's-day morning in January, 1867, on the next Sabbath his mortal remains were laid in the cold grave, the happy spirit having gone to bear some humble part in the purer worship, and to share in the more exalted joys of the glorified church in heaven.

Being visited by an old friend and fellow pilgrim the day before his death, and having exchanged their mutual farewells, he calmly and joyously exclaimed, "There is light in the valley." "Mark the perfect man, and behold the upright, for the end of that man is peace." J. R.

JOHN SEWELL,

A YOUNGER brother of the above, was brought to a knowledge of the truth, and was led to put on Christ by baptism and unite with the church at Rothley under the ministry of the late Rev. J. Austin in the year 1818. He was a man of a quiet spirit, of unobtrusive habits, and of an amiable disposition. He was remarkable for his regularity and punctuality in his attendance at the house of God. For many years he suffered from a very painful and distressing ailment of body, which he bore with much patience and resignation to the will of God. The latter years of his life furnished a very striking illustration of that pure and undefiled religion which before God and the Father is "to visit the fatherless and widows in their

affliction, and to keep himself unspotted from the world."

To many who were prevented by age and infirmity from attending the public services of the sanctuary he was in the habit of making known the texts preached from in his hearing upon the Sabbath-day, and of reading to them hymns and portions of the word of God. Thus often was he the means of conveying words of solace and hope to the lonely sufferer, the weary pilgrim, and the aged poor, and of pointing them to that glorious abode where the redeemed of the Lord shall bloom with

immortal youth and beauty, and God shall wipe away all tears from their eyes. He found consolation and joy in the assurance that he was "a sinner saved by grace." His end was peace. J. R.

INGOLD.—May 8, at Ivy House, Whetstone, Middlesex, aged three years, Maude Mary, youngest daughter of Samuel and Martha Ingold.

HALFORD.—April 28, in the 81st year of his age, Charles Halford, formerly of Whittelease, and for many years deacon of the General Baptist church in that place.

Varieties.

THE HUMAN CONSCIENCE is capable of being moved suddenly to an utterable depth. It deals with themes mightier far than do any other of our faculties. The understanding cannot comprehend the Infinite, cannot fathom the Eternal. But it is with the Infinite, the All-Perfect, that the conscience has to come in contact. We stand in His presence—guilty! If this fact, in its full import, suddenly flash upon the conscience, can you be surprised if the effect be overwhelming fear—absolute terror? This is the true solution of all those terrors respecting which we read in the history of early Methodism and of every other great revival. They are not the result of crowded assemblies, or of passionate oratory, or of sympathetic panics, or of visions and phantasies. Such causes may excite superficially and temporarily; but as compared with the effect of an awakened conscience they are like a child's pop-gun compared with the roar of a park of artillery, or of heaven's thunder in the majesty of its power. It is not the fear of hell that produces this alarm, but the fear of God. To an unaroused conscience such an assertion may seem a paradox; for is it not God who clothes the world with so much beauty, who whispers in the breeze, smiles in the sunshine, enriches the earth with plenty, and supplies our daily wants? It is! And is He not a God of love? Ay! of boundless love. And yet I venture the assertion that there is nothing in all the scenes of terror which our memories can recall,

or our imaginations picture, that is in any way to be compared with the self-loathing and horror of an awakened conscience in the unveiled presence of a holy God.—*The Theology of Conscience.*

SOME MINISTERS SHOULD BE LEARNED.—While it is neither necessary nor possible that every minister should be a man of critical learning and superior abilities, it is of great importance that some should be good scholars and commanding preachers. Such ministers may be even less successful than their inferiors in mental endowments and oratorical talent in the work of converting sinners, but their service to the church in other ways of usefulness may be incalculable. Let these, therefore, be sought by prayer from God, and when they are sent let them be honoured and esteemed.—ED.

ALL MINISTERS SHOULD BE ZEALOUS.—Christ's personal ministry was short, but it was prosecuted with unquenchable ardour. Our term of labour may be comparatively long, but it allows no license for languor. And there are many considerations which, if properly entertained, would kindle our zeal and fan our devotion into a fervent heat. How many around us are famishing for want of the bread of life! How many are daily dying in our midst, passing into eternity, but unprepared for heaven! The opportunity of seeking their salvation may seem ample, but it may close at any moment, and when gone it may be lost forever.—ED.

UNION OF SOUL AND BODY.—It is of no practical use to consider soul and body apart: if we do so it is clear that the human body is not a base or mean thing, but on the contrary one of the most noble and glorious things known. Again, if it is to be made subservient to the soul, experience shews that the soul does not advance its own interests by maltreating its slave. Discipline and coercion may sometimes be necessary, but the soul loses its tone and health if the interests of the body are not consulted, and if its desires are not in a moderate degree satisfied. And those who learn from these reasoners to depreciate the body first become inhumanly cold to natural beauty, and out of sympathy with the material universe; and secondly, while they slight their own bodily comforts, disregard the physical well-being of their neighbours, and become unfeeling and cruel.

LOVE TO GOD.—If man can love man with such entire affection that the one can hardly bear the other's absence; if a bride can be joined to her bridegroom with such ardency of mind that for the extremity of love she can enjoy no rest, nor suffer his absence without great solicitude; with what fervency ought the soul which Thou hast espoused to love Thee, her true God, and glorious bridegroom!—*Augustine*.

GENUINE GIVING.—Benevolence is to be estimated not by the amount given, but by what it costs to give. An English charity recently received an envelope containing six penny stamps, on the inside of which were written these words, "Fasted a meal to give a meal." That was true benevolence.

BOASTING.

For the Children.

ANNA STRONG was a sad little boaster. Though she meant to speak the truth, she was so vain and thoughtless that no one could believe her.

She always wanted a long lesson, she would say, "I can learn it all—it is not too hard for me;" though when her class was called out to recite, she was very often sent back to her seat to study.

If anything was to be done at home

or at school, Anna would always say, "I know how—please let me do it;" even if it was a thing she could not do at all.

Miss Eaton was Anna's teacher. One day she wished some one to point to the names of the cities on a large map, so that all the girls in the class might know where to find them.

"O, let me do it," said Anna, "I know how as well as can be."

"Yes, you may do it," said Miss Eaton; but Anna could not point to a single name that her teacher called.

"You are like a silly little pigeon I used to hear about when I was a little girl," said her teacher.

A bright-eyed little girl, raising her right hand, said, "O, please tell us about the pigeon."

"The story," replied Miss Eaton, "is that when the pigeon first came into the world, all the other birds came and offered to each build a nest.

"The cat-bird showed her its nest, all made of sticks and bark; and the sparrows showed her theirs, which were woven with moss and hair. But the pigeon, walking about in a very vain way, and turning her head from side to side, said: 'I know how to build my nest as well as the best of you!'

"Then the blackbird showed his nest, which was fastened to some reeds and swung over the water; and the turtle-dove said hers was easier to build than all, for it was quite flat, and made only of sticks laid together. But the pigeon turned her pretty head as before, and said, 'I know how!'

"At last the birds left her. Then the pigeon found that she did not know how at all; and she went without a nest until a man took pity on her, and built a pigeon-house, and put some hay into it.

"Now, children, though the story of the pigeon is only a fable, and not true, yet you may learn from it a very useful lesson.

"Little boys and girls who are vain boasters are laughed at by others, and only deceive themselves. Like the silly pigeon, they say, 'I know how!' but they often find, to their sorrow, when it is too late, that they do not.

"Remember, dear children, that when you once learn to do anything well, you will not need to boast of it."

—*From an American Paper.*

Missionary Observer.

CONTRIBUTIONS TO THE MISSION.

Special Notice.

It is particularly requested that all sums to be acknowledged in the next Report may be forwarded to the Treasurer or Secretaries during *the first week in June*. The accounts for the year will be audited as soon as possible after that time.

NOTES OF A TOUR IN ATTGURDA AND GOOMSOOR.

BY THE REV. T. BAILEY.

IN company with our native brethren Harra and Ram Chundra I left Berhampore on the morning of Dec. 13th, for what proved to be a very busy tour of thirty days. Several of the districts in which we laboured were parts of Attgurda and Goomsoor, which, though not very recently, had been frequently visited by the missionaries. Many of the villages were also larger and more important than I had been led to anticipate; and whether from the softening effects of the late terrible famine,—from the amount of christian light which has unquestionably spread in the district,—from the feeling of contentment occasioned by the abundant harvests they were now gathering—whether from these or other causes, we found the disposition of the people toward us to be specially favourable and encouraging. We met with many whose bearing and spirit cheered us greatly, and would fain indulge the hope that the “good seed,” the word of God, which has now been sown for many years in the district, will at no very distant period bring forth a rich harvest of precious souls to Christ; that the people now so abundantly supplied with stores of earthly grain may become enriched by the unspeakably more precious “fruits of the Spirit,” love, peace, and joy in the Holy Ghost.

Our first encampment was at CONCHOOR. This is a well known village, owing to its large weekly market, and is only about eight miles from Berhampore. It has also become favourably known to us in consequence of a lively spirit of religious inquiry which has existed in the neighbourhood for several years.

Here also at one time was a vernacular school established by Rev. W. Bailey, which is said to have continued prosperous and useful until an outbreak of cholera dispersed the children. We were grieved to find that the school-house had now been suffered to fall into ruin, and that nothing remained to mark its site but a heap of earth, from which the ends alone of the four corner posts were protruding.

Shortly after the tent was pitched we went across to a small hamlet named KONTIACOO. Here several of those reside of whom hopes have been entertained, and we met with a very kindly welcome. It was sad to find that two of their number had fallen victims to the famine, and were now in the land of spirits. They retained their love of christian books to the last; but whether in the solemn hour of death they realized the comfort and hope of the gospel, we could not ascertain. There are several of whom we cannot but hope well; they visited us from time to time at the tent, were delighted to sit talking with us and listening to the christian hymns we sang. They also repeated portions of the poetical tracts which they had committed to memory, particularly from the “Jewel Mine” and the “Divine Alphabet”—the latter a beautiful poem by dear old Gunga.

In another of the villages we met with a Mahomedan, with whom we had a long conversation. He laid some stress in defending his creed on the existence of a celebrated tank in front of one of the mosques in Cuttack, whose waters, he said, never needed replenishing however hot or long the season might be; but in this his argument was found to be at fault, as Harrau knew the tank to which he referred, and also knew it to

be replenished as occasion required from a well close at hand. Another of the things he referred to was the existence of a stone in one of the other mosques, which is said to bear the impress of Mahomet's foot. I had previously heard of this stone, and determined to embrace the earliest opportunity of seeing it for myself. Soon after arriving in Cuttack, I therefore made further inquiries, and went to the mosque that was pointed out. The people in charge showed me round the grounds with all courtesy, but would not allow me to enter the interior of the building. They assured me that I could be admitted only after going through the regular course of fastings, ablutions, and prayers—that indeed none but orthodox Mussulmen were permitted to enter, so that I had to return disappointed. In Conchoor itself our congregations were large and interested, and we had also the pleasure of meeting some of the men from Kontiacoal there, who stood by us while we spoke.

The weekly market is held on the Sunday; and towards mid-day, when thousands of the Lord's people in this and other lands were peacefully engaged in the services of the sanctuary, we were threading our way through a noisy, eager crowd, who were intent only on buying and selling, and getting gain. When one and another of us had been speaking for about an hour, a tall and intelligent-looking man of very dark complexion joined us. We had often seen him before, and were pleased to meet with him again. He, too, is one of those who has renounced idolatry, and is apparently regarded by a part of the others as a kind of chief, or gooroo. After cordially greeting us, he requested that all might be seated, as he had several questions he was wishing to propose; and when we had complied with his request he commenced by asking us, "Who is this Jesus Christ, and what is our need of Him?" He then proceeded to explain himself as having renounced the worship of Krushnoo and all the other inferior gods, and worshipped only the one great Supreme Being. He said that that Being was a Spirit, and could not become incarnate, could not be born of woman, and could not die; that Christ, therefore, was not God, and there could be no profit in serving Him. He listened, however, with great attention and interest to the explanations and counter

proofs we offered, and appeared specially impressed with the fact insisted on, that it was only because we were sinful, helpless, and condemned that Christ appeared to save us, and that in Him was our only hope. Our stay had now been greatly prolonged, so that when we returned to the tent it was too late and we were too much exhausted to have our usual Sunday service; and in addition to this many of the market people called upon us as they passed on their way home, and with these we were engaged until far into the night. It was altogether a very laborious day, and we fervently pray that good results may follow from it.

We left Conchoor early on Monday morning, and having preached at a village on the way, pitched our tent at PITALLAH. Here we met with a large number of people, and many of them remained with us the greater part of the day. Amongst them were some of Ram Chundra's relatives, who were greatly interested to see him, and as anxious for him to visit them at their homes. They also invited him to eat with them; but as this was a step which involved questions of caste, they wished to have a consultation about it, and though this resulted in the invitation being withdrawn, it was in other respects very assuring and encouraging. We were also greatly interested with a visit we paid to Baminichae, which deserves a passing mention. This was a village beautifully situated "just over the river," and rendered the more beautiful by its group of stately palms and large temple to Mahadabe, the latter being surrounded by a number of smaller temples, all being newly built, and very near the river bank. We soon learnt that the buildings were not all of them completed, that the "linga"—the object of worship—had not been procured, and that none of the buildings had been consecrated. The opportunity was favourable; and much as they admired the temples, they soon appeared ashamed of the vile emblem to be installed as the object of worship, and visibly winced under the explanations we offered of the effects such worship would inevitably produce upon themselves, their wives, and their children; they also listened with deep and serious interest to the gospel message we delivered.

Our next march was to BOIRANEE.

This is one of the most important villages in the Attgarda zemindary, and it was with a feeling of surprise that we went through street after street—here weavers, there shopkeepers, workers in brass and makers of ornaments, farmers, brahmins, and others. We were also the more gratified with the ready, eager hearing they gave us, and with the spirit of inquiry they manifested. We remained for four days with them, visiting the town every day, and as many of the surrounding villages as were within reach.

On Monday, Dec. 23, we arrived at POLLASWARA, another large and important village, but more secluded than Boiranee, and evidently less enlightened. Hindooism here appeared to have some of the strength and glory of former days; the brahmins are a powerful and privileged class, deeply read in the shastres, and ready to contend heartily for their truthfulness, and for the whole system of Hindooism. Nor did the popular notions ever appear to us more puerile and fantastic than when on the day of our arrival a tall and intelligent-looking brahmin seriously contended that the world was supported by an immense tortoise; that though circular, it was flat, with winged horses attached to its edges, and had other arrangements equally remarkable. We were not slow to question many of his statements, and to show that they did not hold well together; but he was well supplied with illustrations as he proceeded to render each point plausible, and entered such an intricate labyrinth of reasoning that the more he explained the more dark and doubtful things appeared; one absurdity had to be supported by others equally or more absurd, until he himself appeared to feel the necessity of explaining that this was the black or sinful age, and hence it was impossible for any to arrive at the truth. The people in general were more indifferent than any we had met with during our tour; but several cases afterwards transpired which gave us more encouragement. One man offered to become a christian if we would give him fifteen rupees per month—an offer we assured him we did not despise. Others had formerly received books, which they had read carefully, and were anxious to obtain a fresh supply. One man stated that he had received a copy of "Selections from the Bible" several years ago,

but that much to his sorrow the white ants had destroyed it. We were also glad to see while here a young man from Rumagarda, who told us of the old man there, to whom reference has been made several times in our reports. He still continues a diligent reader of the Bible, and almost, if not altogether, a christian; and thus in various ways we found more of enlightenment than we had at first supposed.

Our next stage was to BOGODA, where we arrived on Thursday morning, Dec. 26th. Here we were joined by a young man in the police who had formerly received a christian book and had prized it very highly; but a friend visiting him from a distance had insisted on being allowed to take it away, and he had not succeeded in recovering it since. The young man continued friendly during our stay, attended the service on the Sunday, and rendered help in various ways. He, too, was very pleased to receive a copy of "Selections from the Bible" before we left the place. In the afternoon of the day we arrived we went down to the bazaar, where we enjoyed a singularly favourable opportunity of prosecuting our work. There were many persons present whose faces were quite familiar to us—many we have spoken to in former years—and some of whom we had ventured to entertain hopes that the word preached had not been in vain. The congregation was large, and the word was again apparently accompanied with power. The people will never forget the case of Govinda, who many years ago received the truth, and as was believed was truly converted here, though he afterwards, alas! became eccentric and inconsistent. To what we said the people, in effect, replied, "All that you say is perfectly true, and the religion you preach is true and holy too—it is, indeed, only too high and holy for us. We are enslaved by the customs of the country and the traditions of our fathers, and cannot ourselves receive it, but in after years idolatry will cease, and christianity will no doubt prevail."

On the following morning we went to a village where on a former occasion the people had entirely refused to hear us. We now collected a few of them together, but only to find them more than ordinarily superstitious and ignorant. We found that there was no village school—the streets were dirty, the houses dilapi-

dated, and the people looked miserable. The temple, which had formerly been a decent little tiled building, had fallen sadly out of repair, large patches of tiles had slipped away from the roof, and bundles of straw had been thrown on the places instead.

In the afternoon we went again to Bogoda, and as the hour was earlier we had more time on our hands, and an opportunity of visiting a part of the town we had not seen before. On turning the corner of the street we came upon a group of men absorbed in one of the games of chance so common in the country; for here, as in other lands, these games have a singular fascination for a large class of people. Though we accosted them kindly, they were too deeply absorbed to pay much regard, and we passed into a high building lower down in the street where we were shown the disjointed members of a huge statue of the village goddess. The arms could not have been less than six feet long, and all the other parts were in proportion; a cloth had been thrown over the face, but was removed at our request, and all was shown with the greatest willingness, nay indeed, with more, for many of the people round were laughing heartily, though I tried to check their mirth. We next proceeded to the main street, and after a little parleying were admitted into the enclosure of the large temple situated at its lower end. Here the view which burst upon us immediately we passed the doorway was certainly very striking. In front stood the temple adorned with a profusion of sculpture, gilding, and painting. Large prancing horses in stone were attached to the raised floor of the portico, the niches in the outer walls were filled with richly graven images, the inner wall in front was covered with beautiful paintings, and the roof was a mass of elaborately carved lotuses as tastefully grouped and executed as anything of the kind I had seen. Turning from these to the surrounding gardens we saw the largest and finest of orange trees, their boughs all drooping with loads of golden fruit, and other trees with fruits as rich and rare. But with all this our treat had serious drawbacks. The idol was said to be sleeping, so that the inner door of the temple could not be opened, and as we approached to a nearer inspection we were met with a dreadful stench pro-

ceeding from the bats which had taken refuge in the roof; the priests or worshippers, or both, had been permitted to lean with unctuous bodies against the wall so covered with paintings, so that along a broad belt passing through the middle of them the colours were entirely obliterated. The gardens were ill-kept, refuse and litter were lying about in every direction, and several wretched hovels had been built in close proximity to the walls of the temple. The impression with which we left was, therefore, much less favourable than that with which we had entered, but the priests had treated us kindly, bringing us some of the choicest of their fruits; and in the meantime a crowd of people had assembled, so that on emerging from the doorway we found ourselves in possession of another most favourable opportunity of "preaching the gospel of the kingdom." We told them that they had spared no pains in surrounding their god with every circumstance of outward splendour—that an immense amount of labour and skill, with thousands of gold and silver, must have been expended in preparing the beautiful building we had seen, but what was now the result? The image was but an image still, silent and helpless as before—the stone was but stone, as powerless to help or save them as when unhewn in the quarry—that God alone was our maker, and Christ alone our Saviour. Both the native brethren appeared to speak with special earnestness and ability, and we fervently trust that the blessing of the Lord will follow our efforts. Most of the surrounding villages were visited. We had a pleasant service on the Sunday, and left very early on Monday morning for Balipadara.

Here again we meet with many we had seen before. Soon after our arrival a number of the village school-boys came and were well pleased to be exercised a little in the lessons they were learning, and in the afternoon when we went to the bazaar there must have been nearly the whole of the male population to hear us. We only spent a single day here, but it was of a kind we shall long remember with interest and gratitude—it was one of the "times of refreshing from the presence of the Lord."

From Balipadara we took the new road Government is making to lead from Aska by Bellamootah to Russell Coudah,

and encamped near a village named Jilibah. Up to this point the road was in a good state of progress, and a large number of work-people were here. The village itself is very small, nor is the neighbourhood so populous as we had hoped to find it. We did not, therefore, much prolong our stay. Gotoli, and the Khoud villages, were found to be within easy reach, and we gladly embraced the opportunity of visiting them, though there is little attractive about them now. We only saw one of those remaining who had formerly been educated in the Mission school; the villages and people look more wretched and neglected than we had ever seen them before; several of the houses are deserted, the tiled granary, or godown, is fast falling into ruins, the school has been broken up, and the school-room had been stripped of its furniture, and was desolate and empty. There is now nothing to be seen of the bungalow that formerly stood near, and in a very short time there will be scarcely a vestige remaining of the immense pains and expenditure incurred by Government to found the Meriah colony here. After a day or two spent

in labouring amongst the people and villages near, we travelled on to Bellagontah, spending several days there in like manner, and attending the large market on Monday. Here we saw the young man named Lokhuri Narain who has long been known as an inquirer, and with whom we had much pleasant intercourse. He was generally with us when we were in the bazaar, and always rendered all the support he was able, himself speaking with earnestness and effect. We also met with a younger relative of his, who surprised us by the extent of his christian knowledge, and by the earnest spirit he manifested. There was also another young man, a relative of Kogai's, with whom we were equally pleased and interested. We afterwards laboured at Russell Condah for a day or two; visited Pileparda, where we had an interview with our dear and newly-baptized friend, Kogai, and after a couple of days spent at Aska, as busy as any of those that had gone before, returned to Berhampore weary in body but refreshed in spirit, and inspired with brighter hopes and intenser yearnings for the early coming of the Lord's kingdom.

Foreign Letters Received.

BERHAMPORE—G. Taylor, Feb. 26.

CUTTACK—T. Bailey, April 8; J. Buckley, March 26, April 9, 15; W. Miller, April 24.

PIPLEE—J. O. Goadby, March 28, April 7.

Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,
FROM APRIL 20th, TO MAY 20th, 1868.

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GENERAL BAPTIST MAGAZINE.

 JULY, 1868.

FAITH, AND ONE OF ITS FOES.

BY THE EDITOR.

WE live in an age of criticism, and in so far as this criticism either subverts or shakes the faith of men in the word of God it may be regarded as a foe to human belief. But this, like all other assailants, needs to be challenged, and even defied to do its worst. Such courage is the most manly and rational bravery; and were it more common among believers, scepticism would be cowed, and criticism would grow more cautious.

What is it that criticism carps at in the Scriptures, and tries to elevate and magnify into a stumbling-block? Is it their matter? What does it find so objectionable there? The want of scientific precision in its phraseology, perhaps. One thing which offends it is, that the Bible speaks of *the sun* in a manner that is out of harmony with the Copernican system. But to this the simple and sufficient answer is, that the Bible was not written to teach astronomy, yet that its allusions to that science are as accurate in form as truth requires them to be. Next, it said *the Bible contradicts history*. Yet the fact rather is that all patient

and impartial historical researches corroborate Scripture records. There was a time when the narrative of the sojourning of Israel in Egypt was supposed to be fabulous. But afterwards the reality of the sojourn was attested by the contents of the papyrus rolls, and the ancient wall-paintings of Egypt itself. Doubts were cast upon the correctness of the descriptions of Nineveh, given in the book of Jonah; but much as criticism once derided this book its delineations are fully confirmed by modern discoveries concerning the topography of that "exceeding great city." The views presented in the book of Daniel of the Babylonish court were deemed to be ideal; but more recent inquiry, merely by becoming more rigid, has proved them to be perfectly reliable. And if we pass from the Old Testament to the New, its record of times and representation of events are ascertained to be completely in accordance with the findings of all scholars and antiquarians.

Sometimes the objections which criticism has urged against the matter of Scripture have been *objections*

of taste. But taste itself is one of the most subjective and variable of human things. Royal lips once pronounced the plays of Shakspeare barbarous, and judgments as egregiously false have been given against other works of literature and art which are now all but universally admired. Some critics have censured the Bible for *its want of moral propriety*. Yet most consider it to be the source, and myriads have experienced it to be the instrument, of moral renovation. The most ruthless criticism has displayed special antipathy to Scripture *on account of the miracles which it reports to have been wrought*. Those signs and wonders which filled their beholders with awe, which made doubters acknowledge the divinity of Him who performed them, and which gave His timid followers a full assurance in His saving power, have been declared to be simply impossible occurrences; and the belief of them has been declared to be an evidence of the very lowest state of human knowledge, the spawn of religious imposture, and the excrescence of pious fanaticism. To these rude revilings calm and conclusive replies may be found in a host of defensive writings which, at various intervals during the past and present centuries, have appeared to enrich our literature, and confirm our faith. Among these may be mentioned the inimitable *Analogy* of Butler, which the longest and most intimate acquaintance all the more endears; and some quite recent works, such as Mozley's *Bampton Lectures on the Credibility of Miracles*, M. de Pressense's *Life of Jesus*, and Westcott's *Gospel of the Resurrection*, some of them Butler-like in their depth and subtlety, and all likely to meet the wants of the larger class of readers, and in every way admirable.*

Modern criticism has occupied

itself very closely in deciding upon *the authors of the several books of Scripture*, and the most exact periods at which they were written. These decisions, or as we prefer to call them, these *guesses*, which have been put forth in Introductions, or in Biblical Dictionaries and Cyclopædias, have startled young students and pained some older ones. But the alarm of the one class, and the grief of the other, may be silenced and solaced by subsequent and mature reflection. Literary criticism would be a languid labour, and a bootless business, if its professors were forbidden to be bold and venturesome. Those who are not content to follow the old lines of thought, and to accept the conclusions of earlier investigators, must necessarily pass into a region of conjecture, and can find repose only in the halting-places of probability. They are fairly entitled to whatever they may pick up on their devious road, and they should not be denied the satisfaction they find on reaching their dubious goal. What is not to be justified in these advanced leaders of religious thought is their taunting others for timidity in not coming after them, and their declaring any steadfast philomath to be quite behind the age! It is reported of Schleiermacher, who was extensively and profoundly acquainted with the writings of Plato, that he erroneously rejected many of that philosopher's discourses. And it is considered that there is no province of mental activity in which deception is so easy and error so common as in that of literary criticism.

Have *biblical* critics any special immunity from this ordinary proneness to be mistaken in judgment? And have not the newest authorities in sacred literature been found leaning to the side of *negative* criticism? Has it not been openly denied that Moses wrote the Pentateuch; that Solomon wrote the

* See Plumtre's *Christ and Christendom*. Boyle Lectures, 1866, p. 179.

Ecclesiastes; that the prophets wrote the particular books which have for so many ages borne their respective names; that John was the writer of the fourth Gospel; and that certain apostles were the real authors of the letters long since attributed to them? Now supposing this denial could be shown to be well-grounded in every instance, the question to be determined is, whether such negative criticism vitally affects our faith? The five books in the beginning of our Bible are still parts of inspired Scripture, and lose none of their verity or value, whether or not it can be demonstrated that the Mosaic authorship of small or large portions of them must be given up. The rare and royal experience revealed in the book of Ecclesiastes—its sagacious observations and moral lessons for the regulation of social and civil life—together with its reiterated, “this is also vanity,” and “all is vanity”—are not impaired, or greatly altered, by any successful attempt on the part of Ginsburg, or other critic, to substantiate the opinion of Hugo Grotius, expressed two hundred and fifty years ago, that Solomon was *not* its writer. And so we might affirm in relation to the other parts of the canon whose authorship is disputed. If we could no longer cite them as the sayings of Moses, or David, or Paul, we could still preface our quotations with the more approved formula, “Wherefore, as the Holy Ghost saith” (Heb. iii. 7). As a clear-sighted foreign theologian remarks, “the question of authorship is not a question of faith;” except, it should be added, in those cases where the genuineness of the book, or its internal testimony, may be impeached. If criticism should compel us, as it never will, to abandon one half of the whole volume, not one article of our faith would be sacrificed. What is called the Tübingen school of criticism has reduced all

the Pauline Epistles, probably fourteen, to four; the *Romans*, two *Corinthians*, and *Galatians*; but from this mutilated New Testament its disciples may still learn the way of salvation, the truths of the Gospel, and the nature of Christ’s kingdom. Yet while this is acknowledged we must firmly withstand this mutilating movement; and tenaciously retain the complete catalogue of writings transmitted to us as the Divine Oracles. When Strauss first published his *Life of Christ* his countryman, Professor Hug, remarked, that it had then become common for any one who desired fame in the department of theology to bring into the market some striking and audacious attack on the monuments of our faith, and to out do all his predecessors in this kind of ware. “The audacity,” said he, “supplies the place of solidity.”

Solid and sober criticisms can never damage the Scriptures, but must, on the contrary, strengthen their claims on human belief. When, therefore, we meet with a mode of treating them which tends to impair our confidence in them, let us beware of this as of an unmistakeable foe. And if we are incompetent to fight the foe with his own weapons, let us resort to something more effective, and more certain to secure for us the victory. The Scriptures are not addressed to the critical faculty only or chiefly. They speak to the conscience and the heart. Their voice must be heard and their force must be felt within. We must read them unceasingly—love them passionately—obey them implicitly—acquire a thorough knowledge of them in the letter—attain a true experience of them in their spirit—and live in them as our very element. So used and enjoyed our faith will be firm against all oppositions; calm amidst all commotions; and strong to overpower all adverse influences, however subtle and seductive!

THE BEST MEANS OF PROMOTING THE SPIRITUAL PROSPERITY AND EXTENSION OF OUR DENOMINATION.*

BY THE REV. WILLIAM TAYLOR.

THE history of religion in the world appears to have been a history of revivals and declensions. Instead of advancing steadily and continuously, the tide of grace, like that of the ocean, has sometimes receded—always to return, however, with greater fulness and greater power. Thus the purity and zeal of apostolic times was succeeded by the darkness and corruption of the middle ages. The quickening of religious life which took place at the Reformation was followed by a season of decay and death. Then came the great revival of the last century, when Whitfield, Wesley, and their noble band of fellow-labourers aroused the slumbering churches of Great Britain, and were instrumental in gathering thousands into the fold of Christ. The blessed effects of this movement still continue, but the life and power of it have long since disappeared. A few years ago another glorious revival took place. Rising like a little cloud over the city of New York, it spread rapidly over a considerable portion of the American continent, and having poured down showers of blessings on the churches of that land, it passed over to our West Indian colonies, and thence to Europe and Great Britain, descending most copiously in the north of Ireland and in Wales, but vouchsafing also some most refreshing showers in various parts of England and Scotland. Since that period there have been several years of comparative drought, during which all denominations of Christians have suffered, but none probably more than our own.

In times of general declension the smallest and feeblest bodies are almost sure to be the greatest sufferers. In the larger and wealthier communities there are other attractions besides those which are purely spiritual, such as stately edifices, imposing ceremonies, the learning and eloquence of their ministers, the worldly position and influence of their members, and in some instances a more elaborate ecclesiastical organization. By these means it is possible to keep up an appearance of prosperity, at least for a time, after religious life and feeling have very sensibly declined. But it is otherwise amongst us. We have but little of the influence which belongs to wealth, to numbers, or to organization. Without spiritual life, without serious piety, brotherly love, and practical holiness, we are nothing; strangers see nothing to induce them to cast in their lot with us, and so they go to other and more fashionable places; and even our own children are often strongly tempted to do the same. If, therefore, our denomination is to make headway—nay, if it is to continue to exist—it is indispensable that there should be earnest piety amongst us. I do not say that this is wanting at present. For aught I can see to the contrary, there is as much spiritual vitality in our churches as there is in those of other denominations. But in my opinion common attainments will not suffice for us. Not only must we be equal to our brethren of other denominations as regards the vigour and fulness of our piety, we must be even superior to

* Having already published two Conference papers on the State of the Denomination, setting forth its want of progress, and assigning the causes of its stagnation, we have pleasure in giving a third paper of a different character. This thoughtful and faithful essay deserves, and we hope will receive, a careful reading from our ministers and people, amongst whom, we believe, there is just now a general and most earnest desire for the spiritual prosperity of our denomination.—Ed.

them, if we are to maintain our ground and make any considerable impression upon the masses of our countrymen. We must have living faith in Christ and in the great principles of His gospel. We must know and feel the quickening and transforming power of divine grace. We must have fellowship daily with the Father and with His Son. We must be baptized with the Holy Ghost and with fire. Religion with us must be a passion, an enthusiasm, a matter of constant and all-absorbing interest; and when that is the case, we shall have power; and notwithstanding the smallness of our numbers, and the limited nature of our resources, we shall prosper and prevail.

Allow me, then, to specify a few particulars adapted to nourish our spiritual life, and at the same time to manifest and utilize it.

Foremost among these I must place *secret prayer*. True religion has its source in God. He originates and He sustains it. The best way to obtain a revival, therefore, is not to attempt to galvanize ourselves into religious activity, but to put ourselves in communication with Him who is the fountain of our life and the source of our strength. "Without me," said Christ, "ye can do nothing." We need realize this, and humbly to avail ourselves of His offered help. As Luther said, "To pray well, is to work well." It is in the closet that the Christian must get up the steam, so to speak, which is to set the machinery of his spiritual life in motion, and carry him forward in the way of duty. If he neglect his closet, the fire of love will go out, the steam will evaporate, the engine will refuse to work, and the whole train quickly come to a standstill. "A prayerless professor," says Dr. Winter Hamilton, "even if he attempts to do anything, defeats his own efforts. When he enters the house of mourning, or

sits down by the sick man's side, it is like a traveller coming in from a frosty atmosphere to the chamber of a nervous invalid. Though enveloped in broad cloth and fur, he brings enough of winter in his clothes to make the poor patient chatter. But the man of prayer carries with him a genial clime. Even in the dead season of the year, when frost is black and fields are iron, he carries summer in his person. All his garments smell of myrrh, and aloes, and cassia; for his closet is the ivory palace, the gay conservatory, where the flowers of Paradise are blooming all the year." If, then, we would be useful in the world, or maintain our spiritual life in a healthy state, we must be frequently in our closets, "praying always with all prayer and supplication, and watching thereunto with all perseverance."

Next to secret prayer, more attention should be paid, I think, to *public worship and to Christian fellowship*. Christianity is eminently a social religion. Our Lord came, not simply to convert individuals, but to establish a kingdom. His plan was first of all to attach men to His own person, and having done this, to form them into a community on the basis of their attachment to Him. His followers were to be a peculiar people—separated from the world by baptism, and united among themselves, not only by the Spirit of Christ which dwelleth in them, but also by the observance of divine ordinances, and the practical expression of Christian love. They were not to forsake the assembling of themselves together, but were to meet frequently for communion and for worship. The first Christians did this. They continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread and in prayers. They appear to have met not only on Sundays, but every day in the week. They continued daily with one accord in the temple;

and breaking bread from house to house, did eat their meat with gladness and singleness of heart. And this practice of theirs, I doubt not, contributed greatly to the prosperity and increase of the church. The Saviour was honoured by the devout observance of His own ordinances. The souls of the faithful were warmed and quickened by communion with God and with each other. Individual Christians were encouraged and strengthened by their union with the body. The devotion of each was stimulated by sympathy and the influence of numbers. The numerous meetings which were held, and the crowds who attended them, attracted the attention of the world. Men saw that, whether right or wrong, these Christians were in earnest—that they believed what they professed. Religion with them was no mere creed, no idle sentiment. It was a living power; it kindled their affections; it moved them to action; it drew them away from the pursuit of pleasure and of wealth; it brought them frequently together; it led them to combine for mutual help, and for the promotion of the common cause. Men could not but be impressed with such a spectacle. They felt compelled to examine the new faith, and as a matter of course embraced it. Accordingly we are told that believers were held in favour by all the people, and the Lord added to the church daily such as should be saved.

But alas! how have times changed. There are many now who profess and call themselves Christians who are hardly ever seen at a week-night meeting. Even the services on the Lord's-day are shamefully neglected. Many persons never think of attending more than once in a day, and not a few absent themselves for weeks together. This, I hold, is a most lamentable state of things—quite enough of itself to account for the decline of both churches and

denominations; and unless it can be remedied I have no hope at all of a revival. Ministers may preach until heart and brain are alike exhausted, and no good will be effected so long as church members continue to act in this way. These cold and lifeless professors are a dead weight upon the churches. They chill the ardour of both ministers and people; they neutralize the testimony which is borne to divine things, and convey the impression to the world that religion is nothing but a name, and its professors shameless hypocrites. Would that these people would either exhibit a little of the power of godliness, or else that they would abjure the name; that they would fill up their places in the churches, or else withdraw from them altogether. In either case there would be hope for us; but as things are prosperity is out of the question.

Another thing which seems to be required among us is *a more enterprising and aggressive spirit*. There seems to be an impression abroad that the General Baptists have done their work, and that nothing remains for them but either absorption into some other body, or else perpetual decline and ultimate extinction. Now to the former of these processes I personally should have no great objection, provided it could be accomplished without sacrifice of either truth or liberty. But to the latter process—that of decline and death, I have the strongest possible objection, and I do not believe for a moment that it is necessary. If it be true that our peculiar denominational work is done, I can only say, so much the better; the course is now clear for Christian enterprise in the broadest and truest sense. Relieved in some measure from controversy with Christian brethren, we can now devote ourselves with redoubled energy to the conversion of the ungodly. It cannot be said that there is no need of our efforts in

this direction. The millions of our countrymen who are either ignorant of Christianity, or else opposed to it, require for their conversion the most strenuous exertion of all who love the Saviour. Every denomination, every church, every Christian, should in this matter come up to the help of the Lord, to the help of the Lord against the mighty.

In this grand enterprise nothing is more important than individual effort; but to a great extent, I fear, this is wanting among us. It is matter of general complaint that what is done is done by a few, and that the majority of our members do little or nothing. This is both a sin and a shame. We Christians would do well to take a lesson from the apostate Jews in this particular. "Seest thou not," asks the prophet, "what they do in the cities of Judah and in the streets of Jerusalem? The children gather the wood; and the fathers kindle the fire; and the women knead their dough, to make cakes for the queen of heaven." So should it be with the servants of the true God—each one should have his work, and do it. The gospel, while it is a proclamation of mercy, is at the same time a call to duty. Its message is not simply, "Believe and be saved," but "Go work to-day in my vineyard." And the Spirit of God is promised to every believer to qualify him for this. "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those days of my Spirit, and they shall prophesy." The influences of the Spirit were no longer to be confined to a favoured few, but were to be vouchsafed to all the Lord's people, without distinction of sex, or age, or rank; and this for the express pur-

pose that they might all become prophets, that they might understand and publish God's message of salvation. For this holy work, then, not ministers only, but all Christians, should seek to be endued with power from on high. In one capacity or another—by preaching the gospel, statedly or occasionally; by instructing the ignorant; by visiting the sick and those who are in trouble; by distributing tracts; by inviting persons to the house of God, or leading children to the Sunday school; by these or other methods, every Christian should be a witness for Jesus, and should endeavour to induce his neighbours to enrol themselves among His followers.

And that this may be done effectually, *we need*, I think, in most of our churches, *a better organization*. It is not enough that the people have a mind to work, they must have something to do. Ministers and others who hold office in the churches should have a vigilant eye to the requirements of the times and localities in which they are placed, and should set themselves as far as possible to meet those requirements. For this purpose they should organize their forces—should provide a sphere of labour for each individual—place each in the position for which he is best adapted—taking care especially to lay hold of them at the beginning of their religious life, whilst they are in the glow and fervour of their first love. They should also appoint suitable persons to superintend the various departments of Christian work, while they themselves exercise a loving oversight of the whole, guiding and stimulating their brethren, not as those who have dominion over their faith, but as partakers of their labour and helpers of their joy. Were this done, many I doubt not would be induced to work for Christ who now do nothing. The talents and energies of the church would be

made the most of, and much good would be accomplished.

In addition to this we stand greatly in need, I think, of *a more enlarged liberality*. We have not much wealth among us, it is true; and yet there is reason to fear that many of us are not rendering unto the Lord according to what we have received. Some Christians appear to me to have a most inadequate idea of their duty in this respect. Their contributions for religious and charitable purposes form a very small proportion of their income. They pay their seat rents perhaps, and give a trifle at a public collection, and that is all; and what does it all amount to? A few shillings, or at the furthest a few pounds, a year. But is this all we owe to our divine Lord? Does it adequately express our gratitude to Him—our sense of the worth and importance of religion—our interest in the eternal welfare of our fellow-men? Look at the men of the world—the frequenters of the tavern, the music saloon, the theatre, the ball room. How much do they spend in their frivolous and debasing pleasures? Talk about the costliness of religion! How many among us devote as much to the service of God as these people do to the gratification of their lusts? Or we may look at the matter in another aspect. We profess to regard religion as the principal thing—more important, even, than our necessary food. But there are some things—as, for instance, certain articles of food, drink, dress, furniture, &c.—which we acknowledge to be luxuries. Now to which of these objects do we devote the larger share of our income? To the cause of Christ, or to the gratification of our tastes? Is it not in many instances the latter? Again, we may compare our contributions for religious purposes with those of the Jews under the old economy. “The Levitical dispensation,” it has been

well observed, “was distinguished in a remarkable manner by the sanctification of property. The seal of religious charity was put upon almost every article in the Jew’s possession. He paid for the ransom of his first-born; he paid for the first-fruits of his flocks and the first gatherings of his harvest—the latter being estimated at a sixtieth. He left in the corners of his fields for the destitute another sixtieth. Whatsoever dropped from his hand in reaping was left for the poor; and once in every seven years he allowed his land to produce spontaneously for them. Then there were the sacrificed animals—the expense of pilgrimage to the temple—the half shekel for the sanctuary—and the remission of all debts every seventh year. Besides this, there were the numerous expenses for hospitality and relief of the poor. And then came the tithes—the tenth of the produce of the field, for the Levites. And finally, the remainder was assessed for another tenth, to be spent for the worship of the temple and for the poor. Altogether it has been estimated, that the devout Jew gave away about one-third of his income to the poor and to religion.” Now if the Jews did this, how much ought Christians to do? Are our obligations less than theirs? Is the Gospel less bountiful than the Law? It may not be possible for every one to give a third, although some might, and, as I think, ought. No doubt there are some who could not even give a tenth; but with a little self-denial, and a good system, there are few, probably, who could not give as much as that: and in my opinion no well-to-do Christian ought to be content with doing less. Were this principle acted upon, the resources of our churches would be very largely augmented, and instead of being crippled for funds as we now are, our agencies for usefulness might be strengthened and multiplied.

And their is need for this. Our College, our Home and Foreign Missions, are all in want of larger resources. Our Sunday school system needs to be still further developed, and would richly repay a much greater outlay, both of money and labour. Besides this we want day schools in connection with our congregations. To my mind this last is of very great importance. For want of day schools we not only lose a fine opportunity of influencing the community at large, we run great risk of seeing our own children drawn away to the Established Church. Hitherto this state of things has seemed inevitable. We were too poor, as we imagined, to establish schools without Government assistance, and Government refused to help us except upon conditions that we could not accept. But latterly great changes have been introduced, and still greater changes are in contemplation. There is every probability that the religious difficulty will be entirely removed—not that a purely secular system of national education is likely to be established. I fear it will be many years before the country is prepared for that. But Government aid will be given for secular instruction only, and the managers of schools will be at liberty either to introduce religious teaching or not, as they may think proper. Should this be the case, we might, as it seems to me, avail ourselves of the assistance offered, without in the least compromising our principles as religious voluntaries. And why should we not do so? The work is honourable and useful in itself. It would afford us great facilities for communicating what we believe to be the truth of God. Our children might then be educated in our own principles, instead of those of the Established Church. Some of our neighbours

would probably send their children to our schools; and if they sent them to the day school, they would most likely send them to the Sunday school. And our connection with the children would give us access to the parents, and afford us many opportunities of bringing the subject of religion before them.

Nor is this the only way in which day schools would help us. If I mistake not, Government aid is available not only for the payment of teachers, but also for the building of school-rooms. Now it often happens that some of our members live a considerable distance from the chapel. In some cases there is no school in the immediate neighbourhood, and nobody likely to provide one. With the help of a grant from Government, our churches might in some instances be able to supply the want. Of course the building would be available for a Sunday school as well as a day school; and having been used in the morning and afternoon for children, I see no reason why it should not be used in the evening for the instruction of adults; and if on Sunday evening, why not on a week evening as well? And then, besides a day school, we should have established a new missionary station, where the gospel would be preached, a congregation gathered, and in course of time a Christian church organized, to diffuse throughout the neighbourhood the blessings of intelligence, and virtue, and religion.

And now, brethren, I must conclude. I had intended to mention one or two other points, but my paper is too long already. May the God of all grace be pleased to bless what has been advanced, and grant to our denomination and all the other sections of His church a large measure of spiritual prosperity and increase!

Poetry.

THE TOIL-WORN TRAVELLER.

A RABBI journeyed on alone
By Judah's vine-clad hills;
'Twas summer, and the pebble-stone
Burned in the empty rills.

The dust thick on his chariot lay,
A thirst was in the air,
But he pursued his easy way
Both rich and free of care.

Just onward, toiling through the heat,
Some weak and burdened form
Was stumbling with unsandalled feet
O'er stony ground and thorn;

Unused to help, the weary man
Nor listened, nor looked back,
Although he knew some chariot ran,
And gained upon his track.

The Rabbi was beside him soon,
And with a noble grace,
Almost as if he asked a boon
He gave the man a place,

Who then with gladness and surprise
Behind the Rabbi rode,
But burdened still, for on him lies
The pressure of his load.
Castle Donington.

The Rabbi turned, and saw him so,
And with a gracious smile
Said, "Why not let your burden go?
Unloose and rest awhile."

To whom, with murmured thanks, replied
The toil-worn humble man—
"Be not your kindness overtried,
Let me do what I can."

"O, put it down," the Rabbi said,
" 'Twill be the same to me;
Upon it rest your weary head,
I carry it and thee."

The story ends; but yet a word—
O, Christian, thou must see
The Rabbi symbols thy dear Lord,
The toil-worn symbols thee.

His chariot found thee on the road,
And gave thee sweet relief;
But still thou bearest a heavy load
Of anxious care and grief.

O loose thy burden and be free,
For, though thou wouldst refrain,
Be sure He carries it and thee,
To Him 'twill be the same.

E. H. J.

Literature.

GEORGE FOX, THE FRIENDS AND THE
EARLY BAPTISTS. By William Tal-
lack. *London: S. W. Partridge &
Co., 9, Paternoster Row.*

THIS is a new, cheap, and interesting
memoir of a man unique in his charac-
ter and eccentric in his religious move-
ments, but whose sterling Christian
qualities entitled him to be kept in
honourable remembrance. The me-
moir is not an abridgement of any
larger Life of Fox, but is prepared from
materials which have been gathered
from many sources, and it gives some
particulars which have not hitherto
been published. It is valuable for the
review it presents of the influence of
Fox and the Friends in the various de-
partments of philanthropy, social and
political progress, literature, science,

and commercial enterprise. In all
these departments we have numerous
names as examples of others who have
laboured or are still labouring for the
general good of the human race. Nor
does the writer omit to mention several
ex-Friends who have made themselves
illustrious in the ranks of Episcopali-
anism, Unitarianism, and Plymouth
Brethrenism. Staunch and steady as
Quakers are considered to be, they
would seem to be subject to the same
defection from their principles, and the
same abandonment of their peculiar
practises, as other denominations are
called to deplore. We knew that Mr.
Forster, the excellent M.P. for Brad-
ford, William and Mary Howitt, and
others, were once in membership with
the Society of Friends; but we did

not know, until we read Mr. Tallack's present book, that Dr. Baylee, the Principal of St. Aidan's College, Liverpool, and several others, had ever been in the Quaker ranks. Passing over much interesting information concerning the antecedents and youth of Fox, we come to the chapter which most concerns ourselves—that upon the *Baptist origin of Quakerism*. After summarising the essential principles of Quakerism which were promulgated by Fox and his followers, Mr. Tallack maintains that these and other kindred principles had, with little exception, been previously the characteristics of the Baptist theology, and more particularly of the *General* as distinguished from the *Particular* Baptists. It was the General Baptists (who were a distinct body as early as 1608) that had most fully arrived at the views and usages which have been subsequently attributed to Quaker origin. He then proceeds to verify, by quotation and historic retrospect, the extensive anticipation of Quakerism by the *Early General Baptists* and others. This anticipation is traced in relation to the Church of the New Testament—the abolition of the ceremonies of the Old Testament Church—Divine Influence—the rejection of Infant Baptism and that of ungodly adults—objections to War, Oaths, and Tithes—their recognition of Female Agency—the disuse of pagan names of months and days—their Church Discipline—their caution in respect to theological definitions, never attempting to explain and define what they deemed to be “*unwordable*,” (Taylor's *General Baptist History*)—social intercourse as a religious duty—protest against the undue exaltation of human learning in the ministry—gratuitous preaching—singing in public worship, &c., &c. Our author introduces citations from General Baptist records in confirmation of his several points, and then observes, “The question will doubtless occur to many, seeing that the early Friends and early Baptists were so nearly identical in doctrine and discipline, whence is it that the subsequent influence of the former has, in proportion to their numbers, been so much greater than that of the latter?” His reply is, that “the Friends have far more thoroughly acted out and persistently

maintained the original Baptist principles and discipline. They have been more conservative of their early principles and constitution. The General Baptists have not continued as they were. Their *discipline* has been greatly relaxed. The Friends are their modern representatives even more than the present Baptist churches.” And to this is added a statement which we must receive on Mr. Tallack's own authority, viz., “that the General Baptists may almost be said to have gone over in a body to the Friends in many districts.”

The sketch of Fox's career in subsequent chapters of this work are highly entertaining, and the stories which are interspersed throughout are many of them worth knowing and repeating. Take the following anecdote of his shrewdness in detecting flaws in the indictments presented against him by his persecutors. He was once arraigned before Judge Turner at Lancaster, where he exposed one discrepancy after another both as to date and fact in the indictment, until the local justices “stamped” with rage. At another assize trial he detected similar mistakes which irritated the judge until he exclaimed, “Take him away, jailor, take him away!” At another trial Chief Justice Glynn commanded him to take off his hat. George inquired, “Where did any magistrate, king, or judge, from Moses to Daniel, command any to put off their hats when they came before them in their courts? And if the law of England doth command any such thing, show me that law, either written or printed.” Then the judge grew very angry, and said, “I don't carry my law books on my back.” “But,” said George, “tell me where it is printed in any statute-book, that I may read it.” The judge exclaimed, “Take him away! Prevaricator!” He was taken away and put among the thieves. Presently the judge called to the gaoler, “Bring them up again;” and on coming in the judges said, “Come, where had they *hats* from Moses to Daniel? answer me; I have you fast now!” But George, who like Apollos was mighty in the Scriptures, answered, “Thou mayest read in the third of Daniel, that the three children were cast into the fiery furnace by Nebuchadnezzar's command, with their

coats, their hose, and their hats on!" Concerning George's knowledge of the Bible, Gerard Crosse, the historian, says, "Having incessantly continued in the study of the Scripture from his infancy to his latter end, he became so exactly versed in them that there was no remarkable saying in all the holy writings that escaped his knowledge or remembrance. I have heard some of the Friends say, and not those of the vulgar sort, but men of learning, that though the Bible were lost it might be found in the mouth of George Fox."

Our notice of this work will be sufficient to show its value; and we shall be disappointed if it does not awaken a wide-spread interest in the founder of Quakerism, in the Quaker's themselves, and probably also in the still obscure sect, the General Baptists, their manifest prototypes.

GOVERNMENT, CONDUCT AND EXAMPLE. By William Dawbarn. Second Edition. *Arthur Hall & Co., 25, Paternoster Row, London.*

THIS is the production of a man well educated in his youth, brought up to mercantile pursuits, in connection with a house of established reputation, and able to command a good amount of leisure in his maturer life. Mr. Dawbarn had the sagacity to see that one of the best allies of leisure is literature, and so his absence of occupation was not suffered to be spoiled by bodily rest or mental vacancy. His superior intelligence pointed him out as a proper person to be asked to lecture in the societies to which he attached himself: and after complying with the requests made to him, his lectures were deemed worthy to be circulated through the press. Their publication has already been approved in the demand for a second edition, and we take an early opportunity of strongly commending this new issue to the notice of our young men. The Lecture on *Government* gives a good view of Blackstone and his famous Commentaries. That on *Conduct* shows what men should be in private—in the walks of business—and on the more open stage of public life. The third, on *Example*, treats of Sidney Smith and his writings. There may be better models of behaviour for

ordinary men than this witty writer and preacher presented; but there was enough of sterling worth, at the basis of Sidney's shining gifts, to justify Mr. Dawbarn in selecting him as the subject of a lecture before the Society of Arts.

A GLIMPSE AT THE GREAT SECRET SOCIETY. *London: W. Macintosh.*

WE have in this book, of more than a hundred pages, a translation of the speech, or report, of a French statesman made to the Parliament at Rennes in the year 1791. That report divulged dangers arising from the secret proceedings of the Jesuits which are fearful to review. The present edition of it is sent forth from a conviction that it contains something more than the records of a danger that is past. The revival of Jesuitism is too patent to be denied, and in its present activity it is right that it should awaken the vigilance of Protestant statesmen and divines. The Report is preceded by an Introduction connecting the present with the past.

THE TEMPERANCE BIBLE-COMMENTARY, giving at one view Version, Criticism, and Exposition, in regard to all passages of Holy Writ bearing on Wine and Strong Drink, &c. By Dr. Lees and Dawson Burns. *London: F. W. Partridge.*

THE Temperance Reformation is one of the most earnest of modern enterprises. It is partly physical, partly secular, and partly moral; but it owes no small degree of its vigour, and is largely indebted for its present success, to the religious element which it has appropriated to itself. While it is not even nominally a religious movement, its mainspring is evidently Christian: and but for the Christian energy which has been consecrated to its advancement it could never have acquired the influence it now exerts in the teeth of the determined opposition it has had to encounter. Originating as this reformation did with godly men, and since its rise having enlisted its best advocates from the ranks of the Christian church, it was inevitable that the bearing of Bible truths and facts upon it should become a matter of inquiry and

discussion. Is the word of God for or against the enterprise? is no impertinent question. Hence a controversy which has called forth many an essay, and at length a volume sufficiently attractive from its very novelty. But the volume is no vapid and evanescent production. It is full of learned comment and criticism, the like of which can be found no where else. As a work for review there is something positively formidable in it, and a critic who should speak slightly of it would be far more certain to expose himself to contempt than to slur the reputation of its writers. The success of the work in the way of sale and circulation is morally certain. With all intelligent friends of the temperance movement this commentary will become a standard work; how much of it the unlearned readers will be able to master sufficiently to enable them the better to argue the question of abstinence, we dare not affirm. But we advise them to apply their minds to its study, and shall rejoice in their reaping all the fruits of that study which the authors have done so much to foster and facilitate.

SINFUL AND RIGHTEOUS HERESY. A Sermon by John Aldis.

THIS short and sharp sermon was delivered under a species of provocation. It was provoked by the reading of a small book called forth by the comparatively recent Church Congresses, and entitled the "Comedy of Convocation." The satire would seem to have been written by some Romish infidel, as its aim is to prove that all true principles of belief conduct to the one infallible church, and that anything short of this is latitudinarian or stupid. Mr. Aldis thinks the "Comedy of Convocation" to be one of the saddest productions he ever read—an intellectual abomination which he would not willingly wade through a second time. After a severe condemnation of this work he proceeds to discuss the subject of sinful and righteous heresy. He deals with the charge of heresy which is brought against all Protestants, and by consequence against Protestant Dissenters; he describes what is sinful heresy, and exalts what is righteous—shewing that

to choose our own religion is in accordance with the Divine command, and is the greatest human happiness.

IMAGES IN THE WINDOWS OF CHURCHES.

Protest against them. By G. R. Clarke, M.A. Letters addressed to the Bishops of Oxford, London, &c.

THE perusal of this pamphlet reminds us of the iconoclastic zeal of some men in the early ages of the Church who objected to images, pictures, and any sort of drapery or ornament in churches. Cyril, of Alexandria, was charged by the Nestorians with being the originator of this species of new idolatry, and the early churches rang with denunciations against it. Memorial windows, and various kinds of sculptured forms, are now quite common in Episcopal churches, and even in a few Nonconformist sanctuaries they have found admirers. Mr. Clarke deserves thanks for his Christian boldness in bearding what he deems a gross offence against the simplicity of Christian worship. But how far he will succeed in his honest opposition to it, within the boundaries of his own religious community we can offer no opinion.

IRELAND AND HER AGITATORS. London: E. Stock.

WE are glad to find that the leading literary organ of the Wesleyan body takes the right side of the controversy respecting the dis-establishment of the Irish Church. Here is a fourpenny reprint of an article on this subject by an Irish Wesleyan minister, which appeared in the June number of their *Quarterly*. While sufficient consideration is shown in this paper for those who think their means of support are about to be taken away from them, confidence is expressed that according to the announcement of Messrs. Bright and Gladstone, existing interests will be respected. The article is a review of a book dedicated to John Bright, Esq., M.P., by W. J. O'N. Daunt.

THE PATRISTIC TESTIMONY AGAINST PRELACY INSUBVERTIBLE, is the title of a twopenny tract of a decidedly controversial character, in reply to a letter by a chaplain of a ship, impug-

ing the accuracy of certain quotations from the Christian fathers in disproof of prelacy as the primitive form of government in the Christian church. Episcopalian writers have laboured hard to find evidence in the fathers of three orders of clergy—bishops, priests, and deacons. Presbyterians, like ourselves, contend for two kinds only of church officers, maintaining the identity of bishops and elders. Prelacy has in Scotland ever been regarded as unscriptural; and finding no warrant for it in the word of God they refuse to submit to that form of government. The writer of this tract wisely remarks that “the testimony of the fathers is to

be accepted in so far as, and no farther than, it harmonises with the word of God; but the divine record is to be accepted as true throughout, whether the testimony of the fathers accord with it or not.” It is, however, clearly shown that the testimony of the earliest fathers does accord with the statements of scripture. We cannot find room for these testimonies; but we subjoin the version given of one by Lord King, himself an Episcopalian—“The apostles foreknew that contention would arise about the name of Episcopacy, and therefore, being endued with perfect foreknowledge, appointed the aforesaid officers, viz., bishops and deacons.”

Correspondence.

THE CHURCH AND THE SUNDAY SCHOOL.

TO THE EDITOR—

Dear Sir,—There is a paper in our Magazine for March on the above subject, which I consider ought not to pass unnoticed. To the early part of the paper few persons will object; but to the middle and latter portion of it most Sabbath school teachers will strongly object, as being generally unjust, and not founded on facts.

An institution like the Sunday school we cannot suppose to be perfect, and as it is so widely spread over the country, it is very possible its imperfections may assume one form in one county, and another form in counties far apart. I have pleasure in stating that in all my experience (and that is rather long, as a teacher, superintendent, and visitor of Sabbath schools in town and country in connection with a Sunday school union) I have no remembrance of a Sabbath school ever usurping the place of the church. It may be the person who wrote the above paper has observed such irregularities.

But suppose we should see in any of our schools any indications of the kind, I am of opinion that it would not be wise for the church, as a church, to be over officious in the affair, and take upon itself to manage the school inde-

pendent of the teachers. Such a course of action would be a great mistake. There are two serious objections to it.

First.—Our Sabbath schools are conducted by the voluntary and gratuitous services of teachers, and there would be a decided objection to centralizing the power of governing the school in the church; or if the teachers were passive, it is more than probable that they would cease to feel an interest in the school over which they had no control, and thus the efficiency of the school would be destroyed. *Secondly.*—The churches do not at present appear to be in a state to take upon them such responsibility. Are we not at present mourning over the inefficiency and mismanagement of our churches? It is often the case that there is more spiritual feeling in the school than in the church; and what would become of our schools if in the hands of churches under such circumstances? Would it not be better for our Sabbath schools to exist as they do, and that the deacons and members of our churches take an active part in their management, as superintendents and teachers? Under such circumstances, the church need not fear the school setting itself up as an autonomy.

In the school with which the writer is connected we have 385 scholars and 46 teachers; 41 teachers connected

with the church, amongst whom we have four deacons, two of whom are the superintendents; and I never heard of the pastors or members complaining of the school assuming an improper position, nor has the school ever had to complain of the church or pastor exercising any undue authority over it.

In the paper for March were some strange charges against Sabbath schools which I believe are utterly at variance with the observation and experience of Sabbath school teachers, but with the opinion of Christians generally who specially notice our schools. What must we think of the following passages? "Theoretically the Sabbath school is auxiliary to the church; practically it is a rival. It robs the church in many places of her children, *i.e.*, of their presence in the sanctuary, and of their hearts' best affections. It even tends to turn them to the world." What advantage can the school have in becoming the rival of the church? Have they not both one object? Is not the school the child of the church? Then what must we understand by the school robbing the church of her children? &c. Do not the teachers in our Sabbath schools endeavour and pray that their scholars may give themselves to the Lord and then to His people? And does not every pious Sabbath school teacher consider that he is only successful in his great work so far as he brings his scholars to Jesus and then to His church?

Is not the Sabbath school a nursery in which the saplings are nurtured and trained that they may become pillars in the church of the living God? And are there not thousands of pillars in the church who were once saplings in the Sabbath school? The writer of the paper in March says the *tendency* of such schools is to turn the scholars to the world. The reason given is, that *it*, *i.e.*, the Sabbath school, sends them to other places than the house of God, while God's people are engaged there in worship. Now if the writer of the above paper has seen such an improper course taken by any school, he knows very well that Sabbath schools generally do not do so; and it is not only improper but it is untrue for him to say of our Sabbath organization *it*

(for so he must be understood) tends to turn them to the world.

If this statement be correct, the sooner we close our schools the better. Instead of their being an auxiliary, they are a stumbling-block in the way of the church's progress. Perhaps the writer of the paper referred to would not say that the worship and teaching in the sanctuary tends to turn people to the world; but why not say the same of the one as the other? In the Sabbath school we sing the same hymns, we worship the same God, we teach the same doctrines, we enforce the same precepts, we aim at the same object, and depend upon the same promised blessing for success as the worshippers in the sanctuary. Space will not allow us to enlarge, but we briefly notice there are thousands of scholars who bless God they were brought to the Sabbath school, because there they have found the Saviour. There are thousands of teachers who bless God they were brought to teach in the Sabbath school, because in reading and studying God's word to prepare lessons they have been instructed and edified, and while they have been teaching others the Lord has taught them. And what shall we say of many of the members of our churches, of many of our deacons, of many of our pastors and missionaries, and leading men and women connected with our great Christian institutions throughout the land? Have we not heard many of them bear testimony to the spiritual tendency of our Sabbath schools?

In the paper referred to the writer admits that three-fourths or more of the additions to the communion are from the present or former pupils of the Sabbath school. Strange admission, seeing that *it* tends to turn them to the world. The writer says this credit is wrongfully claimed, and he goes on to say that these new communicants are almost entirely of the consecrated in infancy, and the trained in pious families. I have made inquiry of the secretary of our church as to this particular, and I find we have baptized twelve scholars this year, and only three of them were the consecrated in infancy, the trained in pious families; and the nine, or three-fourths, were members of irreligious families, and had had no religious home training.

I believe that if the members and officers of our churches pay attention to these particulars, they will find that what has taken place amongst us is common to other churches.

The writer goes on to say that "Quite as many of the children of the church would come to the Lord's table even if there were no Sabbath schools." Now it is said we have three millions of Sabbath scholars and three hundred thousand teachers in the United Kingdom. According to the above statement these three hundred thousand teachers are of no spiritual advantage whatever to the children of pious families, because "Quite as many of them would come to the table of the Lord if there were no Sabbath schools." Let the experienced members of our churches say whether there are not many young people who have had good religious training at home, when they come forward to join the church, state that while they have had religious impressions for some time they have been finally brought to give themselves to the Lord from the lessons in the Sabbath school, or from addresses from the desk. We know that most parents of pious families hail the Sabbath school as one of the greatest blessings to themselves and their children, and thankfully acknowledge that the Sabbath school is a great auxiliary in the religious training of their families. Any impartial person must admit that the employment in the Sabbath school, the lessons taught in the Sabbath school, and the habits formed by going to the Sabbath school, go to strengthen parental authority; and it is very probable that if there were no Sabbath schools many of those consecrated in infancy would be different characters from what they are.

The writer of the paper in the March Magazine complains of the want of efficiency in our Sabbath schools, because great numbers of young men in our large towns and cities, who are habitual violators of the Sabbath, where once pupils in those schools. If this proves anything, it perhaps proves more than the writer wishes; for if those habitual violators of the Sabbath were once pupils in our Sabbath schools, they were also trained to attend the sanctuary; and it would appear that not only was the teaching

ineffectual, but the preaching also—and who is to blame? It would not be reasonable to find fault with either the teachers or the preachers, since even the most talented men do not always succeed in gaining all who hear them. Were there not many thousands in Jerusalem who heard the teaching of the Lord Jesus Christ, who spake as never man spake, and they also saw His mighty works, and yet they not only refused to come to Him that they might have life, but they cried, "Crucify Him, crucify Him."

The last paragraph is full of what the writer calls reasons why our Sabbath schools are not more useful. It is rather a pity that a person writing on such an important subject, as it is supposed with an "aim to improvement," should make so many serious charges in such an off-hand manner. There is some truth in what is said, but with it there appears no sympathy. We cannot admit that the last paragraph justly represents our Sabbath school teaching and addresses. The statements are too sweeping and too unqualified. There are many pious and devoted servants of God in our schools who for natural and acquired abilities will compare favourably with many who occupy a more elevated position, and there are many whose education is deficient, but God has owned with His blessing the imperfect and feeble instrumentality employed, and to Him we will give all the glory.

Yours, &c.,

J. O.

THE LINCOLNSHIRE AND CAMBRIDGESHIRE SUNDAY SCHOOL UNION.

TO THE EDITOR—

Dear Sir,—Permit me to announce to the members of the Lincolnshire and Cambridgeshire Sunday School Union, that we purpose to hold our Thirtieth Annual Conference at Boston, on Thursday, July 23. Arrangements are in progress for running special trains from each town and village in the Union to Boston, by which, we hope, the attendance of all the teachers and friends at the whole of the meetings, except the seven o'clock prayer meeting, will be ensured. To enable us

to ascertain our real strength, numbers, and position in this district, full statistics of the several schools should be given in the reports, as they are all made matters of record, and may serve to stimulate us in our work.

I should also be obliged if the superintendent of each school would inform me, as near as he can, by the *Monday morning* previous to the day of meeting, the probable numbers of each

school who will be likely to attend the meetings, as that would greatly facilitate the arrangements of the Provision Committee here in their work of providing for the creature comforts of each individual member.

On behalf of the Union,

I am, dear sir,

Yours faithfully,

EDWARD WILSON, *Hon. Sec.*
Skirbeck Road, Boston, June 9, 1868.

Intelligence.

Denominational.

THE ANNUAL COMMITTEE MEETING OF THE MIDLAND HOME MISSION was held at Dover Street chapel, Leicester, June 9th, 1868. Rev. I. Stubbins in the chair. Reports were received from the churches at Longton, Swadlincote, and Ilkeston. Relying on the growing interest in Home Mission work, which the Secretary reported he had witnessed in many places, the Committee made grants for the next year to the above places to the amount of £105. The Report of the Committee to the Association was prepared and adopted.

C. CLARKE, *Secretary.*

The MIDLAND CONFERENCE met at Packington on Whit Tuesday, June 2, 1868.

At the morning service the Rev. J. H. Lummis, of Swadlincote, read the scriptures and prayed. The Rev. W. Bishop, of Longton, preached from 2 Cor. v. 14, and 15, "For the love of Christ constraineth us; because we thus judge that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again."

At the afternoon meeting the Rev. C. Clarke, B.A., pastor of the church, presided. The Rev. W. R. Stevenson, M.A., offered prayer. Written and oral reports were then given from the churches.

N.B.—There are fifty-nine churches in the Conference; twenty-seven of these sent no report.

Since the last Conference on Shrove Tuesday, Feb. 25th, ten persons had been restored to fellowship, eighty-six were candidates, and eighty-nine had been baptized.

The doxology was sung, and the minutes of the last Conference were read and confirmed.

1. The committee appointed to visit the Belper friends presented a written report. The thanks of the Conference were presented to the committee, Messrs. T. Hill, W. Bennett, G. Needham, and W. B. Bembridge, for the interest they had taken in this matter. Their report was also unanimously received, and the Conference passed the following resolution—"Having heard the report of the Committee, we recommend to the Connexion generally the appeal of our Belper friends, who need pecuniary help to enable them to obtain new trust deeds, and to pay the Copyhold Court Fine." The amount needed is £55.

2. The Committee of our Leicester ministers appointed to visit the Market Harborough friends presented an oral report. The thanks of the Conference were presented to our brethren T. Stevenson, J. C. Pike, and J. J. Goadby, for their attention to this case. The report presented was received. The Conference then passed the following resolution—"That having heard the report of our Leicester ministers we are pleased to record that the relationship of the church at Market Harborough to this Conference is perfectly satisfactory, and we wish our friends there great prosperity."

(The Conference having adjourned for tea, re-assembled at six o'clock, and prayer having been offered by the Rev. J. H. Wood, of Wolvey.)

3. The Committee of the Midland Home Mission were then appointed. The three brethren who retired according to rule were Messrs. C. Stevenson, J. Earp, and W. Bennett. They were re-elected. Mr. Prince, of Derby, was elected *vice* Mr. Jelley, who has left the district. The Treasurer and Secretary were also re-

elected for another year.—Treasurer, Mr. H. Webster Earp, Melbourne; Secretary, Rev. C. Clarke, B.A., Ashby-de-la-Zouch.

4. The Rev. Thomas Goadby, B.A., was appointed to represent and speak on behalf of the Midland Home Mission at the forthcoming Association.

5. Resolved,—That this Conference, representing 59 General Baptist churches in the Midland Counties, with an aggregate membership of 9,027—churches that have uniformly contended for the freedom of religion from State patronage and control, views with satisfaction the large and repeated majorities by which the House of Commons has declared its opinion in favour of the dis-establishment and dis-endowment of the Established Church in Ireland. That a petition in favour of the Suspensory Bill introduced by Mr. Gladstone be adopted by this Conference, and signed by the Chairman on its behalf, and that it be sent to T. Tertius Paget, Esq., Member for South Leicestershire, for presentation to the House of Commons. (Mr. Paget presented the Petition on the 5th of June.)

6. The Rev. J. Stevenson, M.A., gave notice that at the next Conference he should call the attention of the Conference to the fact that so large a number of the churches sends no report to the Conference, and that he should move a resolution thereupon.

7. The Rev. J. T. Gale was prevented through illness from reading his paper on "National Education." Resolved—That we express our sympathy with our brother, our hope that he may speedily recover, and our desire that he will read his paper at the next Conference.

8. The annual collection for defraying Conference expenses was made, amounting to £2 18s. 3d.

9. The next Conference will meet at Lenton on Tuesday, Sept. 15; the Rev. J. P. Tetley, of Burton-on-Trent, to preach in the morning; in case of failure the Rev. J. H. Lummis, of Swadlincote.

C. CLARKE, *Secretary*.

THE YORKSHIRE AND LANCASHIRE CONFERENCE assembled at Heptonstall Slack, on Tuesday, June 2.

At the morning service the Rev. N. H. Shaw, of Dewsbury, read the Scriptures and prayed; the Rev. J. Stapleton, of Edge Side, preached an evangelical sermon from Rom. ix. 5—"Christ, who is over all, God blessed for ever"; and the Secretary concluded with prayer.

In the afternoon the Rev. C. Springthorpe, pastor of the church, presided, and the Rev. J. Maden, of Gambleside, offered

up prayer. From the reports of the churches it appeared that a hundred and twenty had been baptized since the last Conference, and that twenty-three remained as candidates for baptism and church fellowship.

After the doxology was sung, the following business was transacted. It was moved and seconded, and carried unanimously—

1. That the minutes of the two previous Conferences now read be, and are hereby, approved and confirmed.

The Secretary having informed the Conference that the Secretary of the Association had written to him requesting to know in what town in Yorkshire the Association could be accommodated in the year 1869, it was resolved unanimously—

2. That the Secretary be, and is hereby, respectfully requested to write to the General Baptist church in Sheffield, and inquire whether they will undertake to entertain the Association next year.

It was also unanimously resolved—

3. That provided the friends at Sheffield decline to receive the Association next year, our two churches at Bradford be, and are hereby, respectfully requested to give it a cordial welcome, and make provision for its accommodation.

The Rev. R. Ingham, treasurer of the Home Mission fund, having stated that it afforded him pleasure to be able to report that the churches had supplied him with more money this year for the objects of the Home Mission than they had done for some time previously, and that as he had other onerous duties to perform, he trusted the Conference would allow him to relinquish his present office; it was resolved—

4. That the cordial thanks of this Conference be, and are hereby, tendered to the Rev. R. Ingham for his past valuable and efficient services as treasurer of the Home Mission fund, and that he be re-appointed for the year ensuing.

It was also resolved—

5. That as we are unable at present to pay the whole of the £50 which we promised to the friends at Enon, Burnley, to assist them in the reduction of their debt, we now grant them £20 as an instalment.

The Dewsbury committee having reported that the friends in that town desired to be supplied with a sufficient sum of money to enable them to purchase an eligible plot of ground on which to erect a chapel, it was resolved—

6. That we hereby respectfully request the Dewsbury Committee to ask the Committee of "the Chapel Building Loan Society for the Yorkshire and Lancashire Districts" to advance them £50 in order that they may pay it as a deposit for the

land which the friends at Dewsbury are anxious to secure.

It having been stated that £420 would be required for the purchase of the plot of land in Dewsbury on which the friends there desire to erect a chapel, notice was given—

7. That next Conference would be requested to guarantee the interest on the money which may be expended on said purchase.

Notice was also given—

8. That next Conference would be asked to request the churches to supply statistics at each Conference by which it should be known to what extent they increase or diminish in numbers.

Notice was also given—

9. That it would be proposed at next Conference that in the year 1869 we celebrate in this district the Centenary of our denomination.

The Rev. W. Gray, Secretary of the Home Mission, having stated that he had no report to submit to the Conference, but that he would prepare one for the Association as soon as he had all the requisite materials, it was resolved—

10. That the cordial thanks of this Conference be, and are hereby, tendered to the Home Mission Secretary for his past services, and that he be reappointed for the year ensuing.

It was also resolved—

11. That the cordial thanks of this Conference be, and are hereby, tendered to Mr. D. Wilson for his past services as Conference Treasurer, and that he be reappointed for the year ensuing.

It was moved and seconded, and carried unanimously—

12. That we cordially welcome the Rev. Jas. Maden, junr., of Shore, into this Conference and district.

It was also resolved—

13. That the autumn Conference be held at Halifax, and that the Rev. Jas. Dearden, of Lydgate, be the preacher.

As we were obliged to leave for the train before the evening meeting commenced, we have since been informed that the Rev. W. Taylor, of Leeds, read an excellent paper on the question, "The best means of promoting the spiritual prosperity and extension of the denomination." After a friendly and profitable discussion of some of the topics handled in the paper, it was resolved—

14. That the cordial thanks of this Conference be, and are hereby, tendered to the Rev. W. Taylor for his excellent paper, and that we respectfully request him to allow it to appear in the pages of our Magazine.

It was also resolved—

15. That we hereby respectfully request the Rev. C. Springthorpe to read a paper on "CHURCH ORGANIZATION" on the evening of the day on which the next Conference shall be held.

The day was fine, the chapel was nearly full of people, and the brethren who labour in distant localities were glad of the opportunity of greeting each other, and of conferring together respecting the varied means to be employed for the wider diffusion in these regions of the blessings of "the common salvation."

J. ALCORN, *Secretary.*

The CHESHIRE CONFERENCE was held at Macclesfield on Whit Tuesday, June 2.

The morning service was opened by the Rev. R. Kenney, of Wheelock Heath, and the Rev. W. March, of Stoke-upon-Trent, preached from John i. 16.

The Rev. R. Kenney presided over the business meeting in the afternoon. The reports from the churches were encouraging; the number baptized since the last Conference was twenty-five.

It was resolved:—1. That the Rev. W. March be the Secretary of this Conference in the place of the Rev. J. Maden, who has now removed to Shore, near Todmorden.

2. That the Secretary acknowledge the receipt of the Rev. J. Maden's letter containing his resignation of the Secretaryship of this Conference, and tender to him, on behalf of this meeting, our warmest thanks for his long and efficient services as the Secretary of the Cheshire Conference.

3. That the church at Audlem, which now seeks for pecuniary help from the Home Mission fund to support the pastorate, be requested to consult the Rev. R. Kenney, Messrs. R. Pedley, jun., and Jos. Aston, the Committee of this Conference, who are to aid the Audlem friends if it be necessary in devising means for prolonging their present engagement (which is for six months) with their newly-elected pastor, the Rev. W. L. Evans, late of Woodstock, Oxfordshire.

4. That the case of Congleton be investigated by the Conference committee, so that it may be fully reported at our next meeting.

5. That Mr. R. Pedley, jun., Treasurer of the Home Mission, be requested to give an annual statement of the receipts and expenditure of the Society; and that each church in the Conference be strongly recommended to make yearly collections on behalf of its funds.

6. That the next Conference be held at Wheelock Heath, on Whit Tuesday, 1869,

and that the Rev. R. Kenney, of the same place be the preacher.

7. That the cordial thanks of this Conference be given to the Rev. W. March for his sermon in the morning.

WILLIAM MARCH, *Secretary*.

The LINCOLNSHIRE CONFERENCE was held at Bourn, on Wednesday, June 10, 1868.

In the morning Brother Staddon read and prayed, and brother Payne preached from Gal. v. 11.

In the afternoon prayer was offered by brethren Taylor, Winks, Mathews, and Heath, and the reports from the churches were read, when it was found that one hundred and ninety-nine had been baptized since the last Conference, and thirteen remained candidates for baptism. Fifteen had been received from other churches. Much joy was expressed that our friends at Spalding had been so richly blessed.

The Treasurer presented the *Home Mission* accounts for the past year, and reported a balance in hand of £15 11s. 8d.

Resolved—1. That these accounts be received and passed.

2. That the following grants be made for the ensuing year—To Holbeach, £10; to Lincoln, £20.

3. That the application from the church at Whittlesea be postponed till the next Conference.

4. That brethren Mathews, King, W. Sharman, Payne, and the Secretary, be a Committee to inquire as to some other suitable sphere for Home Mission effort in this district.

5. That the thanks of this Conference be presented to brother R. Wherry for his services as Treasurer, and that he be requested to continue in office another year.

6. That the Secretary be appointed to represent this district at the Home Missionary Meeting at the next Association.

The Committee appointed to inquire into the condition of Gedney Hill chapel property had met, but were not prepared with a definite report.

Brother W. Sharman having offered suggestions for the improvement of our Conferences, it was resolved, "That brethren Mathews, Payne, W. Sharman, and the Secretary, be requested to consider these suggestions and report to the next Conference."

Cases for the Association.

That we recommend the following cases for consideration at the next Association:—

1. That a petition be sent from the Association against the imposition of Poor Rates on Sunday Schools, and that brother

Mathews be requested to prepare such petition.

2. That the next Circular Letter be "On Gambling."

3. That at some sitting of our Associations, there be time given for the consideration of our Sunday Schools.

4. That there be a column in the Minutes in which the number of our Local Preachers may be inserted.

Resolved,—That we think it desirable that members of our churches when leaving the neighbourhood, should be furnished with a letter attesting their membership, that it may serve them as an introduction to ministers and Christian friends in other places.

That the next Conference be held at Boston, on Thursday, November 26th, and that brother Staddon be requested to preach in the morning.

That the next midsummer Conference be held at Spalding.

In the evening brother Winks preached from Matt. xxviii. 18, 19, 20, and Mark xvi. 15, 16.

THOMAS BARRASS, *Secretary*.

THE GENERAL BAPTIST ASSEMBLY.

THIS ancient meeting was held on Tuesday, the 2nd June, at the chapel in Worship Street, London. It was attended by a smaller number of the ministers belonging to it than usual; but there were more representatives, so that the aggregate number was about the average of recent years. A very pleasant feature was the attendance of some brethren of the New Connexion, whose presence was regarded as an indication of kindly feeling between long divided portions of the General Baptist body.

The letters and returns from the churches reported several baptisms, as at Dover, Peckham, Worship Street, and Portsmouth; and there were others expected at Worship Street, Portsmouth, and Trowbridge. After the reading of the letters, the Assembly adjourned till the afternoon.

The public service began at eleven. The Rev. J. O. Squiers, of Collumpton, read the Scriptures and gave out the hymns, Dr. Underwood, President of Chilwell College, offered the general prayer, and the Rev. E. R. Grant, of Portsmouth, preached from Gal. vi. 9, "And let us not be weary in well doing: for in due season we shall reap, if we faint not." The sermon was a very admirable one, and practical in its character: it was listened to with great attention.

In the afternoon sitting the reports of the Committee and Messengers were read, and the accounts of the several funds con-

nected with the Assembly. In Mr. Mean's report he reverted to the past history of the General Baptist body, of which he had given a more succinct view in his report in 1800; giving now a fuller account of the rise and formation of the New Connexion in 1770; of the return of Dan Taylor to the Assembly in 1784, as representative of the Leicestershire Association; his subsequent appointment as Chairman (repeatedly), Preacher, Writer of the Letter to the Churches, and, in conjunction with Sampson Kingsford and John Evans, as correspondent with some General Baptists in America; and his final withdrawal from the Assembly in 1803, since which time the two bodies have been entirely separate. Mr. Means then stated his belief that the time for an approximation was come; and asked why brethren of the New Connexion should not come again as representatives of the Leicestershire Association, if still in existence, or of whatever organization has superseded it; and why the Assembly should not welcome them. He further suggested that the Assembly should take the initiative in this return to closer relations, by sending a message of Christian brotherhood and regard to the coming General Baptist Association at Derby. He did not believe that matters were ripe for a re-union, though he devoutly hoped a time would come for that; but he felt assured that such a kindly message as he suggested would not be uncourteously rejected.

This report was very attentively listened to; and the result of it appeared in the following resolution, which, after some discussion, was passed almost, if not quite unanimously—"That our brethren J. C. Means, S. Martin, and J. Martin, be appointed to convey to the approaching General Baptist Association at Derby, the expression of our interest in their Christian welfare, and our desire for the interchange of friendly offices between the two parts of the General Baptist body."

Another resolution expressed the gratification of the Assembly at the growing influence of those principles of religious liberty which General Baptists had ever held, as manifested by the support given, both in the legislature and the community at large, to Mr. Coleridge's Bill for the further opening of the Universities of Cambridge and Oxford; to Mr. Gladstone's Bill for the Abolition of Compulsory Church Rates, and to the proposition of the same gentleman for the dis-establishment of the Irish Church.

In the evening a public meeting was held, at which several addresses were given on the subject of the influence of State Establishments of Religion. J. C. M.

NOTTINGHAM BAPTIST PREACHERS' UNION.

—The eighteenth annual meeting of this society was held in the Mansfield Road school-rooms, on Whit-Monday, June 1; Mr. J. Plowright in the chair. There was an excellent attendance of the brethren and of representatives from the village churches, and a deputation from Derby and Loughborough. Reports, written or oral, were supplied from most of the stations, the general tone of which was encouraging. The ordinary business having been despatched, the brethren adjourned for tea in the lower school-room, where a welcome refreshment was well served up. On resuming business votes of thanks were presented to the Mansfield Road church for the loan of rooms, to the retiring officers of the Union, and to the deputation. Mr. J. Plowright was elected president for the ensuing year; Mr. W. Richardson, secretary; and Mr. J. Lawrence, treasurer. The remainder of the evening was occupied in discussing a variety of questions relating to the "Baptist Village Preachers' Association," when the following resolutions were adopted: *First*,—That brethren Plowright and Brittain be a deputation to the Derbyshire quarterly meeting, to be held at Milford on Whit-Tuesday. *Second*,—That a general committee be convened in Derby on June 24 to organize the proposed association. *Third*,—That a report of the proceedings of this meeting be sent to the Magazine and *Christian World* newspaper. The next quarterly meeting will be held at Eldon Street, Sept 7; a public service in the evening, and brother J. Edwards to preside. W. RICHARDSON, *Secretary*.

HYSON GREEN, near Nottingham.—The General Baptist chapel at this place having been closed two Sundays in order to lay down a baptistry, erect new pews, and thoroughly clean both chapel and school-rooms, was re-opened on Whit-Sunday, May 31, when the Rev. S. Cox, of Mansfield Road chapel (of which Hyson Green is a branch) preached in the morning, and the Rev. C. Forth (who is supplying the pulpit this year) in the evening, after which the liberal sum of £7 1s. 9½d. was collected towards defraying the expenses incurred in the renovation. Upon examination of the accounts it was discovered that the disbursements would amount to about £12, towards which the members and friends had raised £20, and this, added to the collection, would leave a deficit of something like £15. Towards the liquidation of this debt the kind assistance of distant friends is solicited, who are requested to address—Mr. Thos. Pilkington, 31, Alfreton Road, Nottingham.

FORNCETT.—Thanksgiving Tea Meeting.—"The Lord hath done great things for us, whereof we are glad." Our annual Whit-Monday tea meeting was a time of special rejoicing. From the commencement of the General Baptist cause in this place, not only great inconvenience, but much annoyance, has been endured on account of the mortgage on the chapel and cottage. During the last year strenuous efforts have been made, and the entire burden is removed. Our very poor friends could do but little, but that little was cheerfully done. A few friends who knew the necessity of the case have practically sympathized with it, especially our esteemed friend Mr. Matthews. The public meeting was addressed by some of our own friends, who were followed by brethren Evans, of Wymondham, Clare and Brooks, of Norwich.—Our tea meeting at *Moulton* on June 4 was of a most gladdening character. The chapel and tent were crowded, and the attention most serious. "The Lord of hosts is with us, the God of Jacob is our refuge."

SCHOOLS.

PINCHBECK.—Jubilee Services.—On Sunday, May 24, Rev. W. Chapman, of Louth, preached two appropriate and impressive sermons on behalf of our Sabbath school, and in the afternoon gave a suitable address, more especially to the young people. Congregations were excellent. Collections larger than had been known for several years past. On the following day the teachers and scholars assembled in the chapel, and, after a brief address, walked in procession to a spacious marquee, where an excellent dinner of roast beef and plum pudding was provided for them, which they appeared thoroughly to enjoy. The afternoon was spent by our young friends in innocent rural games. At five o'clock tea was provided, of which about three hundred friends partook; and afterwards the scholars were regaled with tea and huns. The evening meeting was held in the chapel, our beloved pastor presiding. After singing and prayer, our esteemed friend, Mr. T. Sharman, of Spalding, one of the founders of the school, gave a very interesting report of its rise and progress up to the present time; and while we listened to the account of the difficulties of various kinds that teachers of Dissenting and especially of Baptist schools had to contend with fifty years ago, we thanked God that we live in better times, but we hope we did not forget our greater responsibilities with our increased facilities. The meeting was afterwards addressed by the Revs. J. Taylor, of Sutterton, W.

Chapman, of Louth, J. Bevan, P. Strutt (Independents), J. A. Jones, of Gosberton, and J. C. Jones, M.A., of Spalding. Our pleasure on this joyful occasion was increased by having with us two of the founders of the school, viz., Mr. T. Sharman, and Mrs. Newling, mother of Mrs. Jones, of Spalding. We united in our songs of thankfulness to our heavenly Father for all His mercies, and in our prayers for still greater blessings than we now enjoy.

BROUGHTON.—On Lord's-day, June 14, two sermons were preached on behalf of the Sunday school by the Rev. W. Bailey, of Wymeswold. The congregations were good, and the collections amounted to £4 10s. On the day following a tea and public meeting was held in the chapel. Though our school is small, the general interest felt in it was markedly manifest in the very considerable exertions made by many friends in the decorating of the chapel. Several gentlemen addressed the meeting, which was further enlivened by the singing of several appropriate pieces by the choir, which consists for the most part of the scholars in our school.

LONGFORD.—The annual school sermons were preached on May 10, by Rev. J. W. Kiddle (Independent), of Coventry. Collections, £20.—Sermons on behalf of *Bedworth* branch school on 24th May, by Rev. W. Wootton, of Wyken. Collections, £9 10s. Prizes, furnished by the teachers, given on the occasion to the value of £4.—Sermons for *Sowe* branch school on the 31st May, by Rev. S. S. Allsop. Collections, £8 10.—The annual school festival was celebrated at Longford, on June 15, towards which £10 was specially contributed, and the day was much enjoyed. Total number of children in the three schools about 600; amount raised for school purposes this year, £51.

LONGFORD, Union Place.—The annual sermons on behalf of this Sunday school were preached on May 24, by the Rev. H. Cross, of Coventry. Day fine, and collections £10 6s.—the best for several years.

ALLESTON, near Bradford.—The annual sermons on behalf of our Sabbath school were preached to very large congregations by the Rev. T. Gill, resident minister, on Lord's-day, May 31. The collections—£26 0s. 6½d., were about £5 in advance of those of last year. The number of scholars (190) is larger, and the prospects of the school more hopeful than at any former period.

IBSTOCK.—The annual sermons in aid of the above school were preached on Lord's-day, June 14, by the Rev. J. P. Tetley, of Burton-on-Trent, to unusually large congregations—the collection amounting to

the liberal sum of £16 12s. On the following day the children were regaled with tea and plum cake, after which they removed to a field (kindly lent by Mr. Deacon) in which they enjoyed themselves in various sports, and were well supplied with nuts and sweets.

BURNLEY LANE.—On Sunday, June 14, two sermons were preached in the above place by the Rev. J. Harvey, Vice-President of the Baptist College, Bury, after which collections were made on behalf of the Sabbath school, amounting to the sum of £70 3s. 10d.

EDGESIDE.—Two sermons were preached in this chapel by the Rev. T. W. Mathews, of Boston, on behalf of the Sabbath school. In the morning an address was delivered by the minister, Rev. J. Stapleton. Collections were made to the amount of £30 3s.

BARTON FABIS DAY SCHOOL.—The annual examination of this school was held as usual, on Whit-Thursdays, and was conducted by Mr. Jarrom, the master, and Mr. Bertenshaw, of the British School, Coalville. At its close, the Rev. I. Stubbins, formerly missionary in Orissa, expressed the pleasure he felt in being present, and said, considering the severe and searching character of the examination, he had never seen a number of boys and girls acquit themselves in a more satisfactory manner; a circumstance which reflected great credit on their own diligence, and displayed real thoroughness on the part of their preceptors. The Rev. J. Salisbury, M.A., of Hugglescote, referred to the very creditable way in which the boys passed their examination in Latin, as well as in Biblical and English History. Indeed, the entire examination, including the recitations and singing, appeared to give immense satisfaction, and the general impression seemed to be that the school had never been in a higher state of efficiency than at the present time. After the examination, about four hundred sat down to tea, the trays for which were gratuitously furnished. In the evening the choir, under the able leadership of Mr. Dennis, and assisted by friends from Ashby, Burton, Hinckley, &c., gave a concert, which was numerously attended, efficiently conducted, and loudly applauded. As the school is supported exclusively by voluntary contributions, a collection was made in the course of the evening, and the amount realized, including the proceeds of tea, was £33 3s. 6d. Votes of thanks were accorded to the ladies who provided tea, to the friends who assisted at the concert, and to Mr. William Thompson, who, with his accustomed generosity, placed a field at the disposal of the Committee.

BAPTISMS.

NOTTINGHAM, Stoney Street.—On Lord's-day, May 3, the Rev. J. Greenwood, after an eloquent baptismal sermon, immersed thirteen candidates, all from the Carrington branch. Nine of them were males, and four females. Amongst the number were two men and their wives, a father and son, and two brothers and a sister. The thirteen, with three others restored, of whom two were husband and wife, were received into fellowship the same day at Carrington, before a large congregation, by Mr. A. Brittain. It was a time of refreshing from the presence of the Lord.

BURTON-ON-TRENT.—On Sunday, June 7, the Rev. J. P. Tetley baptized ten; four of these were from the Sunday school, three from the Established Church, two from the Free Methodists, and one from the Primitive Methodists. Six of these brethren and sisters, along with one brother baptized previously, were the same day received into church fellowship with us; the remaining four preferring to continue their connection with those churches of which they were members previous to their baptism.

GREAT BERKHAMSTEAD.—On Thursday evening, Feb. 27, after a very appropriate sermon by the Rev. I. Preston, of Chesham, our pastor baptized four candidates, among whom were his two eldest daughters. Also, on the 6th of June, five other young disciples confessed Christ by baptism. May they all be kept faithful, and walk humbly with their God.

CASTLE DONINGTON.—On Lord's-day, June 7, four persons were baptized in the river Trent by the Rev. E. Hall Jackson. A large concourse of spectators lined the bridge and the margin of the stream. The service appeared to have a solemnizing influence, and the most pleasing order prevailed.

PETERBOROUGH.—On Lord's-day, June 7, eleven persons were baptized by Mr. Barrass, and have all been received into church fellowship. In the above number there were four husbands and their wives.

OLD BASFORD.—On Lord's-day, June 7, thirteen of our senior scholars, one teacher, and one who had been a scholar more than thirty years ago, made a public profession of their faith in Christ by baptism. W. B.

PINCHBECK.—June 3, after an appropriate sermon by the Rev. J. Staddon, four young persons were baptized, and were received into the church the following Sunday.

CHESHAM.—The Rev. I. Preston baptized three persons on Friday evening, May 29, and received them into the fellowship of the church on Whit Sunday.

ALLERTON, near Bradford.—On Jan. 22, six were baptized by the pastor; and on Wednesday evening, June 3, twelve, after a sermon to a large and very attentive congregation. Two of the latter number remain among the Independents. All the others have been received into the church.

WISBECH.—On Wednesday, June 3, after a sermon by Rev. W. E. Wiuks, from the words of our Lord's last commission to His disciples, six believers were baptized. They were received into the church on the following Sabbath.

HYSON GREEN.—On Wednesday evening, June 17, after a sermon by the Rev. S. Cox, six females and one male were publicly baptized by the Rev. C. Forth, in presence of a crowded congregation.

LONGFORD.—April 5, by Rev. S. S. Allsop, one; May 3, twelve.

Union Place.—April 5, at the old chapel, by Rev. S. S. Allsop, eight persons were baptized, and were received into the church the same afternoon by the Rev. H. Cross. June 7, nine persons were baptized in the canal by Rev. S. Willett, of Nuneaton, and received at the Lord's table the same day.

BAPTIST ASSOCIATION OF IRELAND.—The annual meetings of this Association were held in Coleraine on May 25, 26, and 27. The proceedings were opened by a sermon preached by the Rev. W. Eccles, from Amos vii. 2—"By whom shall Jacob arise? for he is small"—considering first, the low condition of the church of Christ; second, its enlargement; third, the means by which this is promoted; and, lastly, the encouragement to labour for it. On

Wednesday morning devotional exercises were conducted from ten to eleven, after which the business of the Association was resumed. Letters from the various churches in connection with the Association were then read by the pastors, giving a very encouraging account of the progress of the denomination during the year.

General Religious Intelligence.

DEATH OF DR. RIGG, EDITOR OF THE "WATCHMAN."—This gentleman, one of the ablest writers in the Wesleyan body, died rather suddenly in his fifty-second year. The *Watchman*, in recording his decease, says, "He was a man of rare gifts and accomplishments."

THE METHODIST NEW CONNEXION has held its annual Conference at Longton, Staffordshire. The representatives present numbered 130.

THE PRIMITIVE METHODISTS, in their late Conference at Sunderland, warmly debated the question of receiving Government aid in support of day schools, when it was found that a majority of the stations was in favour of it.

THE SOCIETY OF FRIENDS have just ended their annual meetings in London and Dublin. The number of members is 13,815 in England, and 2,898 in Ireland; 265 recorded ministers, and about 400 unrecorded. The sums paid as distraints for Church Rates during the year is £1,902! So that *established* Churchism is licensed robbery of the voluntary churches

The Annual Association.

THE Annual Meeting of our representatives, and of the visiting members of our churches, has just taken place in one of the chief centres of the country and of the General Baptist denomination. Derby, a slight alteration of the name Deorby given to it by the Danes, to signify that it was a place inhabited by deer, the arms of the town being a buck couchant in a park, and one of its lanes being called *Lodge Lane*, is accessible by its railways from all parts of the kingdom at every hour of the day. The rain which fell during the evening of Sunday, and the early morning of Monday, made the transit by rail pleasant to all who were conveyed thereby; and at the time of assembling in Mary's Gate chapel a goodly number of ministers and

representatives had found their way to the place. Our two chapels in Derby are among the very best in the Connexion; and the one in Mary's Gate is specially adapted to the various purposes of the Annual Assembly: for besides the internal accommodation which it affords, it has school-rooms and class rooms suitable for the holding of both large and small committees; and its spacious enclosures, both before and behind, enable friends to walk in couples, or to gather in groups, for private converse and mutual greetings.

At half-past six on Monday the chapel was occupied by a large company of worshippers. The Rev. J. Stevenson, M.A., presided. Nine brethren engaged in thanksgiving and prayer, many hymns

were heartily sung, and a neat and pertinent address, on "*The necessity of personal piety in order to the prosperity of the denomination*," was delivered by the Rev. I. Preston, of Chesham. At the same time the subscribers and committee of the Chilwell College met in one of the school-rooms for the transaction of business. Mr. Scott, of Sutterton, in the chair. The meeting was well attended, and was both long and lively. There were six applications for admission to be considered, after disposing of which the Rev. S. Cox read the general report and those of the Tutors and Examiners. The Treasurer presented the Balance Sheet of the College, which showed that the expenditure had been met, and that a small surplus remained. Three candidates were received on the usual probation, another application was favourably received, one withdrew his application after having passed the preliminary examination, and one application was declined. A long discussion occurred in reference to part of the report presented by the Theological Examiners on the *Sermons of the Students*, which were read before them. The complaint made was that several of these sermons, while good as compositions, were on subjects less directly evangelical than they had hoped to hear—a complaint which, we trust, will induce a wiser choice, in future, of the sermons to be submitted to the Examiners.

On Tuesday morning many assembled at the early prayer meeting and conference. Between the hymns and prayers the Rev. J. C. Jones, M.A., of Spalding, spoke of the extra services which have been held in his church, and of the very large additions which have been made to its numbers. The address, on "*the means of edifying the church*," was delivered by the Rev. W. R. Stevenson, M.A. Prayers were offered by brethren W. Bailey, R. Ingham, and T. Stevenson.

At ten o'clock the Chairman of the Association, the Rev. Thos. Goadby, B.A., took his seat and commenced the public business of the session. Committees were appointed to prepare reports on several cases, such as the Great Wilbraham Case, the Irish Church Question, and the Augmentation of Ministerial Incomes. The Chairman then introduced a deputation from the General Baptist Assembly in London, consisting of the Revs. J. C. Means and J. Martin, who both addressed the meeting, and called on Dr. Underwood to reply to them. After a brief address, in which he referred to the past history of the General Baptist body, and the more recent proceedings of that portion of it which is now known as the Old Connexion, Dr. Underwood moved the following resolution: "That we cordially reciprocate the

good wishes of the Assembly of the Old Connexion of General Baptists, and that we welcome the Revs. J. C. Means and J. Martin, as messengers from them to the present Association." For some particulars respecting the Annual Assembly we refer our readers to the Intelligence department of the present number of the Magazine.

When these matters had been transacted the Chairman rose to deliver his Address, which was protracted, discursive, and in some parts so thrilling and eloquent as almost to overpower the auditory. The address was followed by the very highest commendations from the Revs. S. Cox, T. W. Mathews, Drs. Burns and Underwood; and a resolution that it be printed and circulated as extensively as possible was carried with acclamation. Prayer was then offered by one of the brethren for the special blessing of God to accompany the chairman's very elaborate speech. The remainder of this sitting was occupied in receiving two new churches, Lydgate, near Todmorden, and Swadlincote, in Derbyshire; also in considering reports from the Ministers' Reception Committee, and in re-appointing the Committee for arbitrating in cases of misunderstandings in churches. No occasion for calling this Committee together had arisen during the past year.

At 1.30 a numerous party dined together in the lower school-room, and about forty old students had a separate dinner at the County Hotel, at which the tutors and the treasurer and secretary of the College were invited as guests. After dinner the Rev. Isaac Stubbins acted as Chairman, and the Rev. R. Ingham as Vice-Chairman. Various sentiments, but no toasts, were proposed by the chairman and others, which were responded to by Dr. Underwood, President of the College, and Rev. S. Cox, Secretary. The Committee of Management was re-appointed to make similar provision for the next Students' Annual Dinner. It is believed that this annual meeting of collegiate brethren, with the officers of the College, will tend to secure a more general interest in its welfare, and some augmentation of its pecuniary resources.

At three o'clock the large school-room was nearly filled with the subscribers to the Foreign Mission. Mr. Newman, of Louth, presided; the minutes for the year were read and approved; the state of the funds was explained by the treasurer; the secretary's report was received as read; the vacancies in the Committee were filled up, and a few other things were amicably discussed; and this full and friendly meeting of the supporters of the Mission was brought to a pleasant close.

At half-past six the beautiful chapel in Osmaston Road was well filled by the

friends of the Home Missionary Societies. Mr. Arnold Goodliffe, of Nottingham, an old and faithful advocate of Home Missionary labours, appropriately presided, and excellent addresses were delivered by the Revs. Dr. Burns, J. H. Atkinson, of Halifax, T. Barrass, of Peterborough, and Thos. Goadby, B.A., of Derby. A little interval was allowed for brief impromptu speeches by Mr. Bayley, of Barnet, Mr. Marshall, of Loughborough, and Dr. Underwood, of Chilwell. A good collection was made, and the conviction generally prevailed that this was one of the best meetings ever held in connection with our Home evangelistic efforts. Great interest is now awakened on behalf of the stations to which the help of the District Societies is afforded, such as Dewsbury, Longton, Swadlincote, &c. We may hope that the contributions toward the spread of the gospel by our body in our own country will become general and liberal, bearing a more reasonable proportion to those which are given in support of foreign missions.

On Wednesday morning devotional exercises were conducted from seven to eight o'clock; an admirable address was also delivered by the Rev. W. Evans, of Stalybridge, and followed by free conference on the part of several brethren.

At eleven o'clock the spacious chapel was nearly filled for public worship. The general prayer was offered by the Rev. H. Ollard (Independent) of Derby, and the Rev. S. Cox delivered a very graphic and experimental sermon from the text in Jer. xx. 9. A very earnest request was made at the close of the Association that Mr. Cox would send his sermon for publication in the Magazine—a request with which we hope he will comply.

The company at dinner in the school-room was much greater than on the previous day. Meanwhile the Trustees of the Hymn Book met at their annual dinner in one of the hotels. After sixteen years from the publication of the New Hymn Book, all the trustees, except two, survive, and all were present on this occasion. Notice was taken of this fact by the brethren, and one of them was desired to give thanks to God, on behalf of the whole, for the Divine goodness in their preservation, and for the grace which had enabled them to conduct their annual business with uninterrupted harmony and comfort. It was found that the profits from sales had been somewhat less than in previous years, and that it would be necessary to diminish the allowance to the trade, or else to raise the price of some of the editions, which have been sold at a positive loss. To this latter course objections were felt, and so the former step was decided upon. In order to encourage the sale of

the double column edition its price was reduced from half-a-crown to two shillings.

In the afternoon of Wednesday the ordinance of the Lord's Supper was administered to a large number of communicants. The service was a very hallowed one, and characterized by the utmost order and solemnity. The proceeds of the collection, which exceeded £14, were generously presented by the pastor and deacons of the Mary's Gate church to the Fund for the Widows and Orphans of Missionaries.

The Foreign Missionary Meeting on Wednesday evening was quite crowded. The Mayor of Derby, Thos. Roe, jun., Esq., presided. Rev. J. C. Pike read parts of the Report, and speeches of a high order were delivered by the Revs. T. W. Mathews, J. Alcorn, J. Lees, I. Preston, W. Hill, and H. Wilkinson. The collection amounted to a little more than £26.

On Thursday morning, at seven o'clock, public worship commenced. After reading and prayer by Rev. J. Lockwood, of Bradford, the Rev. J. Harrison, of Birmingham (as the substitute of the Rev. W. Orton, of Bourne, who was hindered from being present) preached a brief sermon from Isaiah lxiii. 1, 6, 7.

Precisely at nine o'clock the business of the session was resumed, after prayer had been presented by the Rev. J. Cookson, M.A., Lincoln. The first business was that of the College, at Chilwell. The Rev. S. Cox presented the Report of the Committee, which was heartily received. This was followed by the Treasurer's Report. The Treasurer stated that nearly £40 were still required to clear off the College debt, and expressed the hope that the amount would at once be raised. After a little pause in the proceedings, this sum was either given or promised; and thus terminates one of the most important pecuniary efforts which has engaged the attention of the denomination. The Rev. S. Cox was re-appointed as Secretary, and Mr. Marshall, of Loughborough, as Treasurer. The examiners were cordially thanked for their services. They were, in theology, the Revs. J. Salisbury, M.A., and C. Clarke, B.A.; and in classics and mathematics, the Revs. John Clifford, LL.B., J. Martin, B.A., and J. Greenwood, M.A. The names of Messrs. J. G. Winks, E. Johnson, and Clarke were added to the General Committee, and the House Committee was re-appointed. The whole of the College business was conducted with much vigour, and concluded with the singing of the doxology.

The Board of Reference for ministers who desire to change their spheres, and for churches seeking new ministers, was re-appointed. It consists of the Revs. Drs. Underwood and Burns, T. W. Mathews,

and R. Ingham. A report was received from the Home Missionary Centenary Committee recommending that the Rev. Thos. Goadby, B.A., be the secretary, and Mr. A. Goodliffe, of Nottingham, the treasurer. Certain brethren were added to the Committee, and many observations were made by different speakers concerning the importance of the Fund, and the necessity of earnest, hopeful, and united effort to establish it. Robert Wherry, Esq., presented the Report of the Association Fund, showing a balance in hand of £44 7s. Reports were next read of the Union Baptist Building Fund, of the Hymn Book, and of the Magazine. From the trustees of the Hymn Book a donation was made to the Association Fund. The Editors of the Magazine were thanked for their services, and re-appointed. But in addition to this, and in conformity with their own suggestion, a committee was appointed to consider the propriety of placing the periodical on a broader basis than it rests upon at present, so that it may not be considered, in any way, as a private undertaking on the part of those who are Editors for the time being.

The business sitting was closed with a prayer by the Rev. S. S. Allsop, in anticipatory reference to the subject of the Association Letter. At the time appointed this document was read to a full assembly by its writer, the Rev. J. Clifford, LL.B. — "The Non-attendance of Professing Christians at Public Worship," was handled forcibly and faithfully. He referred to the fact as too palpable to be denied, dealt with a few of its causes, and enlarged copiously on its consequences. A most hearty vote of thanks was moved and supported by various speakers, and carried with acclamation by the gratified assembly.

After dinner on Thursday some routine business relative to the Home and Foreign Missions, such as additions to the committee and the re-appointment of Officers, was transacted. Some cases from Conferences to the Association, of which there is never any lack, especially of such as emanate from the east, were fully discussed. They were all patiently, and some of them very pleasantly, considered. It was decided to hold a service for the benefit of our Sunday schools on the morning of Wednesday, from nine to eleven o'clock, the time when public worship begins. A deputation to the Premier, for the exemption of school premises from poor rates was appointed.

A report was received from a small committee, previously selected, to discuss the means of augmenting ministers' incomes, and after a short discussion was adopted. The *Bible Translation Society*

was warmly recommended to our churches, in consideration of its having greatly assisted our Mission. The draft of a petition in favour of the dis-establishment of the Irish Church was adopted. It was resolved to print the Association Letter in a separate form. The next Association to be held in Sheffield. The Rev. J. Salisbury, M.A. to be the chairman. The Rev. J. Alcorn, of Burnley, to be the preacher on Wednesday; the Rev. H. Crasweller, B.A., of Derby, in case of failure. The Rev. W. Orton to preach on Thursday morning, or Rev. W. Taylor, of Leeds, in case of failure. The subject of the next Letter to be, "*Lessons for General Baptists of the present day taught by the deeds of our fathers*;" the Rev. J. J. Goadby, Leicester, to be its writer.

The total number baptized this year is 1130; an increase of 152 over those baptized last year. By new churches 102 members have been added. The present number of members in all the churches is 20,686. The number reported last year was 20,399. So that there is a reported increase of 287—rather a small thing comparatively, but one calling for devout thankfulness for what it is in itself, and as showing that it is now time to leave off the lamentations in which we have been indulging during the last connexional year. Now that the tide is turning in our favour we hope there will never be an ebbing, but a steady rise and swell, and perpetual enlargement.

The last acts of the Association were the passing of votes of thanks to the Preachers, Chairman, Vice-Chairman, Assistant Secretary, the Ministers of our churches, and the friends who so hospitably entertained the visitors. To these ordinary acknowledgements was added one of a singular and notable character, viz., to the rector of All Saints' Church for suspending the usual ringing of the neighbouring bells to avoid any disturbance in our meeting. In the evening of Thursday a Free Conference was commenced at half-past six o'clock, but as the printer was waiting for this report we were not able to include any more particular account of it. One beloved friend was especially conspicuous by his absence from this most delightful Association—the late Robert Pegg, Esq.—one of the best friends of the denomination, and to whom both the Derby churches are largely indebted for their spacious and elegant sanctuaries. As our present hasty sketch is finished in his own library, where many of his happiest hours were spent, we cannot refrain from this passing allusion to the "good deeds that he did for the house of his God, and for the offices thereof."

Missionary Observer.

ALTERATION OF ADDRESSES.

REV. J. C. PIKE has removed from the Crescent, to *Seymour Cottage, Leicester.*

REV. H. WILKINSON has removed from the London Road, to the *Crescent, Leicester.*

BAPTISM AT CUTTACK.

ON Sunday week, the first Lord's-day in the month of May, we had a very cheering and welcome addition to our number in the baptism of no less than *eleven* young disciples, and their subsequent reception into the church. Partly, no doubt, owing to the comparatively large number of the candidates, the event had been eagerly anticipated, and excited a more than usual amount of interest in the native Christian community, and hence, when the all-important day arrived, although it had been arranged that the ordinance be administered at the close of the early morning service, little knots of people were passing by on their way to the chapel long before the proper time for going; and just as we were about to leave, Mrs. Buckley also came in from the school, saying that she had been present at a scene the like of which she had never witnessed. In the certainty of its being impossible for them to find accommodation at the chapel, more than two hundred of the lesser girls had been directed to remain at home, and so sore was the disappointment that many of them were weeping bitterly, some were complaining that their clothes had been locked up to prevent their making a clandestine escape, and others were plaintively but eloquently pleading the special qualifications they possessed which should have exempted them from the sweep of the cruel order. Dear girls! we wept a tear of sympathy too; for those who were about to make this solemn and public profession were their sisters and school companions, and in their own wondering way they had been talking for days and weeks of the approaching great event.

When we arrived at the chapel the service had already commenced, and every part of the building was full to overflowing. The scene was one to thrill

the heart with devoutest joy and gratitude. Our worthy brother Ghanoo was the preacher; and though bearing evident traces of the sad loss he has recently sustained in the entire destruction of his house by fire, he spoke faithfully and affectionately both to the candidates and the large congregation of people present. At the close of his address brother Miller briefly explained the nature of the ordinance about to be celebrated, defended the manner of its observance, urged its importance on all present, and then prepared to administer it to the candidates. The first of these was a European young lady who has been a very consistent and zealous member of the English congregation for some time, and who, we doubt not, has experienced the blessed transition from death to life, and from the kingdom of darkness to that of God's dear Son. The following nine were from Mrs. Buckley's Girls' Asylum. They all have been for several years in the school. They have also been engaged for some time as monitors over large classes of their less favoured sisters. Some of them have considerable knowledge of the Word of God, and are far enough advanced in other attainments to render them well qualified to fill the positions they occupy. It will be gratifying to all who take an interest in the elevation of Orissa's daughters to learn that previous to their being received into the church, and in addition to the testimony they gave to the committee appointed to see them, each one of these native girls furnished a written account of her experience, and with scarcely an exception the whole of these accounts were not only correct and touching in sentiment, but were beautiful specimens of Oriya penmanship, and thus furnished unintentional and very striking testimony to the value and efficiency of the training their writers have received. Their conversion and union with the church is to

all of us a source of devontest gratitude to God. The last in the goodly array was a youth from the Boys' Asylum under brother Miller; and we are not without hope that he has ability and the desire to be useful in the work of the church.

A moderate number of the European friends of the mission were present to share in our joy, and very timely and acceptable help was rendered to the candidates by Mrs. Buckley and Mrs. Bond. In the afternoon the whole of the eleven were received into the fellowship of the church by brother Buckley, and we spent together a most solemn and refreshing time in the "communion of saints" and at "the table of the Lord." It was a day which cannot soon be forgotten.

T. BAILEY.

THE ORPHANAGES AT PIPELEE.

BY MRS. J. O. GOADBY.

As there seems so little we can really call a school report this year, although all our time and thoughts have been engrossed with the dear children, I have thought some general idea of our work in connection with them might interest you. As we sit quietly conversing now, and looking back at the scenes of the last two years, our hearts are filled with thankfulness for the sustaining strength received, and wonder at the mysterious workings of the great Ruler of all things. Truly His ways are past finding out; and we can only quietly rest in the assurance that "it is the Lord," and trust Him without being afraid.

We were scarcely prepared, on our arrival a year ago, to find how sadly the famine, with all its attendant horrors, still raged here. The harvest on the Ganjam side had been so abundant, sorrow and want seemed almost done away. Here we found from five hundred to one thousand poor creatures fed twice daily close to our own house; and the fields on every side, strewn with the bleaching bones, spoke volumes of unuttered misery in the past; whilst the empty and ruinous houses of the once prosperous and wealthy, told their own sad tale. We many times heard of families shutting themselves up and dying together sooner than seek relief. Others died from exhaustion as they pursued their different avocations. Dead mothers were to be seen sitting by the roadside and in

the jungles pressing their dead babies to their skeleton bosoms; and men whose lives had passed whilst stooping to pick up the herbs and roots with which they hoped to satisfy their craving appetites. Although government was doing its utmost at this time to stem the heavy tide of misery, the mortality was so awful in some places immense trenches were dug and the dead by hundreds thrown in together. It is with an almost inexpressible feeling of gratitude that we can still look round on our dear native christians and mission friends, and feel how lovingly all have been shadowed beneath His wings until these calamities have been over-past.

We had not been here many days before cart load after cart load of wretched, diseased, covered with vermin, emaciated children, were sent in from the different relief centres of the district. It was a sight enough to melt the most unimpressible heart. Numbers covered with sores, and suffering from every variety of loathsome disease, and the stench from their poor bodies was often such that it was almost impossible to go near them without feeling quite sick. A good bath, heads shaved, or hair cut close, often so completely metamorphosed the poor little creatures they could scarcely be recognised as the same children. Those in whom active disease had been developed were at once separated from the others, and received the special attention their cases required. For a time, in great numbers of cases, our care and efforts seemed richly rewarded. The look of suffering passed from their faces, their limbs became plump and round, and we greatly rejoiced to think how groundless our fears had been on their account. But alas! our rejoicing was only for a little time. Diseases, which we fondly hoped had been eradicated, again burst forth, and they seemed to sink all the more rapidly for the little resistance their systems had made. Very often children who had been turned out of doors by their parents and friends because they were dying, and others who felt their strength sinking beyond the power of seeking for their daily food, wandered here, and entreated to be taken in. We could not, and would not, close our hearts against them, though we saw at a glance their days were numbered, and our labours, whilst they were spared, would be greatly increased. We did our utmost to restore all to health, or

smooth their passage to the grave, by surrounding them with comforts, and tending them with a love and care but few had known in their own homes in happier times. The mortality, however, in spite of all our efforts, was terrible for some time, and the anxiety and duties on their account seemed a burden almost too heavy to be borne. For months we scarcely talked or dreamed of any thing else, and the least appearance of indisposition caused our hearts to sink within us. Often before the usual morning greeting, the question was asked of the earliest riser, "What is the report of the night?" Sometimes a child who had seemed in tolerable health when it lay down to rest had passed away in its sleep; others had been taken ill; whilst some nights one, two, or three of those suffering from incurable diseases had passed "the bourne from which no traveller returns." The wild natures of some of the children, their intolerably filthy habits, and the difficulty of getting them into anything like order, called forth many a sigh for patience; but every thing else seemed of slight account if only their lives might be spared to us. Our hearts could only find utterance for their grief in an agonized prayer that the hand of death might be stayed from amongst them. Though happily vacant now, and given up to cheerier purposes, we cannot stand a few minutes in any of the rooms set apart at different times for our sick, but memory conjures up scores of suffering little figures, and their voices seem to fill the room, asking for such things as their fancy dictated at the time; and our steps seem arrested by the plaintive request of some dear child who felt its life slowly ebbing away, that we would come and sit a little beside it. The years of the great majority were so tender, we know that "of such is the kingdom of heaven," and love to think of them now as forming part of the white-robed throng. Some of the elder girls died expressing the belief that their sins were forgiven, and that they were going to be with Jesus. Generally they appeared to suffer but little—nature gradually sinking; but with others even to behold them was terrible, and though months have passed since their release, the thought of them even now makes the blood run cold. Diseases never read or conceived of attacked some of them, and the case of several little children may be found described in

Acts xii. 23. For them our one prayer was, that the Good Shepherd would speedily take them to Himself. One dear girl who died of gangrene in the face lived until nearly the whole of her face, except one eye, had been eaten away by the terrible disease. As well as she could with her imperfect utterance she many times said she was trusting to Jesus; and her last words, though imperfectly understood, were a prayer. Immediately afterwards she ceased to breathe, and we fondly believe that, absent from the body, she was "present with the Lord." We were often much touched to witness the feeling of perfect rest which seemed to come over so many of the dear children on their first arrival. No more weary wandering, no more pinching hunger, nor nakedness—but rest and home. They would lie down, and except to eat, no persuasion would induce them to rise. Generally diseases which their wandering, anxious life had kept in abeyance, now showed themselves, and they speedily succumbed; whilst those in whom this resting feeling was only exhaustion, after some weeks of quiet, gradually recovered their strength and active habits. One thing must ever continue to be a source of wonder to us—the entire indifference shown to death. We have never heard an expression of fear, nor a wish to recover; whilst in a number of cases they have determined to die. When the treatment pursued has to all human appearance subdued the disease, and health and strength has seemed returning, they have succeeded in getting a native plaut which has the most deleterious effects, and deliberately eaten it. The consequences have always been fatal. These are by far the most distressing and disheartening cases to attend to, it being utterly impossible to rouse them to a consciousness of their wrong doing to either God or man.

It has been a year full of painful experiences of human nature. Mothers forsaking and selling their infants. Parents turning dying children out of doors. Others forsaking them on the highways, and children their parents. Some of our most interesting little ones are those who have thus been forsaken. Little skeleton things of two or three years, whom we scarcely hoped would live many hours, are now bright, plump, merry little romps, that are a pleasure to look at.

Since the decision to receive back into

caste all who were excluded by eating in relief centres, we have had a number of children claimed. Some have steadily refused to go, although every inducement was held out to them by their friends. Others have gone away in tears, for some time halting between two opinions, until the persuasions of relatives prevailed. Others have been allured away, or decamped. Amongst the latter were several girls, of whom we hoped better things—girls who had had months of loving care and nursing, and when health and strength returned, decamped, carrying off all the clothes they could lay hands on. As several of those who returned to their friends had learned to read and write a little, and could sing and repeat several hymns, we pray and believe that in their case the good seed may yet spring up, and bear fruit a hundred fold; while those who dishonourably left cannot forget what they have seen and heard; it must remain in their hearts, and contrast with the evils around them, and, like bread cast upon the waters, may yet be seen after many days.

Compared with the past, there are but very few cases of serious illness. Several are suffering from consumption and other incurable diseases, and we have a number of very delicate ones, but the future looks very cheering and hopeful. Many have learned to read, write, and work. Sixty of the girls have also learned to spin and prepare the thread for the boys to weave, whilst the little girls prepare the cotton for the elder ones to spin. A good number of others are engaged as monitors, and are responsible for the clothes and general conduct of their classes. Others aid in nursing the sick; and as far as possible all are kept busily employed. The boys are of course engaged in their different avocations; even the very little boys can pick the stones from the garden if they can do nothing more. All attend school, and if the nature of any of their duties is such as to interfere with this, they work three days or a week, and then to school for the same time; but the greater number work morning and evening, and attend school during the day. The last few remarks apply solely to the boys, as, except the sick and those whose turn it is to cook for the rest, the girls all regularly attend school. One girl has been honourably married, and several others are looking forwards to following her

example very shortly. We are, however, very anxious to make it a rule that no girl be married or be considered qualified for marriage until she can read, write, and keep her own little accounts. As it is contrary to heathen customs to teach girls to read, and opposed to the caste of many, it is very gratifying when they seem determined to overcome every obstacle. At first the elder girls showed some reluctance, but now without exception all seem anxious to be taught, and are doing their utmost to conquer all difficulties.

One remarkable and, we think, encouraging fact may be mentioned before concluding. Of all the children who are or have been under our charge, we have never once seen the slightest observance of any heathen custom, or heard any respectful allusion to their gods. We were greatly amused two evenings since on walking towards the large school garden. Twenty or thirty boys were laughing and all talking together at the new gardener. On inquiring what all the noise was about, they said, "The gardener has just planted the first trees and performed some heathen observance, and says these trees are now Juggernath's. We have been telling him, had he planted them in the name of the living God, instead of a block of wood or stone, a blessing would surely have followed; and that he had no business to do any thing heathenish here, for *we are the Lord's children*." The tears started so that I could scarcely speak to them then. I said, "I hope you are and will be the Lord's children, my dear boys; and whilst you are at work you must show how they ought to act." When they work—*they do work*—and when they play, they do so with all their might. Each boy took up his basket at once, and rushed off to a dry tank, about two hundred yards distant, from whence they were carrying earth for their new garden. I could mention a number of more interesting little things in connection with them, but time and space forbid. I prefer managing boys to girls, and think them more tractable and docile. It may be because I have so many of my own! Boys and girls together, including the few christian children, we have now in the asylums about 377; and a bright, happy, loveable lot of children they are, varying in age from two to fifteen years. Many have acquired a considerable amount of religious knowledge, and a

number of our elder famine girls meet every evening with one or other of their christian monitors to read and pray. Oh, that the result may be their sound conversion to God! Whilst the responsibility of having the temporal and spiritual charge of so many young immortals committed to us is one that oft depresses with its weight, and causes us to exclaim, "Who is sufficient for these things?" it is also a charge that greatly delights our hearts, and causes us to thank God that He has given us so much work to do for Him. Many heartily appreciate the care and love bestowed on them; and the ready answering smile and kindling eye of faces once almost repulsive, is in itself a reward for all the labour bestowed; and for our crown of rejoicing we look to that day when He shall number His jewels, and when our hearts' desires and prayers shall be answered, and we, with many of our loved charge, shall cast our crowns at Jesus' feet. May faith, and hope, and patience, and heavenly strength, and perseverance be given, to do with all our might the work given us to do!

In addition to the famine orphans supported by Government, we have received a number of others since all relief opera-

tions closed. These are as much orphans as any of the others, but, instead of being sent by relief officers, have been picked up mostly by friends, and brought here, or have come themselves and entreated to be taken. For these dear children we are very desirous of securing patrons to adopt them. With one exception they are all girls—twenty-five in number, varying from three to fifteen years of age. Some of them are very good looking, and all of them tractable, affectionate, nice girls. We are most anxious for them not to be a burden to the Society, and are doing our best to get help. Still we dare not do other than receive these homeless, friendless ones. There is scarcely one who does not appear to have been in comfortable circumstances till the long scarcity carried off every friend. These children were sent in only two nights since by a police officer in the district. We could not refuse them, although to support what we have presses very heavily. I shall thankfully give any information if you should know any one who would like to adopt one or more, and fully believe friends and funds will be forthcoming from one quarter or other.

Foreign Letters Received.

BERHAMPORE—G. Taylor, April 23.

CUTTACK—T. Bailey, April 23, 30, May 14; J. Buckley, April 28, May 7.

PIPLEE—J. O. Goadby, May 7, 8; Mrs. Goadby, April 24.

Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,
FROM MAY 20th, TO JUNE 20th, 1868.

£ s. d.			£ s. d.			£ s. d.		
Proceeds of Lectures by Rev. W. Bailey ...	4	16 0	Cropstone	2	0 0	Louth, Northgate ...	39	15 0
<i>Collections & Subscriptions.</i>			Derby—			March	13	1 0
Ashby and Packington	19	3 6	Mary's Gate	70	19 5	Measham & Netherseal	13	9 5
Austrey	0	15 6	Osmaston Road ...	36	1 6	Melbourne & Ticknall	39	18 7
Barton and Barlestone	25	12 3	Ford	20	0 0	Nottingham—		
Berkhamstead ...	21	10 0	Halifax	8	13 5	Broad Street	40	10 2
Birmingham—By the			Hose	7	12 0	Mansfield Road ...	26	0 0
Misses Hawkes ...	15	3 0	Leeds—North Street	11	0 0	Stoney Street	39	1 9
Boston	38	11 0	Leicester—Friar Lane	2	17 5	Old Basford	4	3 6
Bourne	44	17 10	London—			Peterborough	32	13 9
Burnley—			Borough Road ...	15	0 11	Pinchbeck	6	11 6
Ebenezer Chapel ...	4	0 0	Commercial Road ...	2	0 0	Quorndon & Woodhouse	19	7 3
Enon Chapel	1	0 0	New Church Street	31	19 0	Rochester	2	15 0
Castle Donington ...	18	14 9	Præd Street	57	1 1	Sutton	9	13 0
Chellaston	2	2 6	Long Sutton	11	15 3	Swadlineote	3	13 2
Chesham	77	8 4	Loughborough—			Wendover	8	2 0
Coalville and Whitwick	4	12 8	Baxter Gate	29	16 1	Whittlesea	2	8 0
			Wood Gate	31	5 7	Wisbech	25	7 11

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by T. HILL, Esq., Baker Street, Nottingham, Treasurer; and by the Rev. J. C. PRICE and the Rev. H. WILKINSON, Secretaries, Leicester, from whom also Missionary Boxes, Collecting Books, and Cards may be obtained.

GENERAL BAPTIST MAGAZINE.

AUGUST, 1868.

THE SECRET OF CONSTANCY IN CHRISTIAN WORK,
DESPITE ITS MANIFOLD DISCOURAGEMENTS.*

BY REV. SAMUEL COX, OF NOTTINGHAM.

"Then I said, I will not make mention of Him, nor speak any more in His name. But His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay.—*Jeremiah xx. 9.*

I. JEREMIAH is the Cassandra in "the goodly fellowship of the prophets:" like Cassandra, he foresaw a doom which he was powerless to avert, predicted the destruction of the very house whose blood ran in his veins, and knew the pain of finding his warnings disregarded as the mere ravings of a religious frenzy. Of the feminine rather than of the masculine type of character, he, above all other prophets, had to speak evil from the Lord and not good. Sensitive to the faintest shadows of wrong, and instantly foreboding the disasters they portended, he was more disposed to lament than to "take up arms" against them, to sing dirges than to attempt a reformation. Nothing was more terrible to him than to see his people sin against the Divine Law, except it were to assume the functions of the prophet and denounce their sins. Fain to be silent, when he does speak, it is under the pressure of an

excitement which lends the shrill tones of passion and exaggeration to his words. As you listen to him you feel that he is forced, by an influence he cannot control, into a publicity utterly distasteful to him; that, if left to himself, he would rather mourn in secret and apart than stand forth to vindicate and avenge the violated law. As he is compelled to speak, his modest sensitive spirit revenges itself by hurrying him into the most daring, passionate, and extravagant utterances.

From the very first he shrinks from the prophetic vocation. He fears, he falters as he enters the cloud of the Divine Presence. The word of the Lord came to him in early days,† saying: "I have sanctified and ordained thee a prophet." To this separating call‡ he had replied: "Ah, Lord God! behold, I cannot speak; I am but a child!" He never loses this profound sense

† *Jeremiah i. 5.* ‡ *Ibid i. 6.*

* A Sermon preached before the Ninety-eighth Annual Association of the General Baptists, at St. Mary's Gate Chapel, Derby, on June 21th, 1863.

of unfitness for the work. To him it is nothing short of a calamity that he of all men should have been chosen for it and called to it. He invokes God Himself* to witness his reluctance: "I have not hastened from being a shepherd to follow Thee, neither have I desired the woful day," Thou knowest." And this sense of being called to a vocation for which he was naturally unfit, was a constant stimulus to him, a perpetual spur, as it was sure to be to a delicate, conscientious, and apprehensive nature. No prophet paints with darker colours, or staggers under a "burden" so heavy and oppressive. No prophet addresses to the Almighty language so audacious, and, but for the passionate fidelity from which it sprang, so blasphemous. At one time† he exclaims against God; "Thou hast filled me with indignation. Wilt Thou be unto me altogether as a liar, and as waters that fail?" At another time‡ he complains: "O Lord, Thou hast deceived me, and I was deceived!" The man is full of these wild impassioned utterances. His speech is not large and calm, but rash and shrill; it jets and pulses wildly, like an intermittent volcanic spring which scorches the neighbouring ground, instead of flowing gently, like a fountain which carries an added life and beauty through the green fruitful valley. If he *must* speak, he will speak out all that is in him; his fears and scepticisms, his quick angers and misgivings, his daring distrust and hot resentment, as well as his tender solitudes and the loyalties of faith and love.

Now in such a spirit as this there will, of course, be perpetual fluctuation; unreasonable depressions will tread on the heels of undue excitements: quick subtle revulsions of feeling will fleet to and fro, breaking the current of life into troubled

waves, sweeping the waves at times into vehement storm, and causing them to cast up not only amber and pearls, but also mire and dirt. The prophet's heart knows no rest. It wavers, and oscillates, and hangs in doubtful momentary poise. In his moments of inspiration, he is raised above his ordinary level; when these cease, he sinks as much below it, the height to which he soars being the measure of the depth to which he falls. More than one instance of this rapid characteristic fluctuation may be found in the Chapter before us. Towards the close of it,* for instance, the prophet breaks out into singing; God's word is the joy and rejoicing of his heart; all men must sing with him and praise the Lord. And then, in the very next verse,† he suddenly breaks out into cursing; he bans the day on which he was born, and passionately demands wherefore he was brought into the world only "to see labour and sorrow," and to have his days "consumed with shame." So also, in the text, he affirms in the same breath both that he will not any more speak the word of the Lord and that he cannot but speak it.

Here, then, we surely have a somewhat singular prophet; a prophet whose speech and conduct do not exactly fall within the orderly lines which limit our conception of the holy men who spake as they were moved by the Holy Ghost. As we listen to some of his shriller utterances, we may be disposed to ask: "Why did God choose for His prophet a man so weak, so impulsive, so passionate? How could any man, and much more an inspired man, charge God so foolishly, and talk in so wild and heedless a way?"

My brethren: it is a law of the divine kingdom that weak things should be chosen to overcome the mighty, and that wisdom should be

* Jeremiah xvii. 16.

† Jeremiah xv. 17, 18. ‡ Jeremiah xx. 7.

* Jeremiah xx. 13. † Jeremiah xx. 14.

brought to nought by folly. The very weakness of Jeremiah would in some sort adapt him to his work: A prophet who strove against the Spirit that was in him; a hesitating reluctant prophet, from whose faltering lips there fell words set between groans of remonstrance and appeal;—he manifestly was speaking no word of his own, but a word given him from above. It was the wise strong God who spoke through the weak foolish man, and spoke all the more obviously because the man *was* foolish and weak and shrank from delivering the message with which he was charged.

And if to the men of his generation the prophet's weakness proved the power to be of God, has it no teaching for us? Surely it has. For if Holy Scripture showed us only *perfect* men, what chance or hope would there be for us? If God would only put His word into a pure heart, and suffer the breath of His inspiration to pass across the large wise brain, how should *we* dare to speak for Him?

He chose weak and foolish men in the old time, not simply that "the excellency of the glory might be seen to be of Him," but also that we, although we also are foolish and weak, might know that He will dwell with us, and breathe His word into our hesitating and imperfect hearts.

"Yes," it may be said, "that is a very gracious and consolatory inference. It is well we should feel that, despite our petulance and folly, God will give us His word and His Spirit. But Jeremiah—does he not carry petulance and distrust too far? He charges God with having deceived him; he even asks whether God means to be altogether as a liar unto him. Would any good man, however weak, go so far as that?" I can conceive that this question may be asked, and that those who ask it may even find some comfort in the

thought that, however hard they have been driven, they have never spoken to God in that wild wicked way. But, my brethren, have you never *made* God a liar? have you never acted as if His words were not true? You are singularly happy if you have not. And if you have, remember that to ask Jeremiah's question can hardly be so wicked as to act out an affirmative answer to it: remember that to *say* to God, "Wilt Thou be a liar to me?" is not so wicked as to behave as though God were a liar.

Moreover, we must bear in mind how it was that the prophet came to ask a question so audacious. God had compelled him, sorely against the grain, to speak words which, so far as he could see, were not fulfilled. Rudimentary moral principles, laws the inviolability of which he had been constrained to proclaim, seemed to him to be broken with impunity. He had been sent to teach that God would surely judge the wicked according to his wickedness, and recompense the righteous according to his righteousness: and yet the wicked prospered in their way, while the righteous were trodden under foot. Jeremiah looked these perplexing facts in the face until they fairly stared him down. He could not interpret them; no man could interpret them to him. The world was full of confusion and perplexity; the perplexities and confusions of the world were reproduced in his own heart. And so, with a daring honesty, he speaks out his thought before God—tells *Him* that His word has not come true, that His law is not fairly executed, that the world is all disordered and out of course. Jeremiah felt that, in calling him to urge obedience to a law which was not enforced, and to speak words which were falsified by the event, God had deceived him, and that he was deceived indeed: and he frankly told God what he

felt. Could any man in his place fail to think as Jeremiah thought, and feel as he felt? And was it not better that he should speak out his thought even with a brutal plainness than that he should come before the Lord with smooth flattering words, and pretend that he thought God just and good when the question which haunted him with its suggestions of despair was, "Will God prove a liar?" True, he might have spoken more wisely, more reverently; but he could hardly have spoken more sincerely. And God forgives much to the sincere. A sincere man, in so sore a strait that, after having given up his neighbours and despairing of himself, he is even losing faith in God, is not very likely to select his words and make them musical in the ears of comfortable prosperous men. The impetuous rushing thought, craving instant expression, clothes itself in what words it can; and God, who sees the heart, is not a pedant that He should scan forms of utterance or overmuch concern Himself with what men say. A sound form of words, happy and choice expressions, are not without their value; but that which is beyond all price is "the honest and good heart," which speaks as best it may, using forms and observing rules if it can thus utter its thought, but breaking through all rules and despising even the most approved forms if only thus it can remain sincere.

II. But let us look a little more closely at the circumstances under and amid which Jeremiah spake. He was passing through a strange and most painful experience. God had bidden him lead forth "the ancients of the people and the ancients of the priests," *i.e.*, the old men, into the valley of Ben-Hinnom. He was to break a potter's vessel in their sight, and say, "Thus saith the Lord, Even so will I break this

people and this city," the city and people of Jerusalem. It was a terrible task for a man of so tender and susceptible a spirit to pronounce this heavy doom on any people. It was a task still more terrible for a patriot to pronounce it on his own people. But Jeremiah was faithful to the unwelcome command. He led forth the elders; he broke the bottle; he uttered the words which God had put into his mouth; he repeated the warning in the precinct of the temple in the hearing of "all the people." And what was the reward of his fidelity? The city was not broken; the heart of the prophet was. Pashur,* the priestly governor of the temple, smote him and set him in the stocks before the temple gate, that all who passed by might mock at him. Here he sat all night chewing the cud of bitter memories—smitten, humiliated, derided, because he had spoken words which it was a pain to utter. Is it any wonder that warring thoughts and impulses arose within him? that these outward changes of condition should induce a change in mind and heart? In the morning a prophet, the words of inspiration rushing from his lips, the priests and rulers awed for the moment by the authority with which he spake; in the evening he is exposed to shame and derision, a butt for the scorn of fools: he, a priest, is smitten by a priest; he, a prophet of God, is smitten by the official representative of God: and that solemn warning which he had been compelled to deliver is turned into a bye-word and a jest, all the salutary impressions it had made being effaced from the minds of the people. Is it any marvel that called to endure such "shocks of change," to breast such "blows of circumstance," the spirit of the prophet should faint within him; that he should resolve, "I will not make mention of the Lord, nor

* Jeremiah xx. 1, 2.

speak any more in His name"? The marvel rather is, that even then—fallen and humiliated, deject and wretched, of all men most miserable—he should feel that the hasty resolve could not be kept; that God's word would burn on like a fire in his bones, and make him weary with forbearing, so that he would not be able to stay.

Nor is this state of mind, peculiar as it is, by any means peculiar to Jeremiah. Neither his resolve, nor the instant retraction of his resolve, need surprise us: they will not surprise us if we consider our own experiences, and by these interpret the experience of the prophet. The interior history of Jeremiah is simply an illustration of the discouragements encountered by all who speak and work for God, and of the secret of their continuance in it despite their discouragements.

Let us mark what these discouragements are and were. There was *the want of success*, or the apparent want of it. It was nothing to Jeremiah that the people flocked to hear his word, if they would not receive and obey it. It was nothing that he could touch and impress them for the moment by dramatic action and passionate appeal, if, so soon as he ceased to speak, the impression wore off, effaced by contact with the influences of an evil world. It was not much even to have discharged his conscience, if he did not win his hearers to repentance. And they were not won. They were still bent on their old sins. They returned from Ben-Hinnom unchanged, unamended. Before they left the temple in which he had repeated his warning, they put him to an open shame. Under the compulsions of an over-mastering inspiration, he had done violence to the whole bent and strain of his timorous sensitive nature: instead of shrinking into seclusion and lamenting the sins of Israel, he had gone out among them

to denounce their sins and to wield the terrors of the Lord. And *this* was his reward! The word he had been compelled to speak was turned into a jest, and he, for speaking it, was smitten and disgraced. So far as he could see, he had laboured in vain, and spent his strength—he, who had so little strength to spend—for nought.

There was another discouragement. *He had to encounter the opposition of those from whom he expected, and had the right to expect, sympathy and help.* He expected, he had a right to expect, that the priests would uphold him, himself a priest, in his endeavours to publish and enforce the will of God. To him it was "a terrible thing" that *they* should reject the word he had to speak and set themselves against him. Of whom might he hope for succour and furtherance if not from them? If the priests failed him, there were the prophets, men raised up by God to rebuke the sins of the priests and to fill up the lacking measures of their service: would not *these* be companions in his labour and affliction? Himself a prophet, he might surely look for their goodwill and support while speaking by that Spirit who at times inspired them. Yet even these proved faithless. He had to complain, "My heart is broken because of the prophets: they walk in lies, and strengthen the hands of evil-doers.* If prophets and priests failed him, he had reason to hope for charity, if not for co-operation, from kinsfolk and friends. The bonds of natural affection and voluntary companionship might prove stronger than those of a common function and a common consecration. But in the extreme hour of his need, even these failed him; nay, they conspired against him. His friends† were his defamers; "all his familiars waited for

* Jeremiah xxiii. 9 and 14.

† Jeremiah xx. 10.

his halting" and hastened to "take their revenge upon him." In the night of his failure, the timorous tender-hearted man was left to stand alone. Solitary, *forsaken*, he was made the butt on which friends and prophets and priests practised their wits, wounding him with the keen rankling shafts of their unnatural enmity.

And then, in his loneliness and desertion, there came back on the dejected prophet the saddest and bitterest thought of all—the *thought* that his calling was not a true one, *that he had mistaken his vocation*, that he had misinterpreted the voice which spake within him; the thought, the conviction that he was not wise enough, nor good enough, nor strong enough for the prophetic function. Old memories of failure, bygone torments of self-distrust revive: all his former misgivings gather into a thick menacing cloud which seethes and billows around him, darkening the heaven of his hopes, shutting out all light of day. And so the temptation comes: "Give it up. You were never fit for the work. Why strive any more? Why weary yourself in vain? Are you so much wiser and better than these grave priests and loud confident prophets who thwart and rebuke you? Why should you any longer cross your nature to utter words which only anger them—the words of a God who cares neither to fulfil His word nor to vindicate His servant?" The temptation comes: and for a moment, the prophet yields to its wasting magic. He takes his resolve: "I will *not* make mention of Him, nor speak any more in His name." Again I ask, Who can wonder at it? Who will be the first to cast a stone of reproach at the humbled, self-distrusting, self-tormented prophet? Not I, for one; nor I think any of you who have to speak for God. Our hearts are much more likely to ache with sheer sympathy as we con-

sider this supreme instance of ministerial defeat, bewilderment, and shame, under trials which we ourselves have had to bear, and have not borne so well perchance as the priest of Anathoth.

III. But I am not careful to vindicate Jeremiah: God has long since done that: to his own Master he stands, even though to us he seem to fall. Let us rather learn from him what we may. *All* who work for God have entered or will enter into the painful experiences of this man of God,—all at least who attempt the kind of work which is most acceptable to Him. If indeed any of us are content with traditional dogmas and current moralities; if we do not care to seek truth for ourselves and to follow it in scorn of consequence; if our aim be to live on easy terms with the world and the church rather than to discover and enforce the whole counsel of God,—there is nothing in the story of Jeremiah to trouble us. *We* are by no means likely so much as to come within wind of the scourge, and need have no fear of the stocks. But if we have devoted ourselves to God and His service; if we aim above all things to bring our whole nature into harmony with His will, to try all men and all questions by the sincere and uncorrupted tests supplied by His Word, to form our own convictions and shape our own lives for ourselves and according to the light He has given us; if we aim to apply the present truth to the popular sin, to deal with every man's conscience, and first of all with our own, as under the swift and searching eyes of Christ:—we must look to pay the usual penalty of fidelity and boldness. Sharing the endeavour of prophets and apostles, we shall also share the shame which was their glory, the reproach which was their plaudit, the suffering which was their joy. It is not easy for

"such creatures as we are, in such a world as this," to be true and good in any high or noble sense of the words. If we would possess ourselves of the very truth, we must buy the truth: buy it? ah, yes, and pay ready money for it, and even then not get it for a time, or only for a time. If we would be sincerely good, we must take up the cross: and the cross is heavy and sharp; it will often seem to wound and bring us to a pause when it is but shedding sweet healing balms into our infected nature and strengthening us to encounter the difficulties of the way. In proportion to our real successes will be our apparent failures: if our fidelity be great the sharper will be its trials. Our very susceptibility to spiritual influences will bring doubts that will smite and fears that will fetter our souls. The more clearly we discern what we should be, the more profound will be our discontent with what we are. The more justly we appreciate the greatness of our work, the more bitterly shall we rue our unfitness for it.

Nor will all our troubles be the logical and inevitable results of the disparity between the lofty task to which we are devoted and the weakness and imperfection of the nature we bring to it. One of our keenest, as it is also one of our most frequent, pains arises from our want of success and the mystery which overhangs it. We know that the Father loves all men and desires that they should come to the knowledge of the truth. We know that Christ died for all, that He might redeem them unto God. We know that the Spirit strives with all, that He may bring them to a better mind. And yet how few, alas, how few are brought to a saving knowledge, or to anything like a complete knowledge of the truth as it is in Jesus! Is the fault with us, with us alone? Without thinking of ourselves more highly than we ought to think, without any

sin against Christian modesty, we may surely be conscious that, in giving ourselves to the work of the ministry, we very cheerfully renounced many of the "chances" and gains and comforts which our brethren unblameably pursue and enjoy, from a sincere desire to do them good to the utmost of our ability. We may have the witness in ourselves that the truths we speak are very dear to us, and that we speak them with a sincere devotion; that we anxiously study how to convey them in forms most likely to arrest thought and to induce conviction: that our supreme aim and desire is to win men to a more perfect love and obedience of the truth. Yet we do not win them, or we win only a few of them. Many, perhaps most, who listen to us remain unimpressed, unconvinced. Of those who receive the truth many do not hold it very fast, or do not suffer it to touch more than a narrow superface of their lives. As we look back on a ministry of ten, twenty, forty years, even the most successful of us can recall no results at all commensurate with the means at our command. We have drawn no large number of souls into the Christian fellowship: and, with all our desire to do much for those who have been won, we have been able to do little more than maintain them on the lower levels of obedience and devotion. They are not *transfigured* by the truth. Now and then, perhaps, this or that face shines as it comes from the Sacred Presence of a divine communion; but it is not for long, nor at the best is its radiance so dazzling that it need be veiled lest men should be unable to endure the lustre of its holiness. In some moods, in moods that are by no means infrequent with us, we are fairly overborne by the sense of failure, by the vanity and futility of the work it has cost us so much to do. Like the prophet, we mourn and complain in our

prayer that, although we have not spared our labour, we have laboured in vain; that, with but little strength to spend, we have spent our strength for nought.

And with us as with him, this mood of spiritual dejection is often induced by the opposition of those from whom we expected, and had a right to expect, sympathy and help. We at least, whatever may be the case with other servants of the altar, have about us men who are every whit as much priests and prophets as we ourselves,—and who are quite conscious of the fact; now and then, perhaps, a little too conscious for our peace. From these, or some of these, we often receive a sympathy the most delicate and cordial, a help far beyond our deserts, if not beyond our hopes. Yet I suppose at times we all meet men who, though bound by office and profession to uphold and further us, are of a narrow ungentle spirit, contracted in view, uncertain in temper, and who retard the very work which, in their sweeter moods, they are concerned to promote. If they do not smite us and clap us in the stocks, they are sometimes, perhaps, a little too ready to suspect our motives, to fetter our liberty of thought and action, to send us comfortless to a task which can hardly be achieved save in freedom and buoyancy of spirit: to assume that, without much study, they are familiar with questions which have been the main study of our lives: to resent almost as an insult the mere suspicion that we may have advanced to views of truth and duty which as yet are concealed from them. Not all who choose a teacher are willing to be taught. From what I have heard and read, I can well believe that many a faithful pastor has left his vestry, or church-meeting, or even the house of some dear good-natured friend, with a heart as heavy and despondent as that of Jeremiah when he sat in the temple

stocks with the dark night rushing down upon him. *The stocks of the Temple* indeed are apt to be terrible instruments of torture to a refined and sensitive spirit, even when they are used more for want of thought than want of heart. Nay, however happy we may have been in our relation with deacons and arch-deacons,—and some of us have to thank God that we have been very happy,—although no neighbouring minister should have been ready to suspect our orthodoxy, no officer of the church to restrain our freedom, no dear friend to whisper biting jests, we all know at least *one* priest and prophet who is very apt to betray us. A man might surely account himself his own best friend and hope to have some comfort from himself. But we, unhappy that we are, soon discover that we are our own worst enemies; that we are more unfaithful to ourselves, to our own best interests and highest aims, than any of our friends. Ah, how often and how bitterly have we to lament the infirmities of temper, the inconstant will, the lack of faith, and charity, and devotion, by which we hinder our own work and thwart our own endeavours! How often, with what bitter tears of contrition, have we to cast ourselves at the feet of the Divine Compassion, and to confess to Him who is in the secret of our hearts that we are not worthy to make mention of Him, nor to speak any more in His name!

And then to us, as to the Prophet, there comes the temptation: "Give it up, give it up. You were never fit for the work. You have mistaken your vocation. You would have been happier in it and more successful had God called you to it. You have found yourself out at last—that is all. And now go into a quiet place apart, and humbly begin a lower task." And for the moment—but, ah, how often that moment recurs!—in our misery and self-

abasement, we yield to the temptation, not knowing it for what it is, mistaking for a divine monition the impulse of a weary and impatient heart.

IV. We need not, however, and we must not, limit the application of these thoughts to pastors and teachers. You, my brethren, who have no public ministerial function to discharge, are nevertheless "ministers of the Lord Jesus Christ." You have each a word to speak and a work to do for Him. At the lowest you have to appropriate His truth and to act upon it, so bearing your witness to His grace. And that is by no means an easy task: of all tasks it is the most arduous as it is the most blessed. It is a task which will bring with it frequent accesses of despondency and fear. You will meet, or seem to meet, little success. The sins you have renounced will come back upon you when you look not for them, overtake you when you think them left far behind, and reduce you to the old bondage. Truths and virtues which you supposed you had at last made your own, will evade your grasp as you are rejoicing over them, just as the Master vanished from His disciples the very moment their eyes were opened and they knew that it was the Lord. The more resolutely you "crucify the old man with its lusts," nay, the nearer it is to dissolution, the more vigorously and convulsively will it assert its vitality. The more absolutely you "put on the new man created after Christ Jesus," the less will you trust in your own wisdom or righteousness. Often enough, and too often for your peace, the work which is drawing toward its completion will seem as though it were barely begun, and you will feel that you also have spent an ebbing strength for naught.

And *you* will meet with opposition where you little looked to find

it. Habits which you once thought friendly to godliness will prove hindrances of which at any cost you must be rid. Dogmas which you once held to be absolute expressions of absolute truth will become dubious to you, perhaps incredible. Rites and forms which you once deemed of all but saving efficacy will turn out to be of lesser value, possibly of none. You will often have to "pluck out a right eye," from which you expected no little guidance; and to "cut off a right hand," with which you meant to do no little work. Nor will all your oppositions be from within. Men will disappoint you as well as you yourselves. Brethren will fail you at your need, proving deficient in the very graces for which you gave them credit. Priests will show no sanctity, prophets breathe no inspiration, teachers of the truth will prove to be of those who "walk in lies," ministers of the altar "servants of unrighteousness." Even friends and familiars may "wait for your halting," and not be overmuch grieved should you stumble and fall. You will know at times what it is to sit lonely and forsaken, your heart swelling with a strange bitterness as the starless night of a broken and defeated hope darkens down upon you.

And then, in times like this, when the sense of failure is at its keenest, and friends leave you unsolaced in your misery, you will enter into the depths of the prophet's experience. To you the temptation will come: "Your calling is not a true one. You have no vocation for the Christian life. Give it up; you were never fit for it. Why strive and weary yourself in vain for One who has not kept faith with you, nor given you the blessedness you sought." The temptation will come; it will surely come; and the thought, the resolve, will flash into your heart, "I will not make mention of Him, nor call any more on His

name." Well for you, my brethren, if the resolve be withdrawn as soon as made. Well for you, if in your heart, as in Jeremiah's, the sacred fire burn on till, weary of forbearing, you can no longer stay.

V. For here, finally, is *the Secret of our Constancy* in Christian work notwithstanding its manifold difficulties and discouragements. We do not possess the word of God: it possesses us. The purifying refining fire, when once it has fallen from heaven, burns on and on till it has consumed all our dross. If it be hard to speak for God, it is harder still to forbear; for it is not we who speak, but the Word in us, the Word which is so much stronger than we. If it be hard to pursue the work, it is impossible to "stay" from it; only those can stay who never really began. Here lies our hope. We did not choose God, but God us; and He chose us, not because we were wise, or strong, or good, but that He might make us good, and strong, and wise. We did not put His word into our hearts; He put it there and will keep it there till it have wrought us to His mind and made us meet for His service. We did not kindle the heavenly fire of love for truth and duty; God kindled it, nor will He suffer it to go out until it destroy our evil self and the sacrifice be complete.

It was because Jeremiah knew this that he withdrew his resolve so soon as he had uttered it. With all his consciousness of defect, and though that consciousness sometimes obscured his better knowledge, he *knew* that the word he had to speak, the work he had to do, were given him of God. To him it had been revealed, "Before I formed thee, I knew thee; and before thou camest out of the womb, I sanctified and ordained thee a prophet." His vocation did not rest on his aptitude

for foreseeing things to come, or for uttering eloquent discourses. If it had, he could have stayed from it when it seemed to lead to no good result, and, still more, when he came to doubt whether any such aptitude were in him. He was marked and sealed for his vocation before he knew good or evil. All his capacities and endowments were to fit him for his vocation, but they did not constitute it. They might perish; his inward satisfaction in the work might perish with them. It might bring nothing but pain to him or to his people. Others might hate him for it. He might be tempted to despise it himself. But still his vocation must be pursued, for it was given him of God. And the proof was, that through all, under all oppositions from without and all misgivings from within, the sacred fire burned on and *would* shed its light. He could not stay; to forbear was a weariness transcending all other ills. He *must* bear witness to the Word, if not by speaking it, then by patiently enduring whatever sorrows and shames his proclamation of it had brought upon him.

Is there not a solid and reasonable hope for us in that, my brethren, if we are his companions in the kingdom and patience of the Lord? If God has called us to speak for Him, our vocation does not depend on our success in it, nor even on our love for it or our satisfaction in it. If He has kindled the sacred fire in us, we cannot but let it burn on even though it should burn up comfort, hope, life itself. We are where He has placed us, and we dare not desert our post because of wind and rough weather: we are doing the work He has assigned us, and we must go on doing it even though it should not seem to prosper in our hands. But how shall we know that He has called us to speak for Him? Do we, by assuming the vocation of

the teacher, profess that we are of a more excellent spirit than the brethren who listen to us, or that we are more variously and highly endowed, or even that we are more usefully engaged? Are these the facts, or assumptions, on which we base our call? No, not these. We do not profess to be better than other Christian men; they are often of a more excellent spirit. Nor do we profess to have greater gifts or a more useful occupation. But we do profess, or we have no claim to speak for God to men, that in His sovereign mercy He has given us to see certain truths so clearly, and made us so sensible of their infinite importance, that we cannot in any wise refrain from publishing and enforcing them so long as we have any faculty of utterance or any opportunity of using it. We do profess that to proclaim these truths, to persuade men to receive and obey them, is a task so great, so dignified, and carries in itself so dear a reward, that we esteem it above all other tasks; and are content, so that we may give ourselves to it, to forego the honourable toils, the comforts and pleasures, the gains and ambitions which might otherwise lawfully engage our thoughts. This is our call: and I am bold to say that it is the authentic call of Heaven. This is the vocation which God has chosen for us, not we for ourselves, by revealing His truth to us with power and by moving us to proclaim it. Other vocations may be and are equally honourable and may require higher and more various gifts—as, for example, that of the Christian statesman. But this is *our* vocation, the vocation to which we have been called of God; and therefore we cannot withdraw from it so long as we have strength for it and occasion serves. Through evil report and good report, through success and failure, in the temple or in the temple-stocks, whether men hear or forbear, *we* cannot forbear;

the sacred impulse *will* have its will of us, and, if we cannot do what we would, we must still be doing all that we can. If we cannot rejoice in having won many souls to righteousness, we are or should be content to have discharged our conscience in the sight of God: if we cannot hope to shine as stars in the firmament for ever, we are or should be content to burn like candles, which *waste* while they burn, and yet shed a welcome light in the huts where poor men lie. It is the labour to which we are called, not to success in it; and so long as we are honest diligent workmen, we need be neither despondent nor ashamed. True teachers, authentic priests, like George Eliot's "Castilian gentleman,"

Choose not their task—they choose to do it well.

One of our recent censors affirms that our "teaching, however good, too generally resembles the action of the sun on desert plains; it falls on unpropitious soil." Be it so: nevertheless the sun does shine even on the desert; and God meant it to shine there; and probably, were we wise enough, we should discover that the sun, even when it shines upon sand, subserves some useful purpose. Shall we, then, refuse to let our light shine because it falls as on desert plains? Let us rather shine on with our utmost heat—and the sun, you know, is hottest in the desert, content with the assurance that, if we are not turning the very sand into fertile soil, we are at least about our Father's business.

VI. And you, my brethren, whom God has called to serve Him in other modes, if you are in Christ, you also, in a very true and comfortable sense, are the elect of God. Or ever you were brought forth, He had chosen you; He had sanctified and ordained you to be His servants. Despite your manifold infirmities, and though

your consciousness of sin and defect at times obscures your better knowledge, you *know* that He has called you, "by patient continuance in well doing, to seek for glory, honour, and immortality." Your Christian vocation is not based on your aptitude for it, but on His word—a word that can make you fit ministers of His grace and truth. And the proof is, that, amid all the darknesses of defeat, in every night of failure and self-despair, the sacred fire burns on, illuminating the inward temple even when your eyes, blinded with bitter tears, cannot find the light, revealing its presence in the weariness which lays hold upon you if you cease from the work. Here lies your hope. If you are sometimes tempted to "stay," you cannot stay; if you would be glad to "forbear," you cannot forbear. So long as any love of truth stirs within you; so long as, despite past failures and present misgivings, you are constrained to seek and obey the truth, you have the witness in yourselves that you are called of One who is more to you than priest or prophet, or familiar; One who will never leave any good work which He has begun until He has made it perfect.

It is in this large, hopeful, patient temper that, I trust, we meet to-

day and shall return to our work; not thinking much of our fitness for this office or that, but thinking with an infinite regard of Him who has graciously drawn us into His service and assigned to each his post; not unexpectant of frequent failure and discouragement, but resolved to endure whatever He may lay upon us, knowing in all and through all that He who has called us will perfect His strength in our weakness, and establish His work upon us, not because we are fit to do it, but because it *is* His work, and He has so greatly honoured us as to labour at it together with us.

"The obedient man," said the Wise King,* "speaketh victories:" and if we obey with meekness the pure word which God has engrafted in us, *we* shall speak victories some-day, even though our victories, like the Master's, tarry long and arise from apparent defeats. He had "long patience:" let us also be patient, and stablish our hearts in Him.

* Proverbs xxi. 28.

This Sermon will be published in a few days, in a separate form. As only a small edition will be printed, the price will be sixpence per copy, and those who wish to have it in this form must be kind enough to apply for it *at once*. Orders may be sent to Messrs. Winks & Son, Leicester, direct, or through any bookseller.

OUR BAPTIST BRETHREN IN AMERICA.

WE have much pleasure in directing attention to the active and successful efforts of our esteemed brethren across the Atlantic. Indeed we have an impression that our references to them ought to have been more full and frequent than they have been since we had the conducting of this magazine. The new weekly paper of the Freewill Baptists, published in Chicago, gives copious and exact information concerning their movements; and it is from that publication we draw materials for our present article.

For some time past Dr. Graham and others have been advising the substi-

tution of the simple name of *Free* Baptists for the compound name of *Freewill* Baptists, on the ground that the former term includes more than the latter, and applies not only to their theological views but to their church practices. Being free in their communion, as well as in their faith, it is contended that the epithet "*Free*" will the better distinguish them from any other order of existing Baptists. Recently, however, they have ascertained the existence of a religious body in the States bearing our designation—*General* Baptists. These are said to be numerous in southern Illinois, Indiana,

and other parts; and at a convention of these brethren in Indiana some delegates were present from the Freewill Baptists. Proposals for a formal union have been made, and seem likely to be accepted with much cordiality. By the General Baptists, and the Freewill Baptists in the South, the old name of Freewill is preferred; and the Rev. A. H. Chase, who attended the Convention by appointment, expresses the conviction that, on account of the coloured people and the whites in the south, it would be a dangerous experiment to change the denominational name at present. The General Baptists are supposed to number already from 8,000 to 10,000 members. The following is their "*Confession of Faith*," which is interesting for its simplicity, and valuable for its thorough scripturalness:—

"1. We believe that the Scriptures of the Old and New Testaments are the infallible Word of God, and the only safe rule of faith and practice.

"2. That there is only one true and living God, and in the Godhead or divine essence, Father, Son, and Holy Ghost.

"3. That we are fallen and depraved creatures, and cannot extricate ourselves from our fallen situation by any ability we possess by nature.

"4. That Salvation, Regeneration, Sanctification, Justification, and Redemption, are by life, death, resurrection, ascension, and intercession of our Lord and Saviour Jesus Christ.

"5. We believe that he that shall endure to the end, the same shall be saved.

"6. That the joys of the righteous and the punishment of the wicked shall be eternal.

"7. We believe that Baptism and the Lord's Supper are ordinances of Jesus Christ appointed in the church, and none but true believers are proper subjects, and the only proper mode of baptism is by immersion.

"8. We believe in the sanctity of the first day in the week (or Lord's-day), and that it ought to be observed and spent in the public or private worship of God, and on it we should abstain from our worldly concerns, except in cases of necessity or mercy.

9. We believe in the Resurrection of the Body, both of the just and un-

just, but every one in his own order; those who have done good to the resurrection of life, and those that have done evil to the resurrection of damnation, and that God hath appointed a day in which He will judge the world in righteousness by Jesus Christ.

"10. That it is our duty to be tender and affectionate to one another, and to study the happiness of the people of God in general, and to be singly engaged to promote the honour and glory of God.

"11. We believe that Jesus Christ, by the grace of God, tasted death for every man, yet none can partake of His divine benefits only by repentance towards God, and faith in our Lord Jesus Christ, (infants and idiots excepted, they being included in the covenant of God's grace)."

At the Michigan yearly meeting of the Freewill Baptist Churches, it was resolved to appoint a man to visit the leading churches of the General Baptists with a view to secure the union of the two. A similar appointment for the same object was made last month by the Illinois yearly meeting. On the side of the General Baptists it is testified by a leading minister that all are in favour of the union.

We hope to discover, sometime, what we are at present unable to ascertain—the origin of a class of Baptists in the United States bearing our own name, and who are so truly one with ourselves in regard to Christian belief. And were we among the Freewillers, we should advise them to settle their discussions about a change of name by adopting that of their newly-found brethren, one of whom says, "We prefer the name General Baptist to all names."

But leaving this comparatively trivial question, we proceed to notice the present condition and prospects of the Freewill body. And instead of presenting bare statistics to our readers, we prefer to transcribe a vigorous article from one of the last numbers of the "*Christian Freeman*," written by one of its Editors, and entitled, "*A Groundless Apprehension*." We have the greater inducement to reprint this article from its adaptation, in some parts, to the state of thought and feeling which has lately been traceable among our ministers and churches.

"Not unfrequently of late we have had occasion to hear from various quarters and in different ways, expressions of great apprehension that we, as a denomination, are in danger of retrograding instead of advancing. Indeed the lugubriousness with which our supposed weaknesses are enumerated would be very likely to lead one unacquainted with the facts to expect us soon to go into bankruptcy at least. What seems a little remarkable, too, these gloomy apprehensions have come from our own ranks, and if others have expressed fears of our untimely dissolution we are unaware of the fact. Doubtless, however, if we persist long enough in heralding our poverty to the world, our good brethren of other denominations may considerably tender in advance their condoling sympathy for the surviving friends of the deceased.

"These expressions of anxious solicitude seem to come mainly from two different classes among us, the apprehension arising from very different causes. A certain class is always to be found connected with every interest in life who by constitution and habit seem fitted to manifest that mental condition of gloominess aptly denominated 'the blues.'

"Such people are in a state of chronic discomfort over the imaginary difficulties which, like the lions Bunyan mentioned as so formidable to the Christian pilgrim, prove formidable only at a distance. The crops are going to fail annually with these good people, the world is growing wicked very fast, the country is just on the verge of ruin, or the Church at home is in a low cold state, and so it is not strange that the denomination which they love should seem to be going the downhill road in common with everything else.

"Another class reach their conclusions from a state of mind widely different from this. They are the impetuous, periodically sanguine, wide-awake, enterprising men and women who, in their enthusiasm for the success of principles they love so well, would reach results at a single bound. They are the Murats and Phil. Sheridans of the church, who cannot brook the wise delay of regular siege work in the trenches, but would express their favourite mode of action in the one

word—*dash*. These good people in their white heat of zeal for great results and speedy ones, chafe at the necessary delays, and scold at the unnecessary ones, and unwittingly, in their disappointment, surprise themselves into gloomy expressions of despondency, and hastily prophecy failures, even when the foundations of a real success are being securely though perhaps tardily laid.

"Against all this expression of distrust, against all these thoughtless prophecies of impending failure, coming from whatever source, we desire to enter our emphatic protest. We do this because such complaints have no adequate foundation in fact, and such apprehensions are entirely groundless. It is a gratifying fact, which ought to be apparent to every one, that the Free Baptist denomination was never in a condition of such real prosperity, and never gave such promising tokens of a vigorous growth in the future as now. That there are many weak points which ought to be strengthened; that we are not yet perfect in polity, or always wise in practice; that we are sometimes over-confident in untried expedients, or too modest in asserting our just claims, may be and is doubtless but too true. That radical changes are demanded in some of the methods of our work, and that more comprehensive plans and a larger liberality in both faith and money are needed, we believe; but we as firmly believe the tide of a true progress is bringing these needed changes to a speedy consummation.

"It will seem strange to our neighbours' ears to hear talk about 'dying out,' 'feebleness,' &c., when every month of the past year has pulsed with a bounding life not surpassed, and scarcely equalled, by the largest denomination in the land! The register shows, in plain figures, that our numerical increase has been at the rate of about five and a half per cent. during the past year, and we confidently predict a much larger increase the present year. But numerical increase very inadequately expresses the true measure of our prosperity, for in those essential elements of substantial growth, the press and the schools, we have additional reason for encouragement. Men seem sometimes to over-

look the fact that in the building up of a distinct denomination resting on a vital principle, its first years must be largely devoted to the laying of foundations. That industrious, discreet hands have been patiently toiling these past eighty years we think the future will show. Already the influence of our schools and our press is being felt in the land.

"During the past year no less than four institutions of learning of different grades in different States have been put in successful operation, the new enterprise of Storer College fairly inaugurated, schools and churches for the freedmen built, and new mission fields of much promise opened at home and in the foreign field. Beside this our old time-honoured *Morning Star*, always radiant, has wheeled into line with the best of the quartos; the *Myrtle* has shaken off its childhood timidity and asserts a vigorous youth, presenting an attractive face and beaming with kindly smiles; the *Free-*

man has been born of toil and hopeful weariness to utter its voice for truth and progress, how well or ill others must judge; and all along the line the word has been *advance*.

"Nor should we fail to take note of the fact that the distinctive principles of our denomination are being embraced by not a few who have been stimulated to honest inquiry by our position, and who, recognizing a free salvation and a free communion table as the doctrine of divine appointment, 'accept the situation' with willing joy.

"We do not advocate a profusion of self-adulation, nor the offensive manifestation of an inflated self-esteem in asserting ourselves before the world; neither do we think it wise or dignified to tell the world that we are a great people; but, if we are to speak of ourselves at all, let us do it in the light of simple facts, and not mislead the world to believe us on the verge of bankruptcy."

THE DISSENTING COLLEGES.

As our Colleges are now the principal sources from which churches procure their pastors, the necessity for these institutions is placed, by Providence, beyond the pale of controversy; and the duty of sustaining them is no longer a subject of doubt. All who desire the welfare of the churches must, for consistency's sake, be anxious for the prosperity of the Colleges. Unfriendliness to the latter is now become, if not intentionally, yet in effect, unfriendliness to the former. This we assert in the face of the fact that many of our church members, and some of our church officers, still cherish the old antipathy against collegiate training for the Christian ministry. This antipathy is often avowed in strong verbal phrase, and nearly as often in refusals to render the smallest pecuniary support, when subscriptions are sought, or collections made, in their behalf. But, like every other species of inconsiderate aversion to what is good, this dislike will gradually disappear amidst the advancing intelligence, the expanding views, and the more spontaneous liberality of a more thoroughly christianized age.

In a recent number of this periodical we gave a cursory account of some of the "Religious Anniversaries." We now devote a little space to the Dissenting Colleges whose sessions have just closed, and whose present condition is officially reported.

THE COUNTESS OF HUNTINGDON'S COLLEGE AT CHESHUNT has celebrated its *Centenary*, and the celebration was worthy of the occasion. The services commenced, after the reading of the Church Liturgy, by a sermon from the Rev. Thos. Binney. A cold collation in a tent followed, at which more than six hundred guests sat down. Among these were several members of Parliament, and as many Episcopal clergymen, including Archdeacon Sandford, and Dr. Alford, Dean of Canterbury, who presided. In proposing the toast of the day, "Prosperity to Cheshunt College," the Chairman observed that this College represents a sacred principle, that of hearty mutual recognition of one another, as servants of our common Lord. He said, we have been long endeavouring, in England, to make our Christianity stand on its narrowest and finest point—that the in-

evitable result of equilibrium on the apex has followed, viz., an unstable equilibrium, and that consequently English Christianity had to be propped all round. It is now time to change our course, and to try whether we cannot attain a stable equilibrium by setting Christianity on its base. He wished prosperity not only to this College, but to *Dissent itself*; understanding that prosperity to be in giving the best example of the purity and orderly method of the Christian faith. After the Students work had been reported by Professor Reynolds, congratulatory addresses were delivered by the Revs. J. Stoughton, Dr. Raleigh, Archdeacon Sandford, &c. At a later period in the day the Dean of Canterbury presented some prizes and certificates to the students, and advocated the cause of ministerial education, more especially in the Greek and Hebrew Scriptures.

Passing from this old institution to one of the largest belonging to the Congregational body, we come to what is called "NEW COLLEGE," at whose anniversary there was a large evening attendance. After devotional exercises the Professors *gave in their own reports*, amidst the hearty greetings of their students, and then followed the business report of the Secretary. From this it appears that thirty-two students returned to the College at the beginning of the session, that twelve had since been received, and that eleven lay students had joined the classes, thus making fifty-two in all. Sometimes as many as twenty-five had been engaged in Sunday preaching. The finances have suffered through the deaths or removals of old subscribers, and the smallness of the public collections. Resolutions were spoken to by the Revs. J. C. Harrison, R. P. Clarke, J. S. Pearsall and others. An Address to the Students was delivered by Dr. Raleigh, for which he was thanked in speeches by the Rev. Thos. Binney, and by the President, Dr. Halley.

Situated on Mosley Heath near Birmingham is the spacious College known by the name of SPRING HILL. Its anniversary was held in the College Library. The Rev. G. B. Johnson read the thirtieth annual report. Seven new students had been admitted; four had left or were leaving, and ten candidates are appearing for examination

before the next session opens. The year began with a balance of £412 in the hands of the treasurer, and ended with a balance of £404 against the College. But this deficiency of income was satisfactorily explained. A contribution from those present of £183 was made to free this valuable property from the building debt. The Revs. T. B. Barker and H. Gower, tutors, presented their reports. Professor Bubier was stated to be out of health. The Rev. Enoch Mellor, of Halifax, addressed the students on simplicity in preaching; and the Rev. R. W. Dale, who was warmly thanked for his advocacy of the cause of the College, bade farewell to three of the students who are now leaving.

The LANCASHIRE COLLEGE held its twenty-fifth anniversary in the Library of the Institution. The first business was the reading of the reports of the Examiners. The Rev. E. Mellor, the Examiner in Theology, highly commended the papers prepared by the students. The Rev. Dr. Ginsburg reported on the Hebrew studies, and contrasted the reverent tone which pervaded the examination papers with that of the German students at Halle and elsewhere. He expressed his preference for the tone of English Theological Students to all the learning of Germany. Reports, equally pleasing, were presented on the Greek Testament classes, the classes in logic, philosophy, and mathematics, by the Revs. J. A. Macfaden, Watson Smith, and R. Jessop. Professor Henry Rogers moved a vote of thanks to the Examiners, which was seconded by Hugh Mason, Esq. The Rev. R. W. Dale addressed the students, and insisted on the value of *individual reading*. Referring for an example to Mr. Bright, he said he had acquired his remarkable eloquence, in a great degree, by the study of our more illustrious poets; that it had been his practise for many years, after returning from the House of Commons at night, to spend three quarters of an hour in the quiet enjoyment of an English poet: that he chooses his poet every session; and that probably one reason why he has been, as it is thought, calmer and more moderate during the last two years, might be that instead of drawing his inspiration from the volcanic fires of

Byron, he had been reading Cowper's *Task*, or Wordsworth's *Excursion*. Adverting to liturgical forms in public prayer Mr. Dale confessed that he had once wished for their adoption, but subsequent experience had convinced him that no greater blow could be inflicted on the life and progress of our churches than to permit free prayer to be supplanted by any such devices, and he rejoiced in thinking that the desire for liturgical forms was passing away, and would altogether disappear. He urged on the students the paramount claims of *dogmatic theology*. For its mere intellectual interest there was no study at all equal to it. It was as important to trace the progress of the Athanasian Creed as that of a fossil found in limestone. The productions of theologians, from Augustine onwards, were as remarkable as the history of the tertiary strata. The very terms of theology could not be intelligently used without an intimate knowledge of early theology. After this address appropriate reference was made to the death of Dr. Vaughan, formerly one of the College Professors. Mr. Rogers pointed to him as a pattern of literary industry, and observed that it was in virtue of his laborious toil that he had done so much for his denomination and for the church.

AIRDALE COLLEGE commenced the session with sixteen students and three professors. One student had withdrawn in consequence of a change in his views, and fifteen would begin the next year's course. Professor Harley had resigned the chair of Logic and Mathematics, in order to become pastor at Bond Street Chapel, Leicester. The receipts, including reserve from last year, amounted to £1,500, and the expenditure to about £1,490. Dr. Fraser spoke of the arduous *preaching work* of the students in the region of the college as a great power for good. The amalgamation of this college with Rotherham, and their removal to a new locality, were mentioned as questions still undecided.

HACKNEY THEOLOGICAL SEMINARY held its sixty-fifth annual meeting in the Congregational Church, Clapton. Chas. Reid, Esq., presided. The report stated that twenty students had been in residence, three of whom are preparing for missionary work abroad.

The income of the year amounted to £2,506 10s. 3d., of which £73 remained as a balance in hand. The Rev. T. Binney, in moving the adoption of the report, said he had the pleasure to hear that a son of their present chairman, Mr. Reed, after taking his degree at Cambridge, was proceeding to New College for his Nonconformist *theological* training. While not underrating Latin, Greek, and Hebrew, Mr. B. said it should not be forgotten that these young men had to *preach in English*, and that if they could not preach well and popularly they would not do for nonconformist pulpits.

THE WESTERN COLLEGE, at Plymouth, reported a residence of twenty students, an income of £1,050, and an expenditure of £1,142. One gentleman had given £500 to purchase additional land, and in a few weeks it is expected the whole of the college property, only recently obtained, will be free from debt.

In England, Wales, Scotland, and Ireland, there are 2,425 ministers—but of these 491 are without pastoral charges, including the aged and disabled and those employed at the colleges, or as secretaries of different societies. The vacant churches number only 267.

RAWDON COLLEGE.—The annual meeting of the Northern Baptist Educational Society was held on Wednesday, June 24th, at the College, Rawdon, the Rev. S. G. Green, B.A., President of the College, in the chair. The report of the General Committee was read by the Rev. J. P. Chown, of Bradford, secretary, in which it was stated that the session had commenced with twenty students, of whom about seven were immediately to leave. The number of students remaining in the house was thus reduced to fifteen, to whom were to be added five new students received on probation at the forenoon meeting for business. The report went on to state that the services of the students in the neighbouring pulpits had been very acceptable, and that several preaching stations had been wholly supplied by them during the year. The reports of the examiners then followed, and were more than ordinarily commendatory. One of the senior students, Mr. J. G. Greenhough, B.A., had just passed, with much suc-

cess, the examination for the higher degrees of M.A. at the London University. The adoption of the report was moved by the Rev. M. Oncken, from Hamburg, seconded by Mr. Geo. Kemp, of Rochdale, and carried unanimously. Various other resolutions were moved or seconded by the Rev. W. Walters, of Newcastle; Rev. James Yoller, of Sydney; Rev. R. Holmes, of Rawdon; Mr. W. Whitehead, of Bradford; and other gentlemen. At the close an essay on the "Sermon on the Mount" was read by Mr. W. H. Perkins, M.A., senior student, and a sermon by Mr. H. Bonner. In the evening an address was delivered to the students by the Rev. J. Makepeace, of Bradford.

REGENT'S PARK COLLEGE.—On Wednesday evening, last week, the usual meeting of the friends and subscribers of Regent's Park College, in connection with the close of the session, was held at the College, Regent's Park, when there was a numerous attendance. A *soiree* was held in the earlier part of the evening, and the company took advantage of the delightful weather to spend a pleasant hour or two in the grounds. When the time arrived for the business part of the proceedings, the visitors met in the library, under the presidency of Mr. John Candlish, M.P. After devotional exercises, conducted by the Rev. S. H. Booth, the Rev. Dr. Angus presented the reports

of the various examinations which had just been conducted. These were of a most satisfactory character. It appeared that the forty-six students had attended the college during the year, forty of whom were resident, and thirty-six ministerial. The subscriptions amounted to £700; for the rest the college depended on collections, donations, and legacies. The chairman advocated the claims of the college, and Mr. Good and Mr. Clarke gave details of the success which had followed the labours of the students, the former speaking of their ministerial efforts in Australia, and the latter of their work in Italy. The Rev. John Aldis, of Reading, closed with an address to the students, selecting as his subject the temptations arising out of the intellectual side of student life.

BAPTIST COLLEGE BURY.—The second anniversary of this young institution was held in a tent adjoining the college at Chamber Hall. The Rev. H. Dowson, President, read the report, which stated that the last session closed with ten students; that during the session they had delivered more than one thousand sermons or addresses, many of them in the open-air; that the serious illness of Dr. Evans had prevented the delivery of his lectures in ecclesiastical history; that the total income of the year had been £888, and the payments to £789, leaving a balance in hand of £101.

Literature.

THE WRITINGS OF CYPRIAN, BISHOP OF CARTHAGE. Vol. I., containing the Epistles and some of the Treatises. *Edinburgh: T. and T. Clark.*

THE conflicts of the early church with the heathen world changed the character of Christian authorship. The apostolic fathers, who were the earliest Christian writers after the Apostles themselves, found sufficient motive and scope for the use of their pens in the immediate requirements of practical life. But when heathenism began not only to lose its votaries, but to be threatened with extinction, it roused up its remaining energy to enter on a

sanguinary contest with the new religion. This antagonism to Christianity by its heathen opponents was the occasion of that series of works which is known by the name of Apologies, *i.e.*, Answers or Defences. But a third kind of writing soon succeeded, called forth by either Judaizing or paganizing heretics. Aberrations from sound doctrine, on the part of some, stimulated others to become valiant in its vindication; and these champions of the faith were so numerous and eminent as to be distinguishable into different schools, such as the school of Alexandria, the school of Asia Minor, and the

school of North Africa. To the last of these schools belonged the illustrious man, the first volume of whose writings we have now to notice.

The date of Cyprian's birth is usually fixed at about 200 A.D.; of his conversion at 246; of his becoming bishop of Carthage at 248; and of his martyrdom at 258 A.D. Of his life previously to his becoming a Christian we have no records, and we now only know that he was born of respectable parents,—that he was highly educated, and that he followed the profession of a rhetorician. How he lived, and what he did after his conversion, are things better known, chiefly from his copious writings, but partly also from the brief biography of Pontius, his deacon, whose "*Life and Passion of Cyprian*" is prefixed to this volume. Commencing his labours as a Christian with the matured powers of an educated man, he rose rapidly to the position of a pastor, and was ushered into the highest episcopate while still a Christian neophyte. Nor were the acclamations which greeted him at his entrance on his sacred functions the demonstrations of a blind and fitful enthusiasm. He continued to be revered and beloved; and when his course was cut short by a furious and fatal persecution he was held to be one of the greatest in the glorious army of martyrs. To quote the words of Pontius: "No one reaps immediately upon his sowing. No one presses out the vintage harvest from the trenches just formed. No one ever yet sought for ripened fruit from newly-planted slips. But in him all incredible things concurred: the threshing preceded the sowing—the vintage the shoots—the fruit the root." The breaking out of the Decian persecution in 250 A.D. compelled his retirement from public labours, and during his privacy he wrote numerous letters to ministers and others, living in Rome and Carthage. These letters were carefully preserved, and after the long period of sixteen hundred years they retain a value but little diminished in the estimation of the Christian antiquarian. The rising ministry of the present day may be congratulated on having such precious documents reproduced with all the attractions and facilities of good translations, superior type, and very

low charges. If they are wise they will not forego the opportunity of placing on their bookshelves the whole series comprised in the "*Ante-Nicene Library*," and of making themselves familiar with what constituted the standard literature of the early church. Some of Cyprian's letters are superior to many modern lectures and sermons, for which a high price is often paid; and if they do not admit of so easy an appropriation to ministerial use as these more recent productions do, they will furnish the mind with thoughts, and store the memory with facts, which will be found convertible to many an important purpose belonging to the Christian pastorate. Most of those cases of irregular proceeding in churches which disturb them and unsettle their ministers, had their parallels in primitive times, and so we find distinct references thereto in these early writings, and can learn what steps were taken in dealing with them. For example, long before the close of the second century, some began to refuse the use of wine at the Lord's table, and confined themselves to pure water, on which account they were known as the Hydroparastati, or Aquarians. Cyprian's sixty-second epistle treats of the whole question in the way of argument, showing in opposition to the Aquarians that not water alone but wine mixed with water was to be offered; that by water Baptism, and not the Eucharist, was designated in Scripture. Having maintained the position that no one ought to preach and teach otherwise than as Christ commanded, and as the Apostles announced, Cyprian wondered whence had originated this practice—to offer water in the Lord's cup "*since water by itself cannot express the blood of Christ.*" If, again, evidence as to the nature of baptism, or, as we commonly say, its *mode*, is debated, we can prove from such writings as his that it was administered by immersion. In sundry places we meet, in this version of his epistles, with such phrases as—"those who have been dipped"—after "their dipping"—"whosoever is dipped." Such early witness to what we deem Scriptural has its worth, and it is well to know where to find it. That some chaff should be found mixed with the good grain which these works contain

is no more than might be expected, and so a wise and wary reader of them must do a little winnowing before he appropriates the fruits they yield.

THE FIXED CHARACTER OF GOD'S DEALINGS IN NATURE AND GRACE, IN THIS LIFE AND THE LIFE TO COME. *Lessons from the Healing of the Paralytic.* By the Rev. Geo. St. Clair, of Banbury. London: E. Stock.

THIS discourse on the narrative of one of our Lord's miracles deals with the general question as to what miracles are. The preacher demurs to the ordinary definitions of them, and, following the sense of the New Testament words, he calls them by the names which our translators have employed respecting them—*signs, wonders, powers, or mighty works.* The natural philosopher has no objection to wonders as such, but he is offended with definitions which speak of them as suspensions or supercures of Nature's laws. The philosopher himself, by his mere knowledge of nature, is now a far more potent person than any mighty magician of old who was unacquainted with those methods of nature which are figuratively termed its *laws.* He is able, by experimental science, to use the forces of nature, and to employ its properties so variously, that they may seem to be conflicting, and at direct opposition to one another. But truth and modesty alike forbid him to profess that he has abolished or suspended, or even altered any fixed laws of nature. And as human knowledge enables some men to do what amounts to the marvellous in human science, so superhuman knowledge in Christ enabled Him to do those superhuman acts which, for the admiration they elicited, were fitly designated His *miracles.* Physical occurrences are always more nearly or more remotely connected with physical causes, whether we can trace the connection or not: but while sceptics are right in asserting this relation of cause and effect, they are wrong in denying that the Son of God could heal diseases without the aid of medicine—restore lost limbs and senses without the help of instruments—and resuscitate dead bodies without any other weapon than a word!

Mr. St. Clair justly remarks that "in the memoirs of Christ which have come down to us, so many miracles are recorded, and the story of them is so intimately interwoven with the rest of the narrative, that we can neither understand the Saviour, nor trust his biographers at all, unless we believe in His miraculous power." But he thinks the explanation of this miraculous power has been faulty, and that it has given offence to the mere physicist—the denier of the supernatural. He is satisfied in saying that "Jesus Christ, in the house of Capernaum, by a method that we are still too ignorant to trace, but yet without any suspension or violation of Nature's laws, spoke strength into the body of a palsied man; and the exertion of such power was with Him a thing of every day."

After a brief treatment of the general subject of Christ's miracles, the preacher proceeds to gather up the lessons which this one miracle teaches; but his leading purpose throughout is to show the settled order of things in the universe, and the absence of anything like what men consider arbitrariness in the dealings of God. As the sermon is out of the common line of pulpit effusions it may not suit some readers; but we have read it with considerable pleasure, and thank its author for publishing it.

THE MAGAZINES of the month demand a passing notice. We have been specially interested by the "*Scattered Nation.*" It has many different papers, which are too short to be tedious, and on subjects too important to be read carelessly. The notes on the Epistle of St. James, by Dr. Edershiem, while particularly addressed to the dispersed Israelites, are worthy of the attention of every Biblical Student. The Editor has wisely given much space to an account of the meeting held in the preceding month on behalf of the Palestine Exploration Fund, and to the observations of one of the Daily Papers thereon. As Lieutenant Warren, the head of the explorers, was present in Willis's Rooms, he was called upon to speak, and proceeded to explain the works which are being carried on. Two corporals of engineers and seventy

Mussulmans have been engaged in them; and their chief object hitherto has been to ascertain the topography of *Nether Jerusalem*, and the exact site of the temple. Among the other speakers was Dean Stanley, who observed that the explorations, imperfect as they have yet been, had confirmed and explained the Bible account of what had transpired in the Holy Land, and that *one person*, if he could, certainly would have been particularly obliged for those excavations—because his representation had been considerably rehabilitated by them—he meant our old friend *Josephus*. It is stated that the present expenses of the exploration amount to £300 per month: but its advocates are sanguine in their hopes that these heavy costs will be fully met.

The Sunday Magazine contains two tales, both of which have grown to a prodigious length. We have read the "Occupations of a Retired Life," and like it, but the last of its parts begins to pall upon us, and we wish to see the end of it. The other articles are of great excellence. "Joseph's Coat," by our friend, the Rev. S. Cox, of Nottingham, is in his own vein—thoughtful, practical, racy in its diction, and easy in its style. Whether the white tunic begot the dreams of Joseph is of course a mere matter of opinion, and Mr. Cox quite inoffensively says he "thinks" it did. We hesitate to adopt his view, and prefer to consider Joseph's dreams as—to use Andrew Fuller's phrase—"Divine intimations of his future advancement." "Dreams," said another Andrew—Willett,—“are divers ways caused. Some arise of the fulness of the belly and excess of drink—such are those of epicures. Some come of emptiness—as when a hungry or thirsty man dreams of meat and drink. Some are sent by divine revelation:—*such were those of Joseph*.”* There is a material difference between tracing these visions to a supernatural source, and attributing them to the “unlucky white tunic” with which his over-fond father foolishly attired him.—A German Clergyman in a fourth letter discusses “*Ecce Homo*,” and gives that work so rude a shaking as to shew all its faults and fallacies, as

they appear to the writer. Dr. Plumptre furnishes a useful “Biblical Study” in his description of the “Earthquake in the days of Uzziah.” “Our Lord’s Ministry in Perea,” by Dr. Hanna, is given with the minuteness which marks all his Scriptural papers. The Second Epistle of Peter and the Epistle of Jude are analyzed and corrected by the Dean of Canterbury with the skill and the patience which have made him so famous a commentator. After some other articles, not to be overlooked, the Rev. Islay Burns ably sketches “The Church in the Desert, as represented by Paul of Thebes, St. Anthony, and the Monk Pacome.” This bare enumeration of the contents of the *Sunday* will be sufficient to convince those who do not see it that as a Sixpenny Magazine it is unrivalled.

The Sword and Trowel is always worth its price for the records of the good works carried on by its Editor and his more immediate adherents. His own contributions to it are shorter than in former days, but they are as lively and keen as ever. Some of the longer papers by other pens would be considered tame and tedious if they appeared elsewhere. Even the Editor is not “always wise,” or very reverent, as for instance in his “Exposition of the Psalms,” when he says on the clause, “He layeth up the depth in store-houses,” “Abundant tenderness is seen in the foresight of our heavenly *Joseph*, whose granaries are already filled against earth’s time of need. These stores might have been, as they once were, the ammunition of vengeance: they are now part of the commissariat of mercy!” A little quaintness, if spontaneous, is pleasant; but this is so queer that we may justly take offence at it. In the Reviews also we could desire more accuracy to be combined with what is so piquant; for sometimes, through haste, not ignorance, he positively blunders. After all, the fault of attempting too much is the worst our distinguished brother can be charged with; and it is more than condoned by the effective manner in which most of his works are done. The blessing of the Lord be upou him!

The Church and *The Hive* are worthy of the widest support, and *The Appeal* is most excellent.

* Willett’s Hexapla in Genesin.

Intelligence.

Denominational.

UNION BAPTIST BUILDING FUND.

THE TREASURER thankfully acknowledges the receipt of the following sums, and wishes very kindly to remind other friends that their annual subscriptions are now due.

He will be glad to receive a donation or the proceeds of *one* collection annually from those churches who have already received benefit from the fund, and all those who wish to receive at some future time. He would also suggest to trustees, deacons, and especially ministers, that as this fund is certain to become one of considerable advantage to the denomination, and will require judicious management, that their qualification to act upon Committee should certainly have immediate attention. The amount of qualification for ministers is left to their own inclination or ability.

	£	s.	d.
From Lincolnshire Home Mission Fund, per R. Wherry, Esq.	5	0	0
Rev. C. Springthorpe	0	5	0
Rev. J. C. Pike	0	10	0
Rev. J. Clifford, LL.B.	0	10	0
Rev. W. Sharman	0	5	0
W. Stevenson, Esq., Derby ..	10	0	0
Rev. J. Harrison	1	0	0
Mr. J. Noble	1	0	0
Mr. Pentney	1	1	0
Mr. R. Argile	1	1	0

YORKSHIRE AND LANCASHIRE CONFERENCE.—The next Conference will be held at Halifax, on Wednesday, August 26th. The Rev. Jas. Dearden will preach in the morning, and in the evening the Rev. C. Springthorpe will read a paper on "CHURCH ORGANIZATION."

J. ALCOBN, *Secretary.*

THE FIFTH CONFERENCE OF THE DERBY AND DERBYSHIRE BAPTIST PREACHERS' ASSOCIATION was held in the Baptist chapel, Milford, on Whit-Tuesday, June 2. Mr. W. H. Smith, of Milford, presided.

The reports from the churches supplied by the Association showed a good work was going on. The Lord has blessed the word preached and taught in the Sabbath schools, several additions having been made since last Conference.

At half-past four o'clock upwards of 120 friends took tea in the chapel, and after refreshing themselves a goodly number went out into the open air, singing and giving short addresses on the power and importance of religion, which were listened to with great attention.

In the evening a public meeting was held—Mr. Edwards, of New Basford, in the chair, when some earnest, pointed, and impressive addresses were delivered by Messrs. Plowright and Sharman (the deputation from the Nottingham Baptist Preachers' Union), William Abell, Slack, Shaw, and Millington, of Derby, on the following subjects:—

1. What is essential to our progress as Baptists?

2. The duty of Nonconformists at the present crisis.

3. Can we accept Government aid in the matter of Education without doing violence to our principles as Nonconformists?

After the addresses various votes of thanks were given, the doxology sung, and the proceedings of the day terminated.

G. SLACK, *Secretary.*

LOUTH, *Eastgate.*—The fourth anniversary of our chapel was celebrated on Sunday and Monday, May 24 and 25. On the Sunday two excellent sermons were preached by Rev. J. T. Barker, of Harwich, after which about £30 were collected. On the Monday we held our annual tea and public meeting. The pastor presided, and addresses were delivered by Revs. J. T. Barker, T. Bentor, W. H. Bond, and Messrs. W. Newman, W. Dicken, J. MacDougald, and J. T. Burton. Mr. W. Kiddall read the financial report, from which it appears our debt has been reduced to about £70.

SWADLINCOTE, *near Burton-on-Trent.*—Services in connection with the settlement of the Rev. J. H. Lummis as pastor of the newly-formed church in this place were held June 28 and 30. On Lord's-day, June 28, two very suitable and impressive sermons were preached by the Rev. J. C. Pike, of Leicester, and on the succeeding Tuesday a public tea meeting was held in the Market Hall. After the removal of the tables the chair was taken by the recently-elected pastor, and very suitable addresses were delivered by the Revs. J. C. Pike, Leicester; W. Lees, Walsall;

D. Maccallum, Melbourne; W. Dyson, Measham; J. Cholerton, Asbby (Baptists); B. Frankland, Swadlincote; J. Bunting, Ashby (Wesleyans); and J. Wileman (Primitive Methodist), Church Gresley. Letters were also received from Revs. T. Mays (Independent), Ashby; C. Clarke, B.A., Ashby; J. Salisbury, M.A., Hugglescote; and J. P. Tetley, Burton-on-Trent, expressing deep regret at their inability to be present.

DERBY, Parker Street.—The anniversary sermons of the Baptist Mission school were preached on Lord's-day, July 12, by the Rev. J. Baxandall, of Wirksworth, in a tent erected at the bottom of Whitecross Street. In the morning at ten o'clock the children walked in procession and sang hymns in various places, and were listened to by a large number of people. The attendance at both services was very good, the large tent, capable of holding 500 people, being nearly filled in the evening, and the collections were in advance of last year. On the following day a public tea meeting was held in the tent, when about 130 sat down to a good tea provided by the teachers. After the tea a public meeting was held, over which the Rev. J. Baxandall presided. The meeting was addressed by the Rev. T. Goadby, B.A., of Osmaston Road chapel, who, in an earnest and eloquent speech, showed the necessity of movements similar to that conducted in the Mission Room, and spoke of the important position which Sunday schools will attain in future years. The Rev. J. Hall, of the Mission Hall, Ashbourn Road, also addressed the meeting, and earnestly exhorted the members of the Mission to continued and earnest effort in the district where they are carrying on their work. Stirring addresses were also given by Messrs. Slack and Millington. The progress of this mission movement, only recently commenced, has been exceedingly successful.

BEESTON.—An effort has been made by the congregation worshipping in the Beeston Baptist chapel to reduce the remaining debt of £140 resting on the premises. Six or seven individuals offered £5 each; a number of smaller donations followed; and on Tuesday, July 21, public services were held in furtherance of the object. Tea was gratuitously provided at five o'clock, and at seven public worship commenced. The Rev. Charles Vince, of Birmingham, who preached here last October, renewed his visit, and delivered a most able and useful discourse on the contrasts in human character, as illustrated in the two kings, Manasseh and Josiah. At the close of the sermon Dr. Underwood made a short statement of what was being

attempted, and of the success which had so far attended the movement. Not far short of £80 has been obtained, so that one more effort of a similar character will be sufficient to make the property free. The chapel at Beeston has no settled minister, but the pulpit is supplied by the President and Students of Chilwell College. It is hoped that before many years either the present situation of the chapel may be improved, or that a new chapel in a more suitable place may be procured. Now that the College buildings are out of debt, we should rejoice in having connected with them a good spacious sanctuary which should be equally creditable to the whole denomination.

SMALLEY.—The anniversary sermons were preached on June 7, by Mr. Jolley, of Chilwell College. Congregations good, and collections amounted to £7. — On July 1st we gave the scholars their annual treat of plumcake and tea, when more than seventy sat down, after which the teachers with their friends, to the number of sixty, took tea together, when all enjoyed themselves in a field lent for the occasion until the shades of evening came on, when they repaired to the chapel. After being addressed by the superintendent, and singing appropriate hymns, the meeting was closed by prayer; and thus ended one of the happiest days in the year.

SAWLEY.—On Lord's-day, June 28, our annual sermons in support of the Sabbath school were preached by the Rev. T. W. Mathews, of Boston. The congregations were good, especially in the evening, when some were unable to gain admittance. Collections £11 11s., being in excess of several previous years. On the Monday following, the children of the Sabbath and day schools had their annual tea in the school-room. Tea was afterwards provided for friends, to which 150 sat down, the proceeds from which, after defraying the expenses connected with the children's treat, amounted to £1 2s. 8d. This was added to the collections, making them £12 13s. 8d. C. T.

CASTLE DONINGTON.—The Baptist chapel in this place having been closed four Sundays for repairs and decoration, was reopened June 21, when the Rev. E. Hall Jackson (the pastor) preached two appropriate sermons, on "Beautifying the house of our God," and "The temple; its glories and its worship." The expense was about £40, which includes the outside of the minister's house. The whole of the money was raised before the work was completed, the chapel was therefore opened without a collection.

WYALL.—On Lord's-day, June 28, two sermons were preached in a large barn by

Mr. Frisby, Cemetery chaplain, Nottingham, on behalf of the Sunday school. The attendance was good, and the collection equal to former years.

MR. JOSEPH FLETCHER, who has just finished his studies at Chilwell College, is about to enter on his stated ministry at Vale, near Todmorden, Yorks.

MR. B. HACKETT, another of the Chilwell students, has accepted the call of the Baptist church at Macclesfield, and commences his labours on the third Lord's-day in August.

BAPTISMS.

CARRINGTON.—Five from this branch of the Stoney Street church, Nottingham, two males and three females, were baptized, with four from the parent church, on Sunday, July 5, by the Rev. J. Greenwood, M.A., pastor, who prefaced the ordinance with an excellent sermon from Acts viii. part of 37th verse—"If thou believest with all thine heart thou mayest." In the evening a large number sat down at the Lord's Table at Carrington, when the candidates were received by Mr. H. Truman. A large number of the congregation, non-members, remained to witness the ceremony. H. B.

WIMESWOLD.—On May 24 two females were baptized; and on July 5, after a sermon by the Rev. W. Bailey on the nature, necessity, and reward of Christian obedience, eleven more were added to the church. The chapel was crowded, and the service very impressive. Nearly all the above were brought to Christ through special services held in the spring of the year. One of the candidates was a scholar in one of our schools about sixty years ago.

SWADLINCOTE.—On Lord's-day morning, July 5, the first baptism ever administered at Swadlincote took place, when, after an appropriate sermon from Rom. vi. 3, 4, Mr. Lummis baptized three persons into the name of the Redeemer. There was a very large congregation, but the strictest order and solemnity prevailed.

DAYBROOK, Nottingham.—On Wednesday evening, June 17, after a discourse by the Rev. W. R. Stevenson, M.A., in Broad Street chapel, four persons were baptized by the Rev. J. Batey.

BEESTON.—On Sunday morning, July 12, after a sermon by Dr. Underwood, two persons were baptized, one of whom was his youngest son.

PETERBOROUGH.—On Lord's-day, July 5, four persons were baptized by Mr. Barrass, and received into church fellowship.

THE COLLEGE.

Louth Collection (Northgate) £5 11 0

SCHOLARSHIPS.

It has never been distinctly and publicly announced that the late Mr. Pegg, of Derby, has left to the College a legacy of £2000 free of duty, to found two scholarships of £50 value each, to be called the "Pegg Scholarship." The fund will be available for students who, after matriculating, prefer to pursue their more advanced studies at the London or any other university approved by the College Committee. The will specifies other conditions on which the benefits of the scholarships may be enjoyed, in framing which the late Founder sought the concurrence of the Tutors of the College.

RETIREMENT OF THE HON. AND REV. B. W. NOEL.—It has been announced for some time that Mr. Noel intended resigning the pastorate of the Baptist chapel, John Street, Bedford Row, which he accepted nearly twenty years ago upon relinquishing his appointment in the Church of England. Last evening, at a numerous attended meeting of the church and congregation, the rev. gentleman formally severed a connection which has been one of great pleasure to himself and the people of his charge. On behalf of the church Mr. Marcus Martin presented Mr. Noel with one thousand pounds, as a token of their profound regard. Mr. Noel, after a suitable response, announced his intention of devoting himself for the future to evangelistic work.

LONDON BAPTIST ASSOCIATION.—The quarterly meeting of this association was held on Tuesday, in the church at Hampstead, of which the Rev. W. Brock, jun., is minister. In the absence of the president, the Rev. Dr. Landels, the chair was taken by the Rev. C. H. Spurgeon, the vice-president of the association. A conference of ministers was held in the morning, when a paper was read by the Rev. W. H. Burton, of Kingsgate Street chapel, Holborn. Dinner was provided in the school-room. Mr. Spurgeon presided, and in the course of a genial speech, referring to the fact that Mr. Brock is invited by the Churchmen of Hampstead to a meeting on the Irish Church, said he should be most happy to receive a similar invitation to an Irish Church meeting, and there to meet the Rev. Father in God, the Bishop of Oxford, with him to discuss the whole question. In the evening Mr. Spurgeon preached to a crowded congregation, on "Spiritual Health." At the close of the sermon he made an appeal on behalf of the London Baptist Association.

Notes on Public Events.

THE most seasonable subject of our Notes for the present month is the weather and the crops.

Without any rain by day or dews at night, and with a degree of heat almost tropical, the earth has been hard and arid, the pasture lands brown and bare, "the seed has perished under the clods," the brooks have dried up, and the greater part of England has reminded us of the lamentable state of Moab, when it was said; "The waters of Nimrim shall be desolate; for the hay is withered away, the grass faileth, there is no green thing." On light and loose soils the wheat plant is thinly set, short in the stem, and almost empty in the ear. So hopeless have some farmers been of their crops repaying even the costs of collecting them, that they have had their fields placed under the plough! Hayricks are comparatively few in number, and in size more like mole-hills than mountains. Graziers have been obliged to begin the use of the scanty provender which was intended for winter consumption. Dairy produce has declined to such a degree that the ordinary price of some of it has been nearly doubled, and other kinds of it "*could not be had.*" The effect of the failing pasturage on the condition of live stock, especially of sheep, has been painfully visible, and large numbers have been sent away, and sold at a serious sacrifice.

The consequences of the extraordinary heat and dryness have been most marked and noticeable along the lines of railways, the sparks from the engines having ignited the herbage, charred the hedges, singed the trees and saplings, and made not only the slopes but the adjacent fields black as furnaces. In many places wells and springs have become completely exhausted, water has had to be fetched from great distances, and is said, in some instances, to have been more expensive than beer!

But enough of the dark and doleful! Ill winds blow good to some, and dry seasons are not bad to everybody. Farmers and graziers may suffer, but it is said the gardeners will gain to some extent even by this great drought. The orchards everywhere are laden with abundance, the yield of plums, pears, and apples, being uncommon. The fruit crop, it is thought, will prove one of the richest ever gathered in this country. On certain soils, and in the corn growing districts, the grain crops are

expected to be above the average. Their tall upright appearance, and their fine massive heads, are most assuring to the beholder, and seem to add their own emphatic amen to the Psalmist's assertion, "Verily thou shalt be fed."

While England and other parts of Europe have been suffering so severely from the drought, a New York correspondent writes thus:—"Dear Freeman, We have no news except *more rain*. Old Aquarius is certainly up to his business this season, and the hydraulic pressure of clouds and skies is affecting not only the courage of our farmers but the interests of every business and pursuit."

Passing from God's rule over the earth to man's sphere, we find the current month one of unusual activity. In the highest seat of legislature the Lords have pronounced their decision on Mr. Gladstone's measure for disestablishing the Irish Church after three night's keen debate. On the last three evenings the House presented a striking appearance. The space allotted to members of the House of Commons and to the general public were crowded by men of various ranks in life. Three princes of the blood royal occupied the first of the cross benches, while some foreign princes sat upstairs. The galleries surrounding the chambers of the peers were thronged by ladies, while many others could not get within them. The debate itself was one of the most vigorous and lively which is remembered to have occurred in that august assembly, and it was rendered memorable by the effort of the Bishop of Oxford to turn the entire question into a grand jest for the entertainment of the fair auditors. Mr. Spurgeon's name was sarcastically introduced, and some of his lamentations over the slender incomes of unestablished ministers were repeated in order to give force to the bishop's plea for the continuance of the present order of things. A majority of ninety-five threw out the bill, and so the whole subject is relegated to a new Parliament. A spirited letter from Mr. Spurgeon appeared in nearly all the daily papers on the Saturday following, in which "Mr. Samuel Wilberforce" was made to look not a little ridiculous.

Another debate in the Commons on the *Universities Test Bill* occurred on July 1,

in which some new speakers on the Non-conformist side took part, and which is believed to have settled the controversy so far as argument is concerned. The carrying of the bill is considered to be now only a work of time.

On the 13th two important ecclesiastical questions were discussed in the Lord's House. The first was the *Irish Burial Bill*, to repeal the act which renders it necessary to get permission of the parish clergyman, before any burial service, other than that of the Established Church, can be read in any church-yard. After attempting to refer this bill to a select committee the second reading was passed, and there is now a probability that the bill will soon become law. This concession of the rights of Irish Dissenters must soon, we trust, be followed by a similar one to the much larger class of English nonconformists.

On the same night the *Compulsory Church Rates Bill* was read a third time and passed. The Bishop of Oxford proposed a series of amendments which, if carried, would have spoiled the measure; but the Lord's were too wise to be counselled by "that fox." In five separate instances they put the negative on his proposals, and he left the House defeated and disgraced. We grieve to find another bishop—Dr. Ellicott—protesting against this just measure to the last. He also stood alone, snubbed by the Tory Lord Lyttleton, and quite put down at length

by Lord Cairns. The bill must of course be remitted to the Commons for consideration, and then, Her Majesty having put her seal to it, this vexed question is settled for ever. It is hard to say which party in these odious Church-rate contests—those who have been for, or those who have been against the impost—should be the more heartily congratulated on the present issue.

Another ecclesiastical measure, Lord Shaftesbury's Bill for Securing *Uniformity of Public Worship* in the Church of England, was discussed during the same week. Its object was to give legislative effect to the recommendations of the Royal Commission on Ritualistic practices in regard to vestments, lights, and incense. It proposed, after dealing with the vestments, "that no minister shall in any church, during the saying of public prayer use, or allow any other person to use lighted candles when not needed for the purpose of giving light, or use or allow any other person to use incense." The House was disinclined to consider the measure, and so it was stopped by the moving of the "previous question." Pity it is that so good a man as the Earl of Shaftesbury should not be able to see that civil legislation is powerless to prevent spiritual errors—or that he should be blind to what is so palpable to all close observers, that the Church, which he regards as the main bulwark of Protestantism, is encouraging practices which are essentially Popish.

Marriages.

WAINWRIGHT—COOPER.—May 18, at the General Baptist chapel, Kirton Lindsey, by Rev. J. E. Moore, Mr. George Wainwright, of Hemswell, to Miss Sarah Cooper, of Grayingham.

STEGGALL—STONE.—June 27, at the Baptist chapel, Berkhamstead, by the Rev. J. Lawton, Mr. William Steggall, of Hackney, London, to Miss Mary Ann Stone, of Berkhamstead.

ELLIOTT—GOODACRE.—July 7, at Birstall, near Leicester, Mr. Thos. Elliott, of No. 61, St. Augustine's Road, N.W., son of the late Mr. John Elliott, of Ashby-de-la-Zouch, to Eliza, eldest child of the late Joseph Goodacre, Esq., of Barrow Mills, Leicestershire. No Cards.

CANTRILL—HAYWOOD.—July 7, at the Baptist chapel, Barton Fabis, by the Rev. W. Hill, assisted by the Rev. J. Salisbury, M.A., of Hugglescote, the Rev. E. W. Cantrill, of Barlestone, to Sarah Fanny, third daughter of Mr. William Haywood, Nailstone Fields, Leicestershire.

GREEN—MARSHALL.—July 8, at the Baptist chapel, Baxter Gate, Loughborough, by the Rev. T. Foston, of Norwich, brother-in-law of the bride, Mr. William F. Green, of Clyde Villa, Ratcliffe-on-Trent, to Mary, the younger daughter of the late Mr. T. Marshall, of Hathern, Leicestershire.

PAYNE—NICHOLS.—July 18, at Dover Street chapel, Leicester, by the Rev. J. Jackson Goadby, Mr. George Payne, to Miss Ada Nichols, both of Leicester.

Recent Deaths.

MRS. NEWELL

Was born at Howgate, in Stansfield, in the year 1798, and departed this life on the 18th April, 1867, in her 70th year.

When fourteen years of age she was unfortunately left without an earthly father, but was subject to the religious training of a pious mother. When young she never had the privilege of attending a Sunday school, but at an early age she was religiously disposed, and for many years attended the preaching of the gospel at New Chapel, Todmorden. She, however, attached great importance to the Sabbath training of her children, as will appear from the fact, that because there was no school taught in connection with New Chapel at that time, as her children grew up she took them to the General Baptist Sunday school at Lineholme, and for years she attended the public worship and sat under the influence of the gospel there. Eventually, however, she returned to New Chapel; and under the power of the gospel, through the ministerial labours of the Rev. Richard Woffendon, she was led to feel herself a helpless sinner, and was pointed to the sinners' friend—"the Lamb slain from the foundation of the world;" and at the advanced age of fifty she embraced religion, was brought to a saving knowledge of the truth, and to peace with God. She at once joined herself in church fellowship, and remained a consistent member in the New Chapel church about seventeen years.

During the later part of the seventeen years she often expressed her intention to be baptized by immersion, and in August, 1865, she, along with her two daughters, was baptized by the Rev. R. Ingham, after which her name was, with honourable testimony, transferred from New Chapel to Vale. She joined the church of her choice, and continued a member with us up to the time of her death.

For many months before her decease her mind was pained because she was unable to attend the house of God as regularly as she wished to do. But when through weakness and bodily indisposition she was thus deprived of that spiritual blessing, she would read portions of God's word, and rejoice in His promises.

During her last affliction she was confined to her sick room several weeks. Her sufferings were very heavy; and yet, notwithstanding this fiery trial, she was never known to murmur or complain. She believed that her "light afflictions were but for a moment." She manifested the

strongest confidence in God, and in Jesus as her Saviour. Her faith remained unshaken, for she said she was on the "rock." She frequently quoted the language of the Psalmist, "Though I walk through the valley of the shadow of death," &c. Nay, further, she patiently said, "Though he slay me, yet will I trust in him." She often referred to the Psalm which commences, "The Lord is my Shepherd," &c.

Many times, when experiencing severe pain, her mind was raised from earth to heaven. She had no desire to remain here, but waited patiently in hope for the day when the Lord should, in His pleasure, see fit to call her home to Himself. It may also be said that during her sickness she was scarcely ever heard to pray without making mention of the Vale church. She was pleased on all occasions when the members went to visit her, and always wished them to pray with her.

Those who have attended upon her in her last illness have been amply rewarded by the pleasure which it has afforded them to hear such noble testimony in favour of true religion.

After eight weeks of severe affliction she was called to lay down staff and sandal; and one of her last expressions on earth was, "To die is gain." Thus God was to her a very present help in time of need.

When the hand of *Sarah* forgot its cunning, and *death* at last "rolled its wave o'er the flickering candle of life," she "fell asleep in Jesus," leaving a bright assurance behind that she has gained the "desired haven," and her "anchor is cast within the veil."

"Let me die the death of the righteous." Amen.

PICKSLEY.—June 9, at Kirton Lindsey, Mr. Samuel Picksley, senr., aged seventy-nine, many years a member of the General Baptist church.

PHILLIPPO.—May 22, at the residence of her son, Town Close, Norwich, Mrs. Phillippo, mother of the Rev. J. M. Phillippo, Baptist missionary, Spanish Town, Jamaica, aged ninety-three years.

URWICK.—July 16, at Dublin, the Rev. Dr. Urwick, minister of York Street chapel, aged seventy-six—a man remarkable for the smallness of his body and the greatness of his mind. An Englishman by birth, he went to Ireland as a missionary in 1815, and on completing the fiftieth year of his ministry was presented with a testimonial of £2,000.

Missionary Observer.

D. J. McNEILE, ESQ., AND THE ORISSA ORPHANAGES. *

OUR readers have all heard of the generous efforts put forth by D. J. McNeile, Esq., of the Bengal Civil Service, in behalf of the Famine Orphanages in Orissa. We have received that gentleman's permission to transfer the substance of his "Private Circular" to our pages, also a copy of the letter to the Rev. J. Buckley, announcing the result of his appeal. The information that the noble sum of £1,065 had been already forwarded to India, was first received by us at Miller's Dale, near Buxton, where, upon the close of the services of the Association at Derby, over two hundred friends from different parts of the country had resorted to spend the day. A hearty and enthusiastic vote of thanks was passed to Mr. McNeile for the exertions put forth in aid of our friends in Orissa. Also to Lieut.-Colonel Young and the "Ayr Committee," for their efforts in procuring boxes of goods to be sent out to India to the value of £340. Gratitude to God, who had graciously inclined His servants to undertake the good work, was also expressed by all joining in singing "Praise God from whom all blessings flow," &c.

PRIVATE CIRCULAR.

I solicit assistance in raising a subscription for the benefit of the children left orphans in the Province of Orissa, in the East Indies, by the famine of A.D. 1866, and entrusted under the orders of Government to the care of the Christian missionaries at Cuttack, the capital of the province, by whom they are being brought up as Christians.

At an early period in the progress of the famine, the attention of the public authorities at Cuttack, and of the Local Relief Committee, was anxiously directed to the best means of providing for the support of the numerous children whose parents had died of starvation or disease. The difficulty was speedily met by the generous offer of the missionaries to receive and take charge of any number

of children for whose bare subsistence the Committee would guarantee the assignment of sufficient funds. The offer was immediately accepted, with the warm approval of the Bengal Government, by whom an allowance of two rupees (four shillings) per mensem was forthwith assigned for each orphan from public funds. To this allowance the Relief Committee unanimously agreed to add two rupees, making the total sum provided for each orphan four rupees per mensem. With the famine prices then prevailing this was just sufficient to purchase rice (the staple article of food in Orissa) for the children, and to provide them with the simple clothing they needed. The children were accordingly made over to the missionaries from time to time as they arrived from the various relief stations in the interior. A large majority of them arrived in a state of terrible prostration and disease, and for many months about one in three died in spite of all that the most assiduous medical care and the kindest nursing could do for them. To that care and kindness, and to the excellent general management of the orphanage at Cuttack, I can testify from personal observation, having been myself employed for the last six months of A.D. 1866, *i.e.*, throughout the time of the greatest distress, in the relief operations, and having been resident for the greater part of that time at Cuttack.

At the end of A.D. 1866 the number of orphans who had been placed under the care of the missionaries throughout the province was six hundred. They had been collected at the four missionary stations, Cuttack, Piplee, Balasore, and Jellasure. The orphans at those stations now number about fifteen hundred, of whom a considerable majority are girls. It is not my intention to ask for assistance for the three last-named orphanages; not because they are less in need of it, nor because I have any reason to believe that they are less carefully and efficiently managed than the Cuttack orphanage; but because I cannot hope to raise a sum of money which would suffice to meet in

any full and satisfactory degree the requirements of all; and being thus compelled to make a choice among them, I prefer to urge the case of that one of which I have the fullest personal knowledge.

It is necessary to explain exactly the present financial condition and prospects of the Cuttack orphanage, and the special objects to secure which I make the present appeal for funds.

The allowance of four rupees per mensem for each child was continued throughout the year A.D. 1866, and part of A.D. 1867. Last autumn, however, the fall of prices consequent on a fair harvest made it possible to reduce this allowance. (It will be remembered that this was a mere subsistence allowance, and was never intended to cover the expense of anything beyond food and clothing.) At the same time the general relief operations were brought to a close, and the Government invested the whole balance of the relief funds—the greater part of which had been drawn from the Imperial Exchequer—in public securities for the benefit of the famine orphans throughout Orissa and Bengal, making thereby a permanent provision of three rupees* per mensem for each boy up to the age of sixteen, and for each girl up to the age of seventeen, or until her marriage, if that should occur at an earlier date. The provision also includes a donation of twenty rupees to each girl on her marriage. This is the limit of the Government subsidy. Beyond this limit the orphans will be absolutely dependent upon their own exertions, and on the missionaries.

In respect to this allowance, and to obtain other specific information concerning the Cuttack orphanage, I recently wrote to the Rev. Mr. Buckley, the senior missionary at Cuttack. In his reply he says that the question of what expenses will, and what will not, be covered by this provision, “depends on circumstances that cannot be foreseen, especially on the price of rice and native clothes; but if times be, by the blessing of God, moderately favourable, it will provide for food, clothing, medicine, and

establishment.” What remains? Three important requirements—

(1.) **INCREASED CHAPEL ACCOMMODATION.**—The exact numbers of the children in the Cuttack orphanage on the 31st of December last, were as follows:—

Boys	...	...	...	...	303
Girls	...	...	...	..	526
Total					829

a number largely in excess of the whole native christian population previously existing in Cuttack. Mr. Buckley informs me that the present Mission chapel is so small that he has found it necessary to have three separate services every Sunday morning. This is of comparatively little consequence at present, because most of the children are so young (their ages range from one to fourteen) that the pulpit addresses suitable for persons of riper years are not adapted to their capacities; but in a year or two the inconvenience of being unable to assemble the converts generally in one place for public worship will become very serious. Mr. Buckley has not supplied me with any estimate of the sum which would suffice to defray the expense of enlarging his chapel, or of building a new one; and I therefore propose to make this object secondary to the following, of the expense of which he *has* made a calculation, and the necessity of which is, in my opinion, even more pressing than that of facilitating the regular performance of divine worship.

(II.) **THE LOCATION OF THE ORPHANS UNDER PROPER SUPERVISION IN SEPARATE VILLAGE COMMUNITIES.**—As they grow up, and become able to work for their own livelihood (and many of the boys are already old enough to do so to some extent) they cannot be sent out to shift for themselves among their heathen countrymen. No one would receive them, or give them work. It is one of the lamentable results of caste prejudice that christian converts are invariably thrown in India entirely upon one another and their missionary protectors. The Cuttack missionaries have no idea of maintaining one of their converts in idleness after work is found for him. They are therefore most anxious to make

* A correspondent of the *Times*, writing from Calcutta, recently stated that the fund would yield three rupees and a half for each orphan. This was a mistake.

arrangements by which the orphan boys may be started in life with small plots of land, and seed grain for their first season's crop. No other means are available for giving them employment. A very few may be educated as artisans, but the demand for the produce of skilled labour is exceedingly small. The whole population of the province is agricultural, and a comparatively small outlay is necessary to provide a native youth with a patch of land (taken on a lease, not purchased) and with the few rough farming tools required to cultivate it.

Mr. Buckley writes on this head:—"More than one" (such village as I have mentioned) "must be established in connection with Cuttack. Each village must have its little chapel, school-room, and bungalow for the missionary on his visits, and house for the native preacher. In the settlement of the boys it will be necessary to supply them with seed corn and a subsistence allowance till they have cut their first crop, or they will go, in their necessity, to the mahajans" (usurers) "and be impoverished for life." To show the primary importance of saving them from this danger, I need only observe that the interest charged by an Indian usurer for money or grain advanced is from 50 to 75 per cent. per annum, and that the incoming crop is always hypothecated for the loan. Once in a usurer's books, the unhappy cultivator seldom gets free again."

Mr. Buckley calculates the cost of establishing one village at "not less, with rigid economy, than 1,200 or 1,500 rupees," £120 to £150. Now knowing, as I do, the paramount importance of making some such arrangements as those proposed by Mr. Buckley for the future maintenance of these children, I have no hesitation in proposing that whatever funds may be raised in consequence of this appeal should be devoted in the first instance, up to say £150, to the establishment of one of these villages.

If the boys are provided for, little difficulty will be experienced with the girls. Most of them will marry their present young companions as a matter of course, and of the remainder many will probably obtain employment as domestic servants in European families.

It may probably be suggested that if the missionaries succeed in settling their young converts in separate villages, the

necessity for a new or an enlarged chapel at Cuttack will be obviated. No doubt the difficulty about the chapel will in this way be partly met, but it will not be altogether removed. It will take a long time to carry out the village scheme in respect to the mass of the orphan children now collected at Cuttack; and in any case the missionaries will endeavour to keep as many of them at headquarters as they can make arrangements to retain, giving them suitable employment. The majority will be planted out by degrees, but enough will remain to require much larger chapel accommodation than that afforded by the present building.

(III.) THE PURCHASE OF BOOKS.—On this head Mr. Buckley is most anxious that first and foremost every child should possess a Bible in his native language. These Bibles will have to be printed for them, and Mr. Buckley is already in correspondence with the Calcutta Auxiliary Bible Society on the subject. He expects that the Society will defray the cost of the paper and the printing. The cost of binding remains, and he estimates it at two rupees for each copy (*i.e.*, of both the Old and New Testaments in separate volumes). In explanation of this high charge it must be observed that the diffuse form of the character of the Oriya language makes it impossible to print a book in it in a small compendious form. The Old Testament alone will, Mr. Buckley assures me, be a volume in royal octavo of 800 pages, though the smallest possible type will be used.

Next to the Scriptures, Mr. Buckley rightly estimates the value to the children of books upon Geography. I need hardly say that some elementary educational books are indispensable. Little expense will be incurred in writing materials, as the custom of the country is to write on palm-leaves with a pointed style.

I propose that any sum which may be raised over and above £150, to be appropriated as above described, should be devoted up to the same amount to part payment for Bibles and school-books, in the proportion of four-fifths for Bibles and one-fifth for other books. Should a sum in excess of £300 in all be subscribed, I should wish to put the surplus,

up to the amount of £100, at Mr. Buckley's disposal for the enlargement of his chapel. And should the total sum of £400 be exceeded, I submit the propriety of assigning the extra amount, whatever it may be, to the establishment of a second, and if possible a third, village community. I should wish it, however, to be distinctly understood, that if any contributor shall desire to have his or her subscription specially appropriated to one or two of the three objects mentioned, it shall be so appropriated, whatever may be the result on the general distribution of the money raised.

Mr. Buckley has mentioned to me another object which he has greatly at heart,—that of procuring the assistance of some lady to relieve Mrs. Buckley of part of the heavy duty of superintending and teaching the girls. But pecuniary aid would unfortunately be at present futile for this purpose, as he has found it hitherto impossible to overcome the primary difficulty of finding any suitable person who is acquainted with the vernacular; and indeed I fear this difficulty may long be found insuperable. Mrs. Buckley has resided for a quarter of a century in Orissa, and speaks the Oriya language like a native. I may take the opportunity in this place of testifying from my own observation to the anxious and affectionate care with which she has personally nursed and tended the children received into the orphanage. It is not too much to say that as a body they owe their recovery from emaciation and disease mainly, under God, to her kindness and her exertions.

I need scarcely say that I should not make the present appeal, were I not perfectly sure that whatever sums I may be able to send to Mr. Buckley will be devoted with conscientious care to the objects for which they are intended. I must ask contributors to take my assurance on this point as sufficient, and I give it unhesitatingly.

Mr. Buckley and his coadjutors are Baptists. The Church Missionary Society has not, and I believe never has had, a single agent in Orissa. The only persons engaged in that province in preaching the Gospel are the representatives of the General Baptist Missionary Society; and more earnest, zealous men I have not seen among

the missionaries in any part of India with which I am acquainted. I am sure that the fact that they do not belong to the Church of England will not in the smallest degree detract in the minds of any from the value of the work which they have now undertaken on behalf of these helpless orphans. There can be little doubt that that work will, with God's blessing, result in the formation of a considerable christian community in a country where converts have hitherto been reckoned by little more than twos or threes in as many years. The missionary orphanages are the one redeeming feature in the scene of wreck and misery left by the terrible famine which has so recently devastated Orissa, and it would be impossible to point out a more worthy object for the charity of those who are interested in the spread of christianity among the heathen than their support.

D. J. McNEILE,

Bengal Civil Service.

Albury House, Liverpool,

March 23, 1868.

LETTER TO REV. J. BUCKLEY.

45, Pall Mall, London,

June, 1868.

Dear Mr. Buckley,—I have much pleasure in informing you that my appeal on behalf of the orphan children under your care has resulted in a collection of £1,065 16s. 9d. (one thousand and sixty-five pounds, sixteen shillings, and ninepence), the particulars of which are contained in the appended list.

In my circular of the 23rd March last, I estimated the requirements of the Cuttack orphanage as follows:—

- 1st,—£150 for an orphan village.
- 2nd,— 120 for part purchase of Bibles.
- 3rd,— 30 for purchase of School-books.
- 4th,— 100 for the enlargement of your Chapel.
- 5th,— 150 for a second orphan village.
- 6th,— 150 for a third orphan village.

Total.....£700

And I intimated that the principal reason why I urged the claims of the Cuttack orphanage only was, that I did not expect to raise funds sufficient to meet in any adequate degree the requirements of any of the other orphanages in addition to that of Cuttack.

The sum actually subscribed exceeds my estimate by £365 16s. 9d.; and I have come to the conclusion that I shall best

carry out the principles of the original scheme, and therefore give the fullest satisfaction to the contributors to the fund, by requesting you to devote this surplus to the use of the Piplee orphanage, (which, as well as that of Cuttack, is under your superintendence,) according to the following scale:—

£300 0 0 for the establishment of two orphan villages.
65 16 9 for Bibles and School-books.

Total... £365 16 9

Of the £700 subscribed for Cuttack, £150 has been given by Mr. H. Minchin Pigou, late of the Bengal Civil Service, who was judge and magistrate of Cuttack about the year 1827, and who built a school and mission-house at that time for your mission. He has given this munificent donation, on the strength of your estimate, for the complete establishment of an orphan village, making the single condition that it shall be named after himself, "Minchinabad." I have had no hesitation in pledging you to compliance with this wish.

In your letter to me of the 4th Feb. last you observed, in respect to my proposed appeal for funds, "if any considerable sum should be raised, I should like

provision to be made that would ensure its being devoted, in the event of our death, to the object for which given." The sum now raised seems to me to be large enough to make such a precaution advisable. I shall be glad therefore to hear from you, as soon as you can conveniently let me know, what arrangement you have made, or propose to make, to secure the object in view.

In any case I think you would do well to invest in public securities whatever sum you do not expect to disburse within the current year, and to add the interest, as it accrues, to the original fund.

I have requested my agents, Messrs. Smith, Elder & Co., to remit by the next mail the sum of £1,065 16s. 9d. to the Bank of Bengal, the equivalent at the current rate of exchange to be placed at your credit in their books for the use of the Cuttack and Piplee orphanages.

I am about to circulate copies of this letter, and of the donation list, to the contributors for their information.

I remain,

Yours very sincerely,

D. J. M'NEILE.

The Rev. J. Buckley, Cuttack.

Foreign Letters Received.

CUTTACK—J. Buckley, May 15, 30; Miss Guignard, May 18.

Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,
FROM JUNE 20th, TO JULY 20th, 1868.

BOSTON.			HUCKNALL TORKARD.			MARCH.		
	£	s. d.		£	s. d.		£	s. d.
Two Guinea Books ...	2	2 0	Public Collection...	2	10 0	By Mr. F. Baldwin ...	1	10 6
DERBY, <i>Mary's Gate</i> .			HUGGLESCOTE.			MORCOTT AND BARROWDEN.		
Sac. Coll. at Association 14	10	3	Subscriptions ...	7	10 5	Collections ...	3	9 4
Coll. at Annual Meeting 26	17	5	LANGLEY MILL.			MOUNTSORREL.		
<i>Osmaston Road.</i>			Subscription ...	0	10 0	Mr. Ellis... ..	0	10 0
Balance of Subs....	5	10 0	LEEDS, <i>North Street.</i>			SPALDING.		
EARL SHILTON.			Juvenile Society ...	14	17 0	Collections and Subs....	26	19 8
Collected by Mr. Colver 0	12	5	LEICESTER.			STANTONBURY.		
HAVERFORDWEST.			Six Daughters of Mis-			For Orphan	0	19 6
Rev. G. H. Rouse, LL.B.	1	0 0	sionaries by Mr. W.			TOTTERIDGE, <i>Kent.</i>		
HEPTONSTALL SLACK.			Brooks... ..	0	6 6	R. Wilkinson, Esq. ...	2	2 0
Subscriptions ...	30	18 6	LONGFORD.			WIRKSWORTH AND SHUTTLE.		
			Subscriptions ...	10	0 0	Subscriptions ...	2	8 0

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by T. HILL, Esq., Baker Street, Nottingham, Treasurer; and by the Rev. J. C. PIKE and the Rev. H. WILKINSON, Secretaries, Leicester, from whom also Missionary Boxes, Collecting Books, and Cards may be obtained.

GENERAL BAPTIST MAGAZINE.

 SEPTEMBER, 1868.

THE TALMUD—ITS LEGENDS AND LESSONS.

MANY Christians have seen and read the Koran, as translated by George Sale, Gent., containing the faith of the Mahometans. Others have examined the sacred book of the Hindoos, called Shaster, which serves the purpose of a commentary on the Veda. A few may have seen the religious writings ascribed to Zoroaster, called the Zendavesta, which are regarded as divine by the fire-worshippers of Persia, and by the Parsees in India. But the man is rarely met with who has made any personal acquaintance with one of the most extraordinary productions of human minds—the Jewish Talmud.

Like the inspired Canon, the Talmud was gradual in its formation, and slow in its growth. It consists partly of rules and directions for understanding and obeying the Mosaic ritual as prescribed in the Pentateuch. These directive rules were orally delivered by the teachers of the people, and were transmitted in the same manner from sire to son through successive generations. This unwritten law, being founded on the written one, and intended as an explanation of it, was called Talmud, which signifies doctrine, teaching, or learning.

The account of its origin is a little curious. All the precepts of the Mosaic law are said to have been accompanied with an interpretation. God first dictated the text to Moses, and then explained to him the whole of its contents. The text was put into writing—the explanation was committed to memory. When Moses descended from the mount he delivered both these laws—the written and the oral—to the assembled people. On returning to his tent, he was accompanied by his brother Aaron, to whom he recited first the law, and then its interpretation. Afterwards the sons of Aaron, Eleazar and Ithamar, entered the tent, and to them Moses repeated all that he had communicated to their father. Next came the seventy elders, who were taught in the same manner. Finally the whole congregation, or as many as desired to learn the will of God, were permitted to hear the recitation. Thus Aaron heard it four times, his sons heard it three times, the elders heard it twice, and the rest of the people once. To test their recollection of it, Moses withdrew, and Aaron repeated what he had heard. Aaron retired, and his sons recited the whole. They went out, and the seventy elders rehearsed

it in their turn : so that all having heard it four times over their memories were made perfectly master of it.

When Moses drew near the end of his days, he is said to have invited those who might have forgotten any of this traditional instruction to come and hear it once more delivered, and to ask for an exposition of what had become unintelligible or obscure. The last month of his life was passed in giving these repetitions and explanations to the people generally, but more particularly to his successor, Joshua. When Joshua died, the traditions entrusted to him by Moses, and all new decisions by the unanimous consent of the majority of the people, were handed down to the elders who outlived him. From these elders they descended from teacher to teacher until the time of the men of the Great Synagogue, comprising such distinguished persons as Zechariah and Haggai the prophets; Ezra the scribe, Nehemiah the patriot, and Zerrubbabel the governor of Judah. From the members of that famous synagogue, they passed in regular succession to the days of a renowned Rabbi, Jehuda Hannassi, but for his pre-eminent virtue surnamed *Hakkodesh*, or the Holy. This Rabbi was chief of the school of Tiberius, and about the year 220 A.D., he collected all existing traditions and embodied them in a work to which he gave the title of *Mishna*. This is a pure Hebrew name signifying not repetition, as often stated, but learning or doctrine; and the work so designated was in reality the first Talmud, and was received by the Jews as strictly sacred. The word Talmud, from *lamad*, to learn, and the word *mishna*, from *shana*, learning, exactly agree in sense; while the names of *mishna* and *gemara* are comprised under the more general name of Talmud.*

As time rolled onwards this first Talmud was deemed to be incomplete, and additions consisting of other legal enactments and ritual directions were made to it, until a second work was formed, and published about the middle of the fourth century of our era, under the name of the Jerusalem *Gemara*. After the lapse of another century, a still larger compilation was undertaken by Rabbi Asher, president of a Jewish Academy, and after seventy years' labour bestowed upon it he published it under the title of the Babylonian *Gemara*. This was accepted by the Jews in Chaldea, who were not satisfied with its predecessor, the Jerusalem Talmud. Neither did this huge collection of writings long satisfy the public craving, for in the course of another hundred years the commentaries of other Rabbis were added, until they grew to an enormous bulk, of which some idea may be formed from the fact that so late as the year 1832 a translation of them into German was announced in twenty-eight large folio volumes!

The veneration of the Jews for these elaborate writings has been expressed in various treatises upon them, and it strikes us as most extravagant. While the really inspired writings, the oracles of God, have been likened to water, these pseudo-sacred productions have been compared to wine—to spiced wine—and to the richest and rarest condiments. The study of the Talmud has been lauded as the highest employment of man; whilst the study of the Old Testament has been declared to be comparatively a waste of time.

That these voluminous writings should contain an immense amount of real wisdom may be rationally expected: and that a learned Jew like Mr. Deutsch, who lately contributed such an attractive article upon them to the *Quarterly Review*, should be

* See Bib. Dictionary, Vol. III. p. 1641.

able to create an impression on the mind of this reading age in their favour, is not at all surprising. His contributions respecting the Jewish Targums, in the Dictionary of the Bible, under the title of "Versions," are valuable to the Biblical scholar; and the many excellent things, culled from the literary collections made by his sagacious ancestors, which are not accessible even to the members of his own race, and presented in one of our leading quarterlies, have awakened the curiosity and excited the gratitude of readers in general. Some of his own race, who have become believers in Christ, and who regard the New Testament Scriptures as of divine origin and authority, have denounced the article in the Review as one-sided and deceptive, and have offered timely cautions to Christian readers against judging of the Talmud from this modern and popular representation of it.

The Talmud, if not a tissue of human inventions and foolish fables, is nevertheless crowded with legends; and to these, together with the lessons they convey, we desire to call some attention. The lessons of the Talmud are presented in many forms—in prose and poetry—as the morals of fascinating stories, and as maxims and aphorisms which, like Solomon's proverbs, are adapted "to give subtlety to the simple, and to the young man knowledge and discretion." Henry Ainsworth, in his "Annotations on the Pentateuch," and Dr. Gill, in his "Commentary on the whole Bible," quoted largely from these Rabbinical writings, and were severely censured for so doing by the over-scrupulous critics of their times. The former of these learned writers assigns his reasons for so extensively using the assistance of the Talmud. One reason was that its expositions "gave light to the ordinances of Moses touching the external practise of them in the commonwealth of Israel, which the Rabbis recorded,

and without whose help many of those legal rites would not be understood. By their records also many particulars about the Passover which Christ kept, about the phylacteries which the Pharisees wore, and other things mentioned in the Evangelists, will be much cleared. Another reason why I cite them is to show how in many words and phrases, and points of doctrine, they approve the New Testament, though sometimes to the condemning of themselves." After adducing instances to confirm his points, he adds, "Wherefore, the evidence brought from the learned Jews in the Talmud will help both to understand some Scriptures and to end some controversies."

But to our purpose, and before any of our readers object that we are asking them to "give heed to Jewish fables," let them peruse the following beautiful legends which we may entitle allegories on the *Making*, the *Mating*, and the *Mortality* of man.

THE MAKING OF MAN.

The Creator descended. All the angels and the princes of the elements beheld and contemplated his proceedings.

He called to the dust of the earth, and it gathered itself from all quarters of the globe; and the angel of the earth said, "This frame will be a mortal creature, wheresoever it may dwell, for it is dust, and unto dust it must return." He called to the heavenly cloud, and it moistened the dust. The clay began to heave and shape itself into vessels and compartments; and the angel of the waters exclaimed, "Thou wilt require nourishment, thou curiously constructed creature. Hunger and thirst will be inseparable from thy being. Inwardly the veins and cells began to form themselves, the outward limbs to assume their shape. Then said the angel of the living, "Beauteous and scientific creation,

thou wilt be subject to many desires ; love of thy species will impel and attract thee."

The Creator approached with his daughters, Wisdom and Love. With fatherly kindness he raised the inanimate form, and breathed into it the breath of life, and gave it life and immortality. Man stood erect, and delighted, he looked around him. "Behold," said the voice of the Creator, "all the productions of the fields and trees, all the animals that dwell on the face of the earth, I give to thee. The earth is thy father-land, and thou shalt rule over it as thine. But thou thyself art mine ; thy breath is my gift, and when thy time cometh I summon it again to myself." Wisdom and Love, the offspring of God, stayed with the new lord of the earth. They instructed him, and taught him to know all nature. They conversed with him as loving companions, and their light was ever with him.

THE MATING OF MAN.

Solitary and silent, Adam traversed his Paradise. He had tended his trees, named the animals, and rejoiced in the rich abundance of his blessings ; yet among all animated beings he found none that would share the wishes of his heart. At length his eye became fixed on one of those beauteous creatures of the air which, as tradition informs us, inhabited the earth before man was called into being, and which his then clear sight could perceive. The name of this creature of the air was Lilis, who, like her sisters, dwelt on trees and flowers, and fed only on aromatic fragrance. "All creatures," said Adam within himself, "live in social fellowship : I only stand alone. O that this beauteous creature would become my companion !"

The Eternal heard his wish and said, "Thou hast cast thine eye on a form that was not created for thee : yet to instruct thee by correcting

thine error, I will grant thee thy desire." The command of transformation was given, and Lilis assumed the human form. Adam hastened toward her, but the beautiful Lilis was proud and disdainfully withdrew from him, saying, "I am not of thy race and origin, being formed from the purest air of heaven, not from the dust of the earth. My life will last for thousands of years ; the might of spirits is my strength, and fragrant odours are my celestial sustenance." She flew away, and refused all entreaties to return to him. Then said the Creator, "It is not good that man should be alone. I will make him a helpmeet for him." A deep sleep fell upon Adam, and a prophetic dream showed him a new creation which arose from the region of his heart, formed of the same essence as himself. Joyfully he awoke, and saw his second self. When the Creator led the lovely being to him, his bosom heaved and his whole heart yearned affectionately toward her. "Thou art mine," he rapturously exclaimed ; "and thou shalt be called woman, for thou wert taken out of me."

This legend is thus expounded by the learned Rabbi :—When the Lord loves any man, he gives him the mate that is *his*. Knowing that they were created for each other, they become one. But he who is attracted by outward charms alone, or longs for a being that appertains not to him, is punished by possessing a mate that is not his, nor formed from his heart. Thus two souls, forced into one by a compulsive union, soon find that they were not formed for each other, and indulging in mutual hatred, torment each other till the day of death.

Thus follows the legend of the death of Adam, or

MAN'S MORTALITY.

Nine hundred and thirty years had passed from the time when the

breath of the Almighty Creator gave life to the clay, and man became a living soul; and now Adam felt that the sentence, "Thou shalt surely die," must take effect. "Let my son's come before me," he said to weeping Eve, "let them all come, that I may again see and bless them." His descendants, many hundreds in number, all gathered round him and wept; and all prayed for the continuance of his life. "Who among you," said Adam, "will ascend the holy mountain? Perhaps he will find mercy for me, and bring me the fruit of the tree of life." All his sons arose, willing to go, but the dying father selected his third son, Seth, who was to him as another Abel, being the most pious of them all. His head bestrewn with ashes, the obedient Seth hastened onwards till he reached the gates of Paradise. "Let my father find pity, O! All-Merciful," he implored, "and vouchsafe to him the fruit of the tree of life." Suddenly a radiant cherub stood before him, holding in his hand, not the prayed-for fruit, but a branch with only a solitary leaf. "Convey this to thy father," said the angelic messenger, "to cheer his final hour, for life eternal is not possible on earth." The pious Seth hurried back to the couch of his dying father, saying, "No fruit of the tree of life do I bring thee, but only this branch which the holy angel gave me to cheer thy departing moments." The father of our race took the heavenly branch and rejoiced; he inhaled the odour of Paradise, and his soul became invigorated and comforted. "My children," said he, "you will all follow me. In this leaf I scent the fragrant odour of another and better world. The eye of Adam closed, and his spirit fled to Him who gave it. His children buried him and mourned for him thirty days. But Seth wept not; he planted the branch at the head of his father's

resting-place, and called it the branch of renovated life, the sign of awaking from the sleep of death.

We add another legend from the Talmudic descants on the life of Abraham. The Rabbis expatiated freely in their comments on the inspired narrative of the founder of their nation, and nothing can be more touching than their description of the scene recorded in Gen. xxii. 14. Many modern preachers, who are gifted with pathetic powers, have moved the passions of their hearers while striving to represent this transaction; but sometimes the attempt has been too dramatic for real effect, and has indicated a sensational rather than a spiritual purpose on the speaker. The simplicity which marks the following narrative may be placed in favourable contrast with the artifice and altiloquence which have often been expended upon the record in Christian pulpits. The Talmud tells the story under the title of

THE POWER OF TEARS.

Three days Isaac was dead in Abraham's heart, for God had chosen him for a burnt-offering, and the obedient patriarch could not refuse compliance. In solemn silence he ascended the lofty steep of Moriah, lost in painful reflection. The soft voice of his child aroused him by asking, "Behold, my father! we have fire and wood, but where is the lamb for the burnt offering?" And Abraham replied, "My son, God will provide himself a lamb." And the father and son went on their way in silence. When they reached the place appointed, Abraham built thereon an altar, and binding his son Isaac, laid him on the wood upon the altar. Then the obedient Abraham stretched forth his hand and took the knife to slay his son, but he first cast up a look of anguish toward heaven. The boy lay mute,

neither complaining nor remonstrating, but silently lifting his streaming eyes to heaven. The silent tear that glistens in the eyes of both pierced the sky, and pleaded before the mercy-seat of Him with whom silence is often the greatest eloquence. And the angel of the Lord called out of heaven, "Abraham! Abraham! lay not thine hand upon the lad, neither do thou anything to him, for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me." Joyfully the father received the heavenly message, and joyfully released the destined victim, naming this scene of his anguish and delight, Jehovah-jireh, the Lord provideth. "*He* sees the silent tear in the eye of the patient sufferer, and regards the mute sorrow of the soul more than the loudest appeals."

The teacher accompanies this simple version of the sacred narrative with the following moral observations: "Three-fold are the prayers of man to God, and their efficacy is ascending in its degrees. The quiet prayer of the heart is acceptable, and He graciously receives it from the moving lips. The loud cry of distress in the hour of need pierces the sky, and heaps burning coals on the head of the oppressor. But more mighty than these is the silent tear of the sufferer, who cleaves steadfastly to God, though he die. It forces the gates of heaven, cleaving locks and bolts, and calls down the gracious look of HIM WHO SEETH."

We have no room left for appending a selection from *the lessons* of the Talmudic doctors, but of these we must say that they may be correctly characterised as good, bad, indifferent, and often self-contradictory. As an instance in point, we may refer again to the lesson added to the legend last cited—that the silent tear is more potent than the most fervent prayer. Yet in the first

treatise of the Mishna we read, "It is related of Rabbi Hanina, that when he prayed for the sick he would say, 'Such an one will live,' or 'This one will die.' And when the sages asked by what he knew this, his answer was, 'If my prayer is fluent in my mouth, I know the man is accepted, but if not, I know that he is lost.'"

The ethical teaching of the Talmud is highly lauded by some writers, yet the learned Jew, Maimonides, who abridged it and gave a complete digest of its laws, spoke disparagingly of the study of it as a means of moral improvement. Other pious Rabbis have declared the study to be profitless and vain, conducing neither to the fear of God, nor to the improvement of human society. But if the whole truth is spoken, we must repeat the statement of an author, John Allen, who spared neither time nor labour to gain a proper acquaintance with it, and who found it "replete with irreverence, impiety, blasphemy, and obscenity." Of the *filthiness* which he found he gives a sample in a Latin note, partly to conceal it under the veil of a dead language. And of the *profanity* it contains he produces numerous instances, specifying the places where they may be found. From these passages in the Talmudical writings we find the Deity represented as existing in the human form within a circumscribed space, dressed in a snow-white garment, and studying in the Scriptures by day, and in the Mishna by night; as putting on phylacteries and a talith, and appearing as a public reader in the synagogue; as actually praying, and groaning, and howling; as weeping daily, shedding two big tears into the ocean, when he remembers the dispersion of his chosen people, which tears produce an earthquake whose noise reaches to the extremities of the world.

The apology for these revolting representations is that they are not

to be taken literally, but to be considered as figurative and parabolical, in harmony with the hyperboles so customary in the East. But the excuse is too weak to satisfy any besides the partial pleaders who advance it; and we turn from this vast and motley collection of merely hu-

man comments to those Scriptures which were given by inspiration from God, and which have power as divine instruments to convert the soul, to rejoice the heart, and to regulate the life so as to insure for it a useful progress and a happy termination.

AN ENRAGED HEARER.

AN *enraged* hearer! Do you mean to assert that there have been persons who have been *enraged* by an unmistakable divine communication? That is just what I mean to assert in regard to one person at least, and I am afraid he is a type of a large class. Such rage is possible, and such rage has not been unfrequent among hearers of God's word. Stephen's hearers ground their teeth with very rage. "They gnashed on him with their teeth." Have you never, my reader, experienced any approach to this passion when the preacher has attempted to put a bridle on some evil disposition of yours? Have you never resented the truth in regard to some not agreeable duty? And have you never been angry when preconceived opinions have been assailed? The disease may be more widespread than we have supposed. Are we entirely free from it ourselves? Let us see, by studying the following example for our own improvement.

The person referred to at the head of our paper was a man highly distinguished, and, in many respects, exceedingly interesting. Ignorance, prejudice, and sinful anger are not confined to the illiterate and the poor. They may dwell in the wealthy and conventionally honourable. Naaman—the person to whom I refer—is so described by the inspired penman as to command our admiration. Do we admire great

military leaders? Naaman was commander-in-chief of the Syrian army. He was a great man with his sovereign, *i.e.*, he not only occupied a high place in his esteem, but in his presence on all great state occasions. What Garibaldi was to Italy, and Wellington to Spain, and Washington to America, Alfred to England, and David to Judea, such was Naaman to Syria. By him the Lord had given deliverance or freedom to Syria. He was also a mighty man in valour, or, as some think this phrase should be rendered, "he was renowned for his wealth." To say that Naaman was a man of valour would be very like vain repetition; but to say that he was renowned for his wealth would be an additional fact in the description, and would account for the large sum of money that he took with him to the prophet, *viz.*, between fourteen and fifteen thousand pounds. But he had been struck with leprosy. Of this fearful disease we need say no more than that it began in the formation of certain spots in the skin, small at first, but which gradually spread inwardly and outwardly until the entire system was affected by it. There was no cure for it; and at length the poor leper fell to pieces—a loathsome mass of dissolution and decay. Of this appalling disease he was *anxious* to be cured. This is evident from the distance he travelled to visit the prophet of God—the amount of wealth he car-

ried with him—the interest the king displayed in his behalf—and, above all, from the age and condition of the person on whose advice he acted. That person was not a prince, nor a captain of the army, nor an ambassador from a foreign court, but “a little captive maid.” She had said, “Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy.” The report was believed, although it came from one so young, and moving in a sphere so humble. Hope sprang up in the great warrior’s heart, and as soon as possible he started on his journey in search of health. His cavalcade at length reached the house of Elisha, and stopped before it. One of the servants was sent in to make known the errand of his master. It would be to the leper an exciting and an anxious moment. Naaman seems to have had no doubt that he should be cured. There, then, he anxiously sits, thinking of the manner in which the prophet will perform the cure, and ready, when that cure is effected, to load the prophet with wealth. At length the servant returns, and tells his master from Elisha—“Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.” The great man—the mighty warrior—the wealthy favourite of royalty, is disappointed. His brow gathers blackness. He thinks—“And is it for this I have come so far? that I have put myself to so much trouble and expense? What trifling is this? Wash in Jordan indeed! As if a mere dip or two in a contemptible river would remove a disease which has baffled the skill of the most eminent physicians!” “So he turned and went away in a rage.” There, then, my reader, you have an enraged hearer, and one enraged by an unmistakable divine communication.

Elisha, whose teaching enraged Naaman, was no ordinary man. He

was a prophet, a prophet of God. He was not only an intelligent, a pious, and earnest man, but he was under divine inspiration. And yet from him Naaman turned and went away in a rage. Had he turned away thus from the advice of the little captive maid, we should not have been surprised. And why was it, think you, that he did not thus turn from her? It was because she told him what he liked to hear. Her advice was pleasant as well as good. But all good advice is not pleasant. Some of it is as humbling to our pride, and distasteful to our feelings, as it can possibly be. We should always follow it, however, whether we like it or not.

A religious teacher must not—and a faithful religious teacher will not—either modify the truth, or keep it back, even though he knows that its utterance will send his hearers away in a rage.

The reasons for Naaman’s rage are clearly given, and are well worthy consideration. He had his reasons, as well as those hearers of the present day of whom he was a type, and doubtless to himself those reasons would be satisfactory.

First, the *matter* of Elisha’s discourse was not what he had expected, nor was it what he thought it ought to be. Elisha had said, “Go, wash in Jordan seven times,” &c. Naaman said, “I thought, He will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper.”

Second, the *manner* of Elisha was not what he had expected, nor what he thought it ought to be. Naaman would evidently have liked the manner better if it had been more deferential to himself, and more pompous. To be treated as a mere cypher, or a common man, and to receive a message at second hand, was very humiliating to his proud

heart. How could he receive instruction from one who treated him with no more respect than that? "So he turned and went away in a rage." Had the transaction terminated here, the result would have been disastrous on many accounts.

Naaman himself, instead of being cured—instead of returning with health sparkling in his eyes—his countenance ruddy as that of a youth—his wasted flesh restored—and his whole body gloriously renovated, would have gone back a loathsome leper; the poison in his system would have spread through his entire frame, and he would have had to look forward to the time when, shunning and shunned of his race, he would be plunged into the deepest gloom and despair.

Not only so, but the testimony of the little captive maid would have been considered false. Pride and anger have neutralized many a glorious truth. Truth, however, is truth, whether angrily and scornfully or meekly received. Many a testimony has been pronounced false which was true, and would have been found blessedly true had it but been received and acted on.

The result would have been disastrous to the Israelitish nation. Their claims in regard to their God, their prophets, and their religious system were high and lordly, and these claims were recognized by Naaman after his cure; but the reverse of this would have been the case if he had not been brought to a better mind.

Elisha, too, would have suffered in his reputation as a prophet. He who was remembered ever after with profound respect and gratitude, would have been thought and spoken of as a charlatan—a mere pretender.

Lastly, it would have been disastrous to the honour of God. As Naaman received a cure, Jehovah and Rimmon changed places; had it been otherwise, not only would the Syrian deity have occupied the

first place in the leper's esteem, but the God of Elisha would have been thought of with scorn.

But better thoughts came over Naaman. Reflection sobered him down, softened his rage, changed his mind.

*"Apt words have power
To assuage the tumours of a troubled mind,
And are as balm to festered wounds."*

Never were words more apt and balmy than the words of one of the servants of Naaman. "He came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then when he saith to thee, Wash, and be clean?" Light thus breaks in upon Naaman's mind; he perceives his folly, admits the truth of his servant's representation, and is prepared to do as the prophet directs. It was well that second thoughts were his, and that he possessed a servant even wiser than himself. Some encourage the rage and folly of others, however unreasonable and wicked they may be. Much wiser and kinder is it to instil, if possible, better thoughts. What a rich harvest of blessedness would this servant receive into his own soul, and diffuse among thousands of his countrymen, by his wise and courageous course!

Naaman, having practised the advice which at first filled him with rage, found, and immediately found, what he sought. What a lesson is here! How much do we lose for want of a docile and teachable spirit! The practice of what enrages us may bring to us comfort and peace.

The aim of Elisha and Naaman was one. Elisha was as anxious for Naaman's cure as he was himself. Their opinions as to the best means to effect the cure were different, but that was all. But who ought to yield here—the teacher or the scholar? the physician or the patient? In what an absurd position did Naaman's rage place him! If he knew

better than Elisha both *what* was to be done, and *how* it must be done, why did he come to him? And if he did not know better than Elisha, he ought at least to have practically regarded the prophet's prescription. Never reject unpalatable advice because it is unpalatable. The most nauseous medicines are often the most healthful.

Having thus placed before you an enraged hearer, and given you his

reasons for his rage; having pointed out what would have been the disastrous consequences had he persisted in his folly, and the blessed results of obedience to what at first appeared a ridiculous prescription, I shall conclude by placing before you a command of the Great Teacher Himself—

"TAKE HEED HOW YE HEAR."

Louth.

W. C.

OLD AGE.

It is the weariest part of a weary pilgrimage. Childhood has its glee; youth has its buoyant hopes and ardent expectations; but old age is in a great degree incapacitated for active toil, and is rendered solicitous by the certain prospect of speedy dissolution. At that period of life one seems walking, as it were, among the bones of his fellows who have preceded him. His head is whitened with the frosts of time. His physical force is abated. His form is trembling and stooping, and the very ground, to his ears, seems to ring hollow beneath him. The past is to him but as a dream, and the future is yet to be tried. Dimly recollected visions of other years flit through the chambers of the memory, and disappear like airy phantoms from mental view. The companions of his youth are gone, and the tastes and sympathies of his contemporaries are inharmonious with his own.

Through feebleness he is mostly confined at home. Eyesight grows dim, music fails of its charms; thirst for fame or gold becomes even more than formerly vain: and he who was once perhaps mighty in word or in deed relapses into second childhood, feeble and spiritless, just on the border of the grave.

If now he is destitute of a cheering, vivifying faith in Christ, how strange and mournful his lot! Through a long life he has declined to walk with God. He has accepted the food and raiment a Father's hand has bestowed; he has been glad when his health and strength have been sustained. He has laboured long and hard, but has laid up only what moths corrupt and thieves steal. And now he is nearly at the end of his

race, jaded, worn out, and gray in the service of the most cruel of taskmasters. He has spent all his years an enemy of his best friend. He has passed his life in slavery, but has received only a curse for his labours, and, except repentant, can never hope for any thing better. Galling as his chain of bondage has been, he has contracted a love for it, and still hugs it with trembling hand to his bosom. What more melancholy sight can one picture to his mind? His childhood, youth, and manhood were spent in sin. Through half a century, sixty or seventy years it may be—he has resisted the appeals of conscience and of God, and there he stands trembling by the side of the grave—old in unbelief, gray in sin, up to this hour a neglecter of heaven's freely offered grace; still in the gall of bitterness and bond of iniquity. How mournful the sight! He has trusted in his own wisdom, and leaned upon himself for strength. Perishable things have been his chief good. And now he must quit all; and yet he fears it is not all of death to die. Somehow it now seems to him dreadfully true that he is not about to cease to exist because he is about to cease to breathe. Somehow he now begins to apprehend the future is to have a mysterious and awful connection with the present. Through scores of years he has sought only "the meat that perisheth." The Word of God has not been his careful study; the people of God have not been his chosen companions; the Redeemer's service has not been his delight. A poor, dependent one he has ever been; destitute, miserable, and forsaken he ever must have been, but for the present help of Him who

gave him life; and yet he has travelled through all his years a neglecter of His salvation, who gave him existence at first, and sustained him to the last! Whose sympathies are not stirred within him at the sight of one thus

tottering into a hopeless grave, leaving behind him threescore years of perpetual mercies rejected, a lifetime wasted, a Saviour rejected, and the Spirit of Grace probably grieved for ever away?

LEISURE HOURS.

"To my mind," said a friend, "leisure hours always suggest slippers, a lounge, and an open fire-place." Pleasant suggestions these, and doubtless to every reader of the words they will bring visions of his own peculiar delights, grave or gay, quiet or active. It may be a little revelation of secrets we keep even from ourselves to interrogate closely the meaning of these pictures, for we do not deck our bodies with half so much care to hide deformities as we do our characters, and the one we seek to please in the latter case is none other than ourselves. In the leisure hour we are off guard, so to speak, or rather we are in *negligé*; given over to the enjoyment of "sweet neglect," and so suffering our real inclinations and desires to come out and show themselves. Ask not what are a man's pursuits, but what are his pleasures, if you would know him best. Meet him anywhere but at his business, where policy, and propriety, and business considerations are controlling him, if you wish to know really what he is or where he is drifting. Where are his leisure hours spent? What are his relaxations? What are his day-dreams and anticipations?

Leisure hours are not enough esteemed. It is an old line of remark to go on to speak of the continual drive and hurry of life, which begrudges holidays, which counts the time lost that is not given to labour and gain, and so on. A sadder thing than this is the use made of the little leisure actually obtained. The notion that this is waste time is unfortunately too near the truth, and is only false in so far as it fails to state the whole evil. Leisure ought to be a great educator and improver; it should ease the mind of the burdens which are wearing it hard and callous, give play to the natural feelings of delight in nature, in children, in beauty and simplicity of any kind; it should call out the quiet and simple pleasures of existence which God has

designed for each one of us, and which will make us purer and nobler if we will suffer ourselves to feel their inspiration.

But the truth is, we are gluttons with our leisure. We assume that the amount of delight to ourselves is exactly proportioned to the number of fancied pleasures we can cram into the moments. We do not think of protracting the delight by slowly partaking, that we may not miss any of its power; but rather seek to get the whole concentrated, to stuff ourselves with it, so that it will last over to the next holiday, as the Bushmen eat whole cattle, and then go without food for days. And so appetite is abused, and digestion disordered, and we are the worse for our fancied pleasures. They become intense, unnatural, destructive.

And, again, leisure hours are not enough esteemed since the feeling is too common that it is not of much importance how we spend them. The great end to be sought is relaxation, and if we get this, what more is to be desired? This is a bad mistake. Often it is forced on our notice that our formal education and our systematic training do not after all make us what we are. Occasionally a man is developed in spite of these, and as if to mock at their impotency, he becomes something widely at variance with what they would have made him. His leisure hours, his pleasures, have shaped his character. These are most potent educators. Half the puzzles which are pointed out with reference to the difference between the aims and results of training find their solution here.

A dreadful commentary it is upon human depravity that most of the sins and enormities which are known to society grow up under the guise of pleasure. This is a fact which stares us in the eyes every day, and yet we fail to realize that it is of much importance how we use our leisure, what

kind of relaxation we take. It is only a leisure hour; what if I waste it, or turn it to questionable pleasures, or spend it in foolish or vile imaginings? It is a very small part of my life. Small, but the seasoning which flavours the whole.

The abuse of leisure! A volume might be written about it, and sometimes when thinking of the subject, we are almost ready to rejoice even at the

hard-pressing, unceasing moil of life around us, as a protection against greater evils. And yet leisure is every man's desire and longing; his choicest opportunity for culture, for spiritual growth, for doing good and growing better. If only a feeling of its importance and value could go with it, and intelligent views of its proper use, surely more leisure would be as desirable as it is desired.

THE HALL LAMP AND THE FRONT DOOR MAT.

"Before honour is humility."

THE Hall Lamp had just been relacquered and burnished, and was proud of himself. One evening, after being lighted, he began to indulge lofty thoughts of his brightness and beauty. Looking down from his elevation, his vain-glorious eye chanced to light upon the Front-door Mat. It lay meekly in its place, bearing upon its lap tokens of recent service.

"Hallo, Mr. Cocoa-nut! have you seen me in my new suit? Look up here. Don't I shine? Isn't my light remarkable? This hall would look miserably dull without *me*, I can tell you. And what a difference there is between us, to be sure! Upon my word, I feel for you, old boy; I do indeed. If you could but be an aristocratic Hall Lamp like *me*, now, instead of a poor brown Mat! Why, just think; whilst I live so splendidly out of the reach of that wheezy old door, you must lie flat on your back, on a cold stone floor, and catch all the draughts that may whistle and rush viciously at you. I declare I shiver at the thought! Why, I should be extinguished with *half* what you have to endure.

Then think again. I am clothed in fine colours, and hung up here to be glorified, whilst you are fated to receive the nasty refuse which anybody may bring in from the street. Nobody cares how *you* look. Thank goodness I'm a lacquered Hall Lamp. Poor Cocoa-nut."

The Front-door Mat didn't trouble to rise, but quietly replied, "Small manners to you, Mr. Lamp. Suppose you keep your pity until you have heard my say. I am contented. You are, I grant, handsomer in appearance than am I, but you did no more towards

your own gilding than I did towards my plain brown aspect.

As to our respective positions, for aught I see, one may as well lie on one's back, as be hung up by the hair of one's head, as you are; and *draughts*, by the way, are no worse than hot poisonous air. You talk of your service in the hall, but I am far more indispensable to the house than yourself. Have you forgotten what our master and mistress said about us, when we hung in the shop together, a month ago?—"We *must* have the mat; the lamp can wait awhile."

Then remember, that although I am plain looking, I am useful and willing, *all* day, and *all* night too, if wanted, whereas *you* only work three or four hours in the *evening*, and even then you know that you sometimes make a great fuss about lighting. Haven't you also been seen impudently bobbing up and down, making my eyes ache, and Master very cross? And have'n't you then gone right out in a pet? I don't see that you are so good after all.

Besides, I work for love, and ask no toll; but you will not give an *hour's* light without sending in a little bill after.

Then I am always *prepared* for use; but Jane has to go into the cellar, then return, mount a chair, turn a tap, and hold a match beside you, to make you work. If I get wrong, broken, or worn, I am sorry, but I don't make bad worse; but if *you* should fall into trouble, whew! what a time we have of it! No matter how small the hole, if there be life in your body, you begin breathing out threatenings and slaughters, and filling the house with your evil odours, so that we have all wished you further.

No, Mr. Lamp, keep your pity. I'd rather be a poor door mat and be generous, constant, industrious, and indispensable, than even a lacquered Hall Lamp, if I am to be, as I fear you are, lazy and selfish, fitful, proud, and helpless. I would But hark,

there's a ring. Somebody's come, and they'll be sure to look for me. Good bye. You forced me to talk, or I wouldn't have spoken. It has made me as nervous as you are when the door's opened. Here's Jane."

Literature.

THE THEOLOGY OF THE COMMISSION ON THE SUBJECT OF CHRISTIAN BAPTISM. By R. Ingham. London: E. Stock.

A SINCERE and hearty lover of truth will search for it wherever it may be found, and will buy it at any price which it may cost. The doctrine of Christ constitutes the most precious truth which the mind can discover, and which the heart can obey. When this doctrine is clearly known, and cordially embraced, all our energies will be enlisted in its advocacy and defence; and everything which is deemed to be at variance with it will excite our secret antipathy, and arouse us to active opposition.

The testimony of our Lord concerning the ordinances of His church is to be accepted as decisive and sufficient; and such testimony must be adduced and enforced by all who would be found faithful to Him. This duty becomes the more imperative at a time when the multitudes have "gone away from his ordinances, and have not kept them." All divine institutions—those which were imposed by Christ, as well as those which were inaugurated by Moses—have been, after a while, either entirely abandoned, or extensively altered; so that it has ever been a part of religious fidelity to reprove the neglect, or to resist the innovation.

The Author of the "Hand-book on Baptism" would be pronounced by those who know him best to be a man of "a meek and quiet spirit;" not naturally contentious, or constitutionally inclined to controversy. Yet he has been incited, by a solemn sense of duty, to argue the question of Baptism with a perseverance, we might say a pertinacity—using the word not in blame but in praise—which has probably never been surpassed. His form treatise on the *Mode*, or nature of

baptism, consisted of more than six hundred pages; yet, as the question concerning the Subjects of Baptism is on all hands acknowledged to be more important than the question as to its mode, he could not be satisfied to leave it untouched. The time and toil expended in the preparation of the first part of his work were enough to occasion what he now confesses to have felt—"a tiredness of the controversy." This sense of weariness has led him to issue his second part as a "fragment," confining it to what he calls "the Theology of the Commission on the Subjects of Baptism." To corroborate the theological import of the commission he cites the account given in the Acts of the Apostles of the baptism of the three thousand, who, if not baptized, were "added to" the church on the day of Pentecost.

The most remarkable feature in this second and smaller, as well as in the first and much larger, part of the work, is the long array of quotations made from Pædobaptist authors which favour our faith and practice, and which Mr. Ingham rightly regards as "weapons put into our hands to use against the practice of infant baptism." With the unsleeping eye and undeviating aim of an ecclesiastical detective he seems to have traversed the highways and bye ways of ancient and modern Christian literature in quest of these weapons; and having found them in almost incredible numbers he has stored them and made a display of them, something after the manner in which implements of war may be seen exhibited in an armoury. As the baptismal controversy is certain to continue, and as "there is no discharge in this war" for those who are ranged on our side of the contest, it is well to be provided with a proper equipment for it. We have had other works designed to fur-

nish the means of securing the required preparation, but we know none which can be considered equal in fitness and fulness to this should our esteemed brother have life and health afforded him, and a disposition given to make the latter portion of his work still more complete, we shall hail the event as tending to increase his own reputation as an author, and as supplying a treasury of facts and arguments on baptism which will greatly enrich his own section of the church of Christ.

BAPTIST HISTORY. From the Foundation of the Christian Church to the close of the Eighteenth Century. By J. M. Cramp, D.D. *London: E. Stock.*

ACCORDING to St. Mark Baptist History dates from "the beginning of the Gospel of Jesus Christ, the Son of God. John did baptize in the wilderness, and preach the baptism of repentance unto the remission of sins." He whose way was thus prepared, when he began to be about thirty years of age, "came from Nazareth of Galilee, and was baptized by John in the Jordan." That John, as the precursor of Christ, was pre-eminently "*the Baptist*," is universally admitted: and that neither he, nor the Coming One, either taught or practised pædobaptism, may be reasonably doubted and truthfully denied. That the ceremony of baptism was performed by the immersion of the whole body in water is so patent that Dr. Wall says, in his "*History of Infant Baptism*," one cannot but wonder that any are to be found who can treat with ridicule the English anti-pædobaptists merely for their use of dipping, and more especially when it is considered that it was in all probability the way by which our blessed Saviour, and for certain was the most ordinary way by which the ancient Christians did receive their baptism. From all the information which can now be collected it may be confidently affirmed that the churches in the first age after Christ were what would now be called Baptist churches. Holding this belief no writer of Baptist History could consistently start from a later period than that of the *foundation* of the Christian church.

This is Dr. Cramp's starting point. "With the New Testament only before

us we find baptism connected with the profession of faith. The baptism of the New Testament is the baptism of believers." After adducing the concessions made by Pædobaptists on this point, he next inquires whether the usages of the period immediately following the apostolic, accord with these views, or indicate any departure from them? Passages are selected from the writings of the Apostolic Fathers bearing on the subject of baptism, which show either that the subjects were believers, or that the mode was immersion. Two passages are also given, one from Justin Martyr and the other from Irenæus, which were wont to be considered by Pædobaptists as favouring their practises. But Hagenbach candidly confesses that the language used by Irenæus merely expresses the idea that Jesus was Redeemer in and for every stage of life—yet does not say that He became Redeemer for children by water baptism. Two hundred years after the founding of the church elapse before a single reference can be found to infant baptism. At the beginning of the third century the simple ordinance as instituted by our Lord became encumbered with some additions, which are thus recorded by Bishop Kaye in his *Ecclesiastical History*. "The candidate having been prepared for its due reception by frequent prayers, fasts, and vigils, professed, in the presence of the congregation and under the hand of the president, that he renounced the devil, his pomp, and his angels. He was then plunged into the water three times, in allusion to the Three Persons of the Holy Trinity, making certain responses which were not prescribed in Scripture, but rested on custom and tradition. He then tasted a mixture of milk and honey, and was anointed with oil, and signed with the sign of the cross. Lastly, followed the imposition of hands." After these customs had gained ground an attempt was made to extend the rite of baptism to very young children, especially as it was believed that it had saving efficacy in it, and that any who died without it must necessarily be lost. When this attempt was made Tertullian resisted it, saying concerning these children—who it should be remembered were not infants—"Let them come when they are taught to whom they may come.

Let them become Christians when they are able to know Christ." To allow those to be baptized who were not the subjects of repentance and faith would, in his opinion, be to revolutionize the institution, and he maintained that those who were unfit by age to manage temporal affairs ought not to be admitted to baptism. "His opposition," said the late Chevalier Bunsen, "is to the baptism of young growing *children*: he does not say a word about new-born *infants*." A little later Origen flourished, the most learned and laborious Christian of his age. But in his writings the references made to baptism are to child—and not to *infant* baptism. He approved of *child* baptism when the child was capable of receiving religious instruction, and gave evidence of personal piety—contending that the benefit of baptism depended not on the sacrament itself, or on the faith of others, but "on the deliberate purpose of the baptized."

In the middle of the third century a certain bishop in Northern Africa wrote to Cyprian, of Carthage, for advice as to the time of baptizing—telling him that some had insisted on the ceremony taking place immediately after birth; but stating that he could not consent to this, inasmuch as it was customary to receive the baptized person with a brotherly kiss, and that a newly-born infant could not be so received. He thought at least eight days should elapse, and that baptism should be deferred as long as circumcision had been under the law. The case was submitted to the council of Carthage, 252, after which Cyprian reported the decision, with the reasons by which the council had arrived at it. We are so disgusted with the whole procedure that we will not transcribe any part of the letter; and we blush for those who have no older or higher authority than that of this benighted and bestraught assembly for their babyish ceremonial. At the same time, and in the same enlightened place, North Africa, infant communion was consistently tacked on to infant baptism. But as the bread could not be eaten, the two elements were abridged into one, and that one, the wine, was poured into the mouth at the risk of its not arriving at the throat! Notwithstanding that we thus find infant baptism and its fitting associate infant communion so com-

paratively early in the church's history, it may still be maintained, as expressed by Chevalier Bunsen in his "Christianity and Mankind," that the church adhered rigidly to the principle that no one could be in membership with it but by his own free act and deed. "It was with this understanding that the candidate for baptism was immersed in water, and admitted as a brother upon his confession of the Father, Son, and Holy Ghost." "With Christian *children* the condition was the same, except that the term of probation was changed according to circumstances. Pædobaptism, in the more modern sense, meaning the baptism of new-born infants, with the vicarious promises of parents and other sponsors, was UTTERLY UNKNOWN IN THE EARLY CHURCH."

To this primitive period Dr. Cramp devotes a comparatively few pages of his Baptist History. He is equally and as wisely brief in sketching the transition and the obscure periods. He dwells longer on the periods of revival and reformation, but is most copious in his account of what he truly calls the troublous period. Then follows the history of the quiet period, and this is succeeded by a chapter of statistics and reflections. Considering it to be desirable that the members of Baptist churches should know something of their own denomination, and that such knowledge could not be attained without the purchase and perusal of large and expensive works, Dr. Cramp resolved on the writing of this portable volume—a volume which we earnestly hope will become eminently popular. First of all no minister or deacon, especially if his library is destitute of Crosby's, or Ivimey's, or Taylor's, or Wood's History, should fail to secure a copy of Dr. Cramp's. No Baptist chapel or school library should be without it. And as one means of promoting its circulation we advise those Sunday schools which are accustomed to give prizes, either at their anniversaries or when their scholars leave, to put this excellent work into the hands of every one who has evinced a decided attachment to the denomination in which he or she has been trained. The book abounds with information. It is divided into chapters which are most appropriately named, and into sections of suitable length. The style in which

it is written is adapted to any class of readers—younger or older, and more or less intelligent. And if, as Luther long since said, "it is a rare worth which belongs to histories," we deliberately say that this "Baptist History" is one of exceeding value.

PUBLICATIONS RECEIVED.

The Baptists and the Bible Society—Lay Agency. The Circular Letter of the Baptist Churches in the Counties of Nottingham, Derby, and Lincoln—Farewell Sermons by the Hon. and Rev. B. W. Noel—An Address to Pope Pius—The Sunday Magazine—The Scattered Nation—The Sword and Trowel—The Church—The Appeal—The Hive—Old Jonathan, &c., &c.

The Rev. Dr. Ginsburg, of Liverpool, has set himself to the laborious task of making such an examination of the various authorities from which may be drawn the Text of the Old Testa-

ment. A Hebrew scholar of no mean pretensions, and extensively read in Hebrew literature, he has for seven years directed his attention specially to the great question of the correct text of the Old Testament as exhibited in the system of the "Masorah." In endeavouring to collate the best copies that exist, he has examined several near at hand; he has compared others at Halle, and discovered and examined ten MSS. in the Library at Erfurt. Access has been readily granted to him to other great libraries upon the Continent, and, if means can be provided, he proposes to visit several of them in the course of the next few months. He proposes to examine the valuable MSS. preserved in Dresden, Munich, and Berlin, in Rome and in Paris. And especially to collate most carefully the fine copies obtained by the Russian Government from the Karaite Jews in the Crimea, and lodged in the Library of the University at St. Petersburg.

Poetry.

MILLER'S DALE.

"A distant dearness in the hill,
A secret sweetness in the stream."

If we that time no more beget,
Two hundred hearts will ne'er forget
A sunny day on which we met,
All blithe and hale,
The while each happy thought was set
On Miller's Dale.

And still we see the winding hill,
The stream that somehow finds the mill
Round rocks that lean so wise and still
To hear its tale,
While leaf and bird with music fill
Sweet Miller's Dale.

By winter fires, when wind and rain
Are blindly beating at the pane,
That lovely scene will shine the same,
Though storms assail
The leafless boughs and night-holds reign
In Miller's Dale.

And when with common cares oppress'd
The heart in memories seeks its rest,
Or we with sadder griefs distress'd
Are sick and pale,
Thoughts may come back to soothe the
breast

From Miller's Dale :

Chapel House, Castle Donington.

For there Jehovah's praise was sung,
Which sweetly swelled until it rung
In chorus full from old and young ;
So will prevail
The prayers that rose from heart and
tongue
In Miller's Dale.

And every charm in that sweet place
Spelt out His name who loved our race ;
We heard the whispers of His grace
All through the vale,
And knew we saw His smiling face
In Miller's Dale.

And yet one thought would have its tear—
We to each other grow more dear,
But miss some loved ones year by year :
O, life so frail !
No more we all shall wander here
By Miller's Dale.

The sorrow glanced and took its flight,
Hope came with pinions strong and bright
To bear us towards the fadeless light
Behind the veil—
With hope we went, while fell the night
On Miller's Dale.

E. H. J.

Correspondence.

LETTER FROM THE HON. W. H. SEWARD, UNITED STATES.

TO THE EDITOR—

DEAR SIR,—As Secretary of the Association at Birmingham in 1865, I forwarded an epistle of condolence and sympathy with Mrs. Lincoln and the American Government and people on the occasion of the assassination of President Lincoln, and I have now received a large and handsome volume containing all the letters and addresses sent at that time from all parts of the world. This volume is deeply interesting, and valuable, and I purpose sending it to the Library of our College at Chilwell, that it may be easy of reference, and may be the property of the denomination.

I am, my dear sir,

Yours most truly,

THOMAS BARRASS.

Peterborough, Aug. 18th, 1868.

P.S.—I annex a copy of the letter which I received and acknowledged.

"Department of State, Washington, December, 10th, 1867.

To the Rev. Thomas Barrass, Pastor of the Baptist Church, Peterborough, England.

Pursuant to the Provisions of a Resolution of the Congress of the United States, approved March 2, 1867, a copy of which is hereunto annexed, I transmit a copy of a volume, which you will please accept from this Government as a *testimonial* of the grateful appreciation by the people of the generous expressions of condolence and sympathy in the late *National Bereavement*, which were communicated in so touching a manner by the representatives of the Baptist Churches of England to the Department of State of the United States.

WILLIAM H. SEWARD."

AMERICAN CORRESPONDENCE.

Concord, N. H., June 15, 1868.

REV. J. BURNS, D.D.—

Dear Brother,—At the last session of our General Conference held in Lewiston, Maine, on the first week in October, 1865, I was instructed to continue the correspondence on our part with the General Baptists in England. I intended to have written a letter for presentation at the next ses-

sion of your Association; but I forgot to write at the proper time, and I fear it is now too late for a letter to reach you before the meeting of your Association. I will, however, send you this note that you may learn the reason why a letter from us was not sent to the Association. Our people, as a denomination, we trust, are making some progress in the right direction. Our institutions of learning are flourishing, and having a good degree of prosperity. We are prosecuting our mission work with increased interest. Our Foreign Mission force has been enlarged since our last General Conference, and during the present season it is expected that two brethren and their wives will leave us to join our mission band in India. Our mission among the Freedmen is still advancing. Normal schools have been established at Harper's Ferry, West Virginia, and Cairo, Illinois, and a charter has been obtained for a college at Harper's Ferry, and more than 20,000 dollars have been raised for this object the past year.

Revivals of religion have been witnessed in different parts of our Zion during the past year. We sustain a great loss in the death of our much lamented brother, William Burr, Editor of the *Morning Star*, who died at his post on the 4th of November, 1866. Our next session of General Conference will assemble on the first Wednesday of October next, in the western part of the State of New York, probably at Buffalo. We hope to see a delegation from your Association at that meeting. It would afford us much pleasure to behold your face again in our Conference. May we not expect you will be there? We shall be happy to see any of the brethren of your Association at our next Conference, or at any other time. We shall expect an epistle and delegation from your people at our next session.

Yours in the bonds of Christian love,
SILAS CURTIS, *Secretary of*
Freewill Baptist General Conference.

P.S.—I herewith send you the Minutes of our last General Conference, and the Reports of our Benevolent Societies. S. C.

ADDRESS TO THE ELECTORS OF ENGLAND, IRELAND, AND WALES.

[While jealous of every thing like over-legislation, we readily comply with the request of the gentlemen who have asked for the insertion of the following address. The taprooms and parlours of even village public houses are often crowded on Sunday evenings, and the noise and revelry which may be heard in passing them sufficiently prove their depraving influences on those who are within. The law which allows these social pests to exist within comparatively short distances from each other urgently demands to be not merely *revised* but *reversed*.—ED.]

A SELECT Committee of the House of Commons has, by a majority of one, declared that further restrictions on the sale of Intoxicating Drinks on Sunday are not needed. The evidence taken by that committee has proved that every restrictive measure hitherto adopted has been beneficial, and that a vast majority of the people demand that the sale of drinks should be entirely stopped on Sunday. That the resolution of the committee should be at variance with this evidence, surprises no one who knew its constitution; that it was carried by a majority of one only, and that obtained by mere accident, is a proof of the weight of testimony which the friends of Sunday Closing were able to bring forward. We congratulate our friends on the position we have gained in the House of Commons; instead of the subject being regarded as Utopian, it is recognized as a practical measure which statesmen will have to take in hand without delay in the New Parliament to be chosen during the ensuing autumn.

The country has given unmistakeable evidence of the interest it takes in this just measure for promoting virtue and morality: 4,483 petitions signed by 487,697 persons have prayed the House of Commons to save the Lord's-day from the desecration caused by drunkenness; public meetings in nearly every large town of the kingdom have with an almost unanimous voice asked for the same boon. A householders' canvass in one hundred

and eighty different localities of England and Wales has shown that an overwhelming majority of the people are in favour of entirely closing public houses on Sunday. Employers of labour in all parts of the kingdom have asked for the adoption of this measure, and the workpeople in some of the largest establishments of the country re-echo the cry. Never were the prospects of success greater; all that is required being prompt and energetic action.

A General Election is at hand. By the late Reform Act the people have been enabled to make their wishes not only felt at the hustings, but also decisive at the poll. Other great questions will no doubt be put before you during the coming struggle. Our Association pronounces no opinion upon them, but no measure of party interest, no local question, should cause us to lose sight of the importance of rescuing the Sunday from the sale of intoxicating drinks and from the vice, immorality, and irreligion which result from it.

Within the next few weeks you—Electors of England, Ireland, and Wales—will have to choose the men to whom for several years will be intrusted the power of legislating for your country. It is now in your power to make the prayer of your petitions, and the spirit of your resolutions, the voice of the legislature. Endeavour to impress upon the leading politicians in your different constituencies the importance of choosing candidates who are alive to the magnitude of this question, but if this cannot be secured let no man come before you as a candidate for parliament without your insisting on the necessity of your representatives securing for the country the blessing of a Sunday freed from temptations to drunkenness. When ever possible make those who claim your vote feel that you regard this question as a cardinal one, and that the man who will work for it, even if he should differ from you on many other points will have your vote in preference to a candidate who fails to recognise the value of social as compared to mere political improvement. Let every candidate be asked his intentions with regard to Sunday Closing when he meets the electors at the hustings, and let the country know that whatever

other measures are to be carried in the new parliament, the people are resolved to obtain the Stopping of the Sale of Intoxicating Liquors on Sunday.

By order of the Executive Committee of the Central Association for Stopping

the Sale of Intoxicating Liquors on Sunday.

ROBERT WHITWORTH,
T. A. STOWELL, M.A., } *Hon. Secs.*
EDWARD WHITWELL,
J. CHEETHAM, M.P., *President.*

Intelligence.

Denominational.

The next MIDLAND CONFERENCE will meet at Lenton, on Tuesday, Sept. 15. The Rev. J. P. Tetley, of Burton-on-Trent, to preach in the morning; in case of failure, the Rev. J. H. Lummis, of Swadlincote.

C. CLARKE, *Secretary.*

LONDON CONFERENCE.—The next meeting of the London Conference will be held at Praed Street chapel, on Wednesday, Oct. 7, instead of Tuesday, the 6th. Business at two o'clock. Public service at half-past six in the evening.

The time of the meetings of the London Baptist Association has rendered desirable the *change* above indicated.

J. LAWTON, *Secretary.*

THE FORTIETH ANNUAL MEETING OF THE LINCOLNSHIRE AND CAMBRIDGESHIRE SUNDAY SCHOOL TEACHERS' UNION was held at Boston on the 23rd July last.

At seven o'clock in the morning the proceedings of the day commenced with a prayer meeting, conducted by Messrs. T. Robson and H. P. Tayton. At 9.30 the Rev. T. W. Mathews, pastor of the church, took the chair, which he retained during the morning sitting. The secretary then read the minutes of the meeting held last year at Gedney Hill, when reports from the whole of the schools in Union were either read or given verbally. The schools as at present arranged in Union are Boston, Coningsby, Sutterton, Gosberton, Pinchbeck, Spalding, Holbeach, Fleet, Long Sutton, Gedney Hill, Gedney Broadgate, and Sutton St. Edmunds. Every one felt cheered by the encouraging news sent up from each school, which shewed all united, prosperous, and happy. The numbers reported were about 1550 scholars and 250 teachers and officers.

The Rev. T. B. Summerfield, of Holbeach, then preached the annual sermon to a very attentive congregation, and seemed well appreciated. After this the

friends took a peep at the lions of Boston before sitting down to dinner, not the least amongst the attractions being the justly famed tower of St. Botolph's church, commonly called "Boston Stump."

At 2.30 the chairman (appointed last year), Mr. A. Godsmark, of Spalding, then took his seat, and delivered a very powerful and earnest address, in which he reviewed the work of Sabbath school teaching during the past year in general, and more particularly as having taken place in the school at Spalding, over which he is the honoured superintendent. It may be within the knowledge of many of our readers that out of the one hundred and eleven members added to the church at Spalding last year, the greater part were Sunday school scholars and teachers, hence the earnestness of Mr. Godsmark's remarks, and the warm way they were appreciated. Then followed an admirable and comprehensive paper on the subject of "Is it right to employ unconverted teachers in our Sabbath schools?" by the Rev. W. Sharman, of Coningsby, which was well received and thoroughly approved of; and he consented to a unanimous request to send it to the editor of this magazine for publication.

Long Sutton was then fixed upon as the next place for meeting in July, 1869. The Rev. W. Sharman to be the preacher; Mr. William Gee, of Pinchbeck, to be the chairman; and Mr. P. Bothamley, of Boston, to write a paper "On the nature of amusements to be provided at our Sunday school treats."

In the evening a public meeting was held, presided over by Mr. Godsmark, when speeches on Sabbath school work were delivered by Messrs. Mathews, T. Sharman, W. Sharman, W. Green, W. Gee, — Long, and other friends. Several melodies were sang by Mr. J. H. Moore, surveyor of taxes, and his Tonic Sol-Fa class.

Public breakfast, dinner, and tea were provided by the Boston friends, which gave great satisfaction.

EDWARD WILSON, *Hon. Sec.*

NOTTINGHAM, *Prospect Place*.—On Monday evening, Aug. 10, a large number of the members of the church and congregation partook of tea, provided in excellent style by the ladies in the school-room adjoining. Afterwards a meeting was held in the chapel, for the purpose of doing honour to Miss S. A. Tagg, who has kindly and efficiently presided at the harmonium for a period exceeding ten years, but who has now resigned, by presenting her with a beautiful and elegant timepiece in recognition of services so cheerfully and gratuitously rendered. Mr. William West presided; and after the opening preliminaries, Mr. A. Brittain, on behalf of the church, presented the testimonial, on which was inscribed, "Presented to Miss S. A. Tagg by the members and friends of the church and congregation worshipping at the General Baptist chapel, Prospect Place, in recognition of her services at the harmonium for a period of ten years, August 10, 1868." To which in a kind note she replied, expressing her thanks and the pleasure she has had in conducting the "service of song" in the sanctuary for such a period. Addresses were delivered by Messrs. S. Tagg, W. Gill, G. West, W. Richardson, G. Newton, and W. Bown, expressive of the high esteem entertained for her, and the best wishes of the church for her future welfare. The meeting was of the highest social enjoyment, and a time of gladness to all present.

A. B. N.

OLD BASFORD.—The annual services in connection with the Sabbath school were held on Sunday and Monday, June 27, 28. On the morning of the 27th an address was delivered to parents, teachers, and scholars by Mr. Amos Bexon; and in the afternoon and evening two eloquent and impressive sermons were preached by the Rev. J. C. Jones, M.A., of Spalding. The evening service was crowded to excess. The collections for the day amounted to the noble and unprecedented sum of £25 3s. 2d.—On the following day about 150 partook of tea in the school-room, and afterwards adjourned to the new chapel, when a public meeting was held. The Rev. H. Hunter, the pastor of the church, presided. A report of the school's progress was read, and addresses were delivered by the Rev. J. C. Jones, M.A., the chairman, secretary, and four superintendents of the school. One very pleasing circumstance alluded to in the report was that twelve scholars, one teacher, and one who had been a scholar more than thirty years ago, had been added to the church during the year. The total amount realized was £26 15s. 4d. Number of scholars, 371; teachers, 48.

W. B.

COVENTRY.—On Lord's-day, Aug. 9, the annual sermons on behalf of the Sunday school were preached by the Rev. H. Cross (minister of the place), in the morning from Solomon's Song, fifth chapter, latter part 16th verse—"This is my beloved, and this is my friend, O daughters of Jerusalem." In the evening the discourse was founded upon Deut. xxix. 29—"The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law." The congregations were good, and collections liberal. Considerable interest was manifested throughout the day, it being the last time the anniversary of the Sabbath schools will be held in the old chapel, as our brethren are expecting shortly to remove to their spacious and beautiful chapel and school-rooms now in course of erection in Gosford Street. "May the glory of the latter house be greater than that of the former," and may the "Lord add unto the church daily such as shall be saved."

BIRMINGHAM, *Longmore Street*.—On Sunday, Aug. 16, services were held: celebrate the third anniversary of the Sabbath schools associated with the above place of worship. Preachers—morning and evening, the Rev. L. H. Parsons, pastor; afternoon, the Rev. S. Pearson, M.A., of Ebenezer Congregational chapel. The children glorified their festival in several appropriate hymns, which were rendered with considerable delicacy and effect. They won general commendation, and indeed richly deserved their renown. The congregations were good—in the evening the chapel was very full. Collections during the day, £21 1s. 4½d. Altogether, the attendances, receipts, and hearty sympathies developed during these services, proclaim modest but steady advance.

KIRKBY-IN-ASHFIELD.—On Lord's-day, July 26, two sermons were preached by the Rev. Thomas Mee, of Retford. The congregations were good, especially in the evening, when the chapel was filled to overflowing. The sermons well fitted the occasion. The children's singing, piece-saying, and dialogues, assisted with the choir, rendered the services of a very interesting character. Collections, £7 18s., being a little more than the average.

EARL SHILTON.—On Lord's-day, July 26, the Baptist Sabbath School held its sixty-seventh anniversary, when two very excellent sermons were preached by the Rev. J. C. Pike, of Leicester. In the afternoon fifteen young persons who had been scholars were presented each with a copy of the holy Scriptures. Congregations good; collections, £9 2s. 2d.—The annual

school festival was celebrated on Tuesday, July 28, when all the dissenting schools in the village joined and walked in procession, singing appropriate hymns at intervals. Afterwards each school returned to its own place; and the children, after being well supplied with tea and plumcake, again met in a field (kindly lent by J. E. King, Esq.,) and enjoyed themselves in various sports until the shades of evening came on, when they sang the National Anthem and separated. J. G.

BAPTISMS.

KIRKBY-IN-ASHFIELD.—Two males and five females were baptized, after a sermon by Mr. Smith, of Ilkeston, preached in the open air. In the afternoon, before the administration of the Lord's Supper, the candidates were suitably addressed, and each of them was furnished with a Scriptural motto.

ARNOLD.—On Lord's-day, Aug. 2, three young friends were baptized in the presence of a large congregation, and were received into the church the same day. It was felt to be a refreshing season from the presence of the Lord.

NOTTINGHAM, *Broad Street*.—On Aug. 9 a number of young friends were baptized, amongst whom were the eldest son and daughter of the Rev. W. R. Stevenson, the pastor.

Prospect Place.—On March 8, two friends put on Christ by baptism, after an excellent sermon by the Rev. J. Greenwood, M.A. On June 14 three more were baptized, in the name of the Triune God, after an appropriate sermon by Mr. J. Ferneyhough, and were each on the same day added to the church. A. B.

COVENTRY.—July 5, after a sermon by the Rev. H. Cross, two persons, husband and wife, were baptized.

BRADFORD, *Tetley Street*.—May 3, six were baptized; Aug. 3, three more, all of whom were received into fellowship, by Rev. B. Wood.

COALVILLE.—July 9, one was baptized; and on July 12 three others were baptized, and the four were received into church fellowship.

PETERBOROUGH.—Aug. 2, one young man was baptized and received into the church by Mr. Barrass.

NEW BASFORD.—Aug. 23, six were baptized by Mr. Jolly, student.

THE COLLEGE.

	CASH RECEIVED.	£	s.	d.
Ashby		2	5	6
Cottage Rents		4	16	7
Sutton		1	10	6
Birmingham		7	0	0
Fleet		1	12	0
Dewsbury		1	0	0
Morecott and Barrowden		1	2	6
Wolvey		1	15	0
Wymeswold		1	2	0
Wendover		2	4	6
Mr. Gears, Chatteris		0	5	0
Mrs. Case, Leicester		0	10	0
Rev. W. Taylor, Leeds		1	0	0
Mr. J. Jolly, Cheddington		1	1	0
F. Ewen, Esq., Birmingham		1	0	0
Chesham Collections		8	8	4
Mr. Butcher, Uxbridge		0	5	0

THE REV. J. P. CHOWN.—The *Bradford Observer* states that the Rev. J. P. Chown has received a second invitation to the pastorate of the chief Baptist church in Melbourne, and that it is not yet known whether he will accept it.

We have since heard Mr. Chown has declined the invitation, and decided to remain with his present people.—Ed.

Notes on Public Events.

On the last day of last month the Parliament was prorogued by commission, and the Royal Speech, the composition of the Premier, spoke of the past and present with great complacency, and of the future with a confidence which seemed to some "supreme and almost child-like."

The last session was certainly one of unusual excitement and activity; and in addition to any political benefits which may accrue to the nation from the passing of the Reform Bill, the friends of religious equality may congratulate themselves on

the passing of three important measures in furtherance of their cause. The first of these is the "Compulsory Church-Rates Abolition Act." The struggle for the abolition of this odious tax has lasted through an entire generation, and the history of it is worthy of being written in detail. According to the "English Churchman," by the passing of this measure "the National Church has suffered the greatest outrage which has been perpetrated during the present generation." The measure may be called Mr. Gladstone's, but the House of

Lords is entitled to the praise of having put it into better shape than that in which it went to them from the Commons. The Liberation Society Committee allude in complimentary terms to the efforts of the authors of the bill to make it an acceptable as well as an effective measure, and to the readiness with which those efforts were seconded in both Houses of Parliament. They also warmly thank Mr. Hardcastle, M.P., for his services, and refer to those rendered by Sir W. Clay, Sir J. Trevelyan, and others in past times. While rejoicing in the success of the Parliamentary proceedings which have resulted in the abolition of compulsory Church-rates, they express the belief that that success is primarily due "to the patient and self-sacrificing exertions of those who, during the last thirty-five years, by resolute resistance in the parish vestries, and by subjecting themselves to restraint, to prosecution, and to imprisonment, have practically abolished Church-rates, or the compulsory collection of rates, in numerous parishes, and have at length induced the Legislature to put an end to the unrighteous system of compulsion throughout the kingdom." They intend to make the provisions of the act widely known, and express a hope that the working of the measure will be characterised by the same spirit of conciliation as has marked its passage through Parliament, and that, as the result, the members of the Church of England will be encouraged to rely unreservedly on voluntarism for the future maintenance and extension of their Church.

The second measure is the *Irish Burials Act*, which gives to Irish Dissenters the right to bury the dead in parochial churchyards.

The third is called the *West Indies Ecclesiastical Grants Act*, which disendows the Church of England in the West Indies so far as the Consolidated Fund is concerned. All existing life-interests will be respected, but henceforth the Episcopalians in these colonies will have to repair their own churches, and support their own clergy.

But the chief event of the recent session has been the condemnation of the Irish Church Establishment by decisive majorities in the Commons, a condemnation which, although disavowed in the Lords, is the harbinger of the downfall of an institution which, for its injustice, as the late Lord Macaulay said, has nothing like it on the face of the earth. Yet for the maintenance of this establishment the Tories and Episcopalians of England are raising their voices and plying their pens, and during the past month some of its inattentuated abettors have shown the supreme

folly of trying to get up what they called *A Protestant Demonstration* at the Crystal Palace. On Monday the 17th, from two to three thousand persons met in the central transept of that edifice, and under the presidency of Lord Fitzwalter—a nobleman almost unknown—passed a series of resolutions. Among the speakers was an ex-Independent minister, Brewin Grant, who added to his many former vagaries that of maligning Mr. Gladstone and his liberal supporters.

We referred in our last number to the presidency of the Dean of Canterbury at the *Centenary of Cheshunt College*. At this fact, and at the presence of Archdeacon Sandford and other Episcopalian clergymen, the Church Organs have taken the greatest umbrage. One of them says, "It is difficult to control one's feelings of indignation at such an incident," and it asks how Dean Alford could have lost all sense of shame as to see no harm in appearing among such schismatics. What is called "The Cheshunt Correspondence," has arisen out of its centenary, in which Dean Alford took no part until it had, as he supposed, "worked the good" for which it seemed adapted. At length he wrote to the *Guardian*, explaining that the object he had in view was to promote, by churchmen, a frank recognition of the Christian bodies around them, without any compromise of doctrine, and with no ulterior views. He adds:—

"As to the former, compromise of doctrine, I claim to be, as to every Church doctrine, unchanged by 'fraternization' with those who differ from us. And they on their part stand on the same ground. On the firm maintenance of this principle, all true recognition and union depend. Whether they omit in their worship an article of the Creed, is no matter of mine. They love and serve the Lord Jesus Christ; they are my brethren; I believe the time is come when I am bound to show that I regard them as such.

And as to the latter point, the abandonment of ulterior views respecting them, I have no hesitation in saying that, as I do not expect, so neither do I wish for, any re-absorption of Nonconformists into the Church of England. I believe it would be the worst thing possible, both for ourselves and for them. We are to be 'not unwise, but understanding what the will of the Lord is.' And to my mind, His will has been unmistakably manifested in the free expansion of the Christian conscience as now found among us. It is our duty not to fight against His providence; not to attempt to work our way back to a uniformity which has utterly gone by; but to

surrender our miserable jealousies; to accept, bravely and frankly, the state of things in which God has placed us; to walk, in the kingdom of God, and to the house of God, and in society before the world, hand in hand with our Nonconformist brethren.

Thus only shall we of the Church of England be making safe and wise preparation for the day which must soon come upon her. We may, if we please, lower ourselves by exclusiveness and uncharitableness, so as to become in that day a mere sect among sects; but we may also, and I hope we shall, so lift in our esteem our Christian brethren around us, as to find ourselves, when deprived of the aid of the State, a Church among Churches."

The Dean thus expresses his conviction that events are preparing the way for a separation of the Church from the State, and that such a separation must "soon come."

The Wesleyan Conference has attracted the special attention of outsiders this year on account of what has been done to ascertain the extent of Wesleyan sympathy with the Church of England, and of what has been said by Wesleyan leaders respecting the present position and attitude of the Church. The President's address was so clear and decided as to have closed the question relative to the return of the Methodists to the communion of the Church. And this address from the chair has been strengthened in its influence by a letter addressed to the Chairman by the venerable Dr. Jackson, whose age prevented his presence at the Conference, which he had attended for sixty years in succession. We call attention to a portion of this letter, which has been inserted in the *Times* Newspaper. Dr. Jackson says:—

"Methodism has now passed into a new state in relation to the Established Church of this country. Mr. Wesley, to the end of his life, declared his attachment to it, and recommended to his preachers and people to follow his example. We are now charged with a departure from his principles, and are called upon to become Church people to preserve our consistency. The truth of this charge I absolutely deny. Mr. Wesley was a Protestant to the backbone, and regarded the Church of England as a Protestant Establishment. For years after his death the Conference acknowledged a friendly relation to it in that character, and called upon me some forty years ago to publish, in the form of a pamphlet, a speech which I addressed to them on that subject. To the principles laid down in that pamphlet I adhere at this day, but they do not apply to the ex-

isting state of things. The Church of England is not now what Mr. Wesley understood it to be, and what it has been regarded for the last 300 years. Many of the clergy declare their abhorrence of the very name of Protestant; they revile the Protestant martyrs; they affect Popish forms of worship! they preach the doctrines of Popery, and declare their sympathy with the Church of Rome. At the same time a large and powerful body of the clergy yield only a limited assent to the teaching of Holy Scripture, and deny some of the most important doctrines of the Gospel. A Church which offers no effectual resistance to these enormous evils can expect no sympathy from Wesleyan Methodism. On the contrary, against such errors Methodism is bound to raise the warning voice, from one end of the kingdom to the other. While so many of the clergy are attempting to unsettle the minds of the people of England by the novelties of Rome and of scepticism, it becomes us to put forth efforts more strenuous than ever to proclaim the truths of the Reformation—the pure truths of New Testament Christianity—in every town, village, and hamlet in the kingdom. Never was true, earnest, Methodist preaching more needed than at this day. * * * If I were with you I should perhaps say something more especially on the subject of the amalgamation of Methodism and the Church of England, of which some people of late have had day dreams; but as the thing is legally, morally, and religiously impossible, it is useless to argue the case."

At one of the later sittings of the Conference, a letter was read from Dr. Pusey, on Mr. Coleridge's University Bill, in its bearings not only on Oxford education, but on the interests of the Wesleyans as a religious body. The object of the wily Professor was to excite the Weslevans to oppose this measure, urging that the effect of it, if passed, would be to legitimize the position of pantheists and rationalists, and to acknowledge them among the teachers of our Christian youth. Appealing to the most susceptible side of the Wesleyan character, he says:—"You would not wish your own youth to be so taught." He then asks their concurrence in an effort to bring about the two following changes, if any must be made. *First*, "to substitute an acknowledgment of the Nicene Creed for subscription to the Thirty-nine Articles." *Second*, "to found new colleges out of the revenues of the old ones, for the different bodies who hold the faith in our Lord Jesus Christ." This arrangement would certainly admit all Dissenters who are considered orthodox, and at one time it would have been esteemed a liberal one. But its

proposal, at the present time, met with but little favour even from the Wesleyans. The letter was courteously acknowledged, but the general feeling of the Conference was expressed by the Rev. W. Arthur, who observed that while rationalism might get the better of mere forms and ceremonies, such as the Church now encourages, "Methodism did not fear any form of error, and all they asked for themselves was fair play!" It is thought to be one of the most remarkable phenomena in daily literature that the *Times* has this year devoted a large portion of its space to report the proceedings of the Conference. Its readers are amazed at the event, and are asking how it has come about? Who has furnished these full reports? What friends have the Wesleyans on the *Times* Staff? After all, the actions of the Wesleyans in politico-ecclesiastical matters are not of much consequence. They did nothing to promote the abolition of Church Rates; and the opening of the Universities—aye even the overthrow of religious establishments can be effected without their half-hearted concurrence.

The most extraordinary and fatal accident ever known on an English railway occurred August 20th, at mid-day, on the Chester and Holyhead line, near Llandulas, about a mile and a half from Abergele. The Irish (limited) mail, leaving London at 7.15, passed Abergele (Pensarn Station) in safety about one; a goods train had passed

about half an hour before. Beyond Llandulas a portion of a goods train to Holyhead became detached, and stood on the line. The driver of the mail, which was going about forty miles an hour, saw the collision was inevitable, and jumped off; he escaped only slightly hurt. The stoker, Jos. Holmes, of Stafford, remained. At the back of the goods train was a wagon laden with petroleum. When the collision occurred, the petroleum was scattered about and caught fire. The engine, tender, and three first-class carriages were smashed up together and burnt with the petroleum. A watch was found with an inscription showing that it belonged to Lord Farnham, who, it is supposed, was accompanied by his wife and two daughters. The Duchess of Abercorn and Lord George Hamilton were in the train, but escaped unhurt. Locomotives, cranes, and men were sent from Chester and Crewe, and the line was cleared about half-past five. Twenty-three bodies have been brought to Pensarn Station, placed in coffins, and taken to Abergele church. Numbers of passengers hurt are distributed about Pensarn, Abergele, and other places near. It is feared that none of the bodies will be recognisable by friends, they are so frightfully charred. The body of the stoker was picked up from under the broken engine. Thompson, the driver, is lying at a cottage near the scene of the accident, and is able to give some account of what he saw.

Marriages.

NEWMAN—WHEATHERHOG.—July 28, at the Baptist chapel, Coningsby, by the Rev. W. Sharman, Mr. John Newman, of Loughborough, to Anne, only daughter of W. Weatherhog, Esq., of Coningsby.

HOPWOOD—FOSTER.—Aug. 4, at the Baptist chapel, March, by the Rev. J. C. Jones, M.A., of Spalding, the Rev. Jesse

Hopwood, of Lutterworth, to Emma, second daughter of the late Michael Joseph Foster, Esq., of Whittlesford, Cambs.

COLLINS—GAMBLES.—Aug. 11, at the Baptist chapel, Coningsby, by the Rev. W. Sharman, Mr. George Collins, of Ruskington, to Miss Annie Gambles, of Coningsby.

Recent Deaths.

MRS. SARAH DEACON.

In their efforts to promote the glory of Christ the ministers of the word have often had to acknowledge the co-operation of men, but not unfrequently have some of their best and most valuable helpers been among "those women who laboured

in the gospel." Indeed in the archives of the church many of the most precious treasures are records of female character, of piety and zeal, of toil and suffering, by which that character has been distinguished in different ages and different lands. But concerning the great majority

with which the church has been honoured and the world has been blessed we know nothing—not even their names—and we can only speak of them as the apostle spoke of the holy women at Philippi as those “whose names are in the book of life.”

Among those whose names deserve to be placed on record is that of Sarah, the beloved wife of Mr. Thomas Deacon, of Barton, who died “looking to Jesus,” August 3rd, 1868. She was born at Barton in 1808, and her father, the late Thomas Jackson, was one of those holy men concerning whom the Rev. W. Felkin, an eminent minister, said in 1824, “I challenge you to go to any church and find such a circle of holy, spiritually-minded Christian people as may be found in that church. They are the excellent of the earth.” Being the favourite child and almost constant attendant of such a parent, she was made acquainted with the Holy Scriptures and became wise unto salvation. In July, 1827, she was baptized and added to the church at Barton by the late Rev. John Derry, the honoured pastor of the church, and whose name was as “ointment poured forth.” From that period up to the time of her death her conduct was as becometh the gospel of Christ. Though not given so much to *talk* on religious subjects as many, she abounded in good works; and while she believed with Paul that “by grace are ye saved through faith,” she also believed with James that “faith without works is dead.” Not having children of her own she adopted, when they were quite young, three orphans of a deceased brother; all of whom she lived to see grow up, and two of them added to the church. To a large circle of nephews and nieces her house was always open, and the visits paid were a source of mutual gratification. Attachment to the house of God, regular attendance on the services of the sanctuary, both on the Sabbath and week-day, and a lively interest in the cause of Christ, were prominent features in her character. To these must be added kindness to the poor; and by the delicate, unostentatious manner in which her gifts were bestowed they were rendered doubly valuable. “By the death of Mrs. Deacon,” observed one, on the day of her funeral, “the poor have lost their best friend.” In a pre-eminent sense she was “given to hospitality;” and on ordinary, as well as on special occasions, Christian friends could always depend on a sincere and hearty welcome. Like Phebe of the church at Cenchrea, “she hath been a succourer of many,” and faithfulness compels the writer to add, “and of myself also.”

Until about twelve months ago the sub-

ject of this sketch had enjoyed robust health, when symptoms which terminated in her death first manifested themselves. Though everything which skill and affection could suggest was attended to, her disease gradually gained strength, until death released her from her sufferings and she entered into rest. In the early part of her illness she entertained hopes of recovery; nor was it till a few weeks before her death that she was convinced that her disease would prove fatal. Then, to give up life she had a severe struggle, and she thought one reason was that she had been so comfortable and happy in her family and circumstances. By the heaviness of her affliction, by the preciousness of Jesus, and by the sweet assurance of heaven, she was gradually weaned from earth. The current of her feeling was reversed, and set in towards heaven; and she was not only ready, but desired to depart and be with Christ, which is far better. “Why! Lord, delayest thou thy chariot?” was one of the last utterances which came from her lips. The last night but one she spent on earth she thought the time of her departure was at hand, and had her friends called to bid them adieu. After a little while, however, she rallied; but expressed her disappointment in finding herself on earth instead of in heaven; saying also that the joy she experienced in entering upon the valley and shadow of death was unspeakable and full of glory. On Monday morning, August 3rd, after a restless night, her spirit took its departure to join the church of the first-born which are written in heaven; and on the following Wednesday evening, in the presence of a large gathering of sorrowing relatives and friends, her remains were laid in the burying ground at Barton, there to await the resurrection of the just. On the Sabbath but one after a funeral sermon was preached by the writer to a large and sorrowing congregation, from Phil. i. 21, “For to me to live is Christ, and to die is gain.”

W. H.

JACKSON.—April 23, aged ninety-three, Mr. Thomas Jackson. He was the oldest man in Arnold. He was baptized about twenty years ago, and joined the General Baptist church in this place, and by his amiable disposition gained the esteem of those who knew him. During his illness (of about ten days) he was visited by a number of friends and relatives. He was at times insensible towards his end, but on recovering his faculties expressed his desire to depart. He was interred in the General Baptist burial ground, and was followed by a very large number of children and grandchildren, and also a great num-

ber of the members of the church. Rev. J. Batey preached his funeral sermon at Arnold, from Isaiah xxxviii. 1.

KENT.—May 27, at Camden College, Sydney, New South Wales, aged forty-two, Emily, wife of the Rev. S. C. Kent, and daughter of the late Mr. Frederick Deacon, of Quorndon, Leicestershire.

SMITH.—June 25, at Coalville, Samuel Jeffcoat Smith, son of our respected deacon, aged eighteen years. He had been a member of the church three years, and had taken an interest in the Lord's work as Sabbath school teacher and distributor of tracts, till consumption set in, and made the banner-rose of health pass from his cheek, and "the flower of spring to fade in its fresh blossoming." His sick-bed was his sanctuary, and as the outward man perished was the inner man renewed day by day, till his spirit departed rejoicing, with the word "Glory" on his lips. He desired his pastor to preach his funeral sermon from the words, "Remember now thy creator in the days of thy youth," &c.; thus indicating his desire for the salvation

of his young friends, among whom he was held in great respect, and who gathered in large numbers on the occasion. W. S.

GARRET.—July 31, at Chesham, Bucks, John Garret, Esq., aged eighty-five. A member of the General Baptist church from his youth, and for the greater part of his life a deacon. A lowly-minded Christian, and a liberal supporter of the denominational Institutions, as well as of his own particular church.

BARTON.—Aug. 1, after a short illness, aged thirty-five, Mr. John Thomas Barton, of Leicester, and late of Derby.

EDMONDS.—Aug. 4, at Wood Green, Middlesex, Cyrus R. Edmonds, Esq., in the fifty-ninth year of his age.

CHAPMAN.—Aug. 15, at Loughborough, Albert Harriman, the beloved and only son of William and Elizabeth Chapman, in the 21st year of his age. A youth distinguished for his intelligence and amiability, and who gave promise of becoming a valuable member of the church with which he became early united.

Varieties.

A **SUBLIME SPECTACLE**.—There is surely something of high moral sublimity in the sight of a whole people, once in every week, ceasing from their business and their toil to celebrate the great facts of creation and redemption—"the plough left to sleep in the furrow," the loom motionless, the anvil silent, the mine and the factory tenantless, and the whole monotony of common life turned and elevated into a kind of sacred praise. This solemn pause over the wide extent of Scotland, seen still more perfectly in her rural districts than in her great cities, strikes us as the nearest approach we have ever known to national worship. And we do not wonder that all the great poets of our land—our uninspired prophets, whose work it is to reflect and to idealize our purest national feelings,—should so often have "sung the Sabbath," and that the Sabbath pictures of our national poet Burns in his "Cottar's Saturday Night," though, alas! he seldom consecrated his great gifts to religion, shine as the most beautiful passages in a poem that seems marked for immortality.

TRUE REASONING.—In many of our conflicts and strugglings with sin and temptation, we may adopt Rebekah's

words, "If it be so, why am I thus? If a child of God, why so careless or carnal? If not a child of God, why so afraid of, or so burdened with, sin?" —*Scott*.

TRUE FAITH.—Two boys were conversing about Elijah's ascent in the chariot of fire. Said one, "Wouldn't you be afraid to ride in such a chariot?" "No," was the reply; "not if God drove." Might not many old Christians learn a lesson of faith from the above?

SHORT HINTS.

How can you expect the furnace to be pleasant?

Let your lapses in the past be your lessons for the future.

The foolish are afraid of others; the wise are afraid of themselves.

Beware how you either neglect your duties or despise your opportunities.

The brightest sunshine is often that which breaks between the clouds.

Every great trial through which we pass is meant to be the providential precursor of some special development of our higher nature.

Missionary Observer.

GREAT FLOOD IN ORISSA.

Extract of a letter from Rev. J. Buckley to Rev. I. Stubbins, dated Cuttack, June 27, 1868.

WE have had an unprecedented flood. The country between the Brahminee and Byturanee, for twenty miles, has been one great river. The Calcutta post was stopped for nine days. Khundittur has been a second time nearly swept away. None of the christians however have lost their lives, though I fear the loss of property will be serious, but full particulars are not yet to hand.

Rice was selling at three seers the rupee instead of more than twenty a few days before. Brother Miller has gone to Khundittur and Jajapore to see how the people are, and know what can be done to help them. I fear the condition of many of the poor people that know not Christ is very sad. The Khursua rose so suddenly, and with such violence, that men, women, horses, furniture, cattle, bears, tigers, and even elephants, were carried away by the force of the stream.

I hope, from what I hear, that in other parts of the Cuttack district the damage has not been great, nor has it been very considerable in Pooree Zillah. The tract of country I have described has suffered most, and Dhenkanal has suffered greatly. I fear that the beali (early rice) crop will be found to have been very much damaged. I never knew anything like the rain we had in May; and on June 13th our great river was as high as I have known it on July 25th. The judgments of God are again hanging over poor Orissa; but I do hope that it will be found not more than a local calamity.

It is said that the Pooree district has been saved from a general inundation by the anicut at Naraj. The Madras daks came regularly with the exception of one day, so that it cannot have been so bad southward.

ADDRESSES AT THE ANNUAL MEETING OF THE FOREIGN MISSIONARY SOCIETY, HELD AT ST. MARY'S GATE CHAPEL, DERBY, JUNE 24, 1868.

THE REV. T. W. MATHEWS, of Boston, moved the adoption of the Report in a resolution which also expressed regret, that with new and wider openings for the diffusion of the gospel, their missionary band had been reduced in number. He said that the very abstract of the Report was interesting; how much more would it have been in its entirety. But as Lord Castlereagh used to complain of "the ignorant impatience of taxation manifested by the people of England," so Secretaries had a right to complain of the ignorant impatience of Reports felt by the audience at the annual meetings of our great religious institutions. The consequence was, that people got only a spoonful of information and encouragement when they might have had a bowl. For, after all, they really came together to

hear the *Report*; i.e., the account of what had resulted from their money and their prayers. The *Report* was as the substance of a building; the speeches that followed were as the mere friezes and cornices by which the plasterers might adorn it.

The resolution speaks of "new and wider openings for the gospel in India." Compared with sixty or seventy years ago, this fact is obvious to all: when the first missionaries were, by the British authorities, prohibited from commencing their christian work, and had to run for refuge to the little Danish settlement at Serampore; when it was the fashion for English gentlemen and scholars, called christian, to dissuade their countrymen from doing anything to disturb the religious opinions of "the mild and virtuous Hindoos;" when, on the one hand, the

"Honourable Company" would not permit any attempt to be made to christianize the natives; and when, on the other hand, even Dr. Claudius Buchanan recommended the rulers to force christianity on the natives at the point of the British bayonet. Wonderfully different is the present aspect of things in India. There is perfect liberty of religious action. The government neither blesses at all nor curses at all. The prejudices of the Hindoos are in some measure giving way. Caste has in multitudes of cases been renounced. Brahmin priests have become obedient to the faith. Ability to read has become almost universal among the men. The women have discovered they have souls. Education has found its way into the zenanas of Indian ladies; and even in the humbler ranks (so a missionary lately returned has informed us) young men declare they "cannot afford to marry a woman who cannot read." European civilization, as it spreads, contributes to the disintegration of Asiatic prejudices. The convenience of railway travelling reconciles the man of high caste to sit side by side with the despised pariah.

For our own missionaries, in particular, wider doors have recently been opened. As God the Saviour wonderfully shielded them in the time of the dreadful mutiny, so He has most conspicuously kept alive both them and all dependent on them in the recent terrible famine. Nay, that very famine, so fearful an evil in itself, has been subservient to this good, that it has brought 1,300 parentless Hindoo children under the direct control of our missionaries to train them for Christ; and some of them have already given their hearts to our Redeemer, and their hand to His people.

Dr. N. McLeod, who has recently visited India to inquire into the effect of christian missions in that country, has declared that all means of destroying Hindooism have entirely failed except education. Without endorsing that sentiment—for the *preaching* of Christ has proved itself there also to be the power of God unto salvation—it is gladdening to find our missionaries, and through them ourselves, thus, by a singular providence, led and constrained to become nursing fathers and nursing mothers to this vast family of orphan souls.

Yet, with all these increased facilities

for work, we must bear in mind that the chief difficulties remain substantially the same. The soul can have no eternal life without the knowledge of the only true God, and Jesus Christ whom He has sent. Men cannot become children of God but by receiving Christ. And the depravity of the heart is yonder as strong as it is at home. And what it is here we all know and feel. Moreover, the nameless, shameless abominations of idolatry are still openly practised. The same self-torturing pilgrimages are still being performed. The *Morning Star* of June 10 informs us that in Rajpootanah the unfortunate subjects of leprosy are hunted like beasts, and in some cases are burnt alive. The *Pioneer of Bombay* gives a detailed account of a sattee, which, though strictly forbidden by Government, and severely punished, was, on the 17th of April last, enacted at Cawnpore; the fire which consumed the dead husband and the living widow was lighted by their own son, a youth of eighteen years old. The same paper contains also the following: A Hindoo living in the sub-district of Sasseram, in Bengal, with the hope of obtaining a son, made a vow. A son was born to him, and became a healthy boy. Misfortune overtook the man, and he thereupon made another vow, viz., to sacrifice the child to appease the wrath of his god. He accordingly took him to a cave, and offered him up as a sacrifice. He then wrote a "proclamation, addressed to all religious and God-fearing dwellers in this place," stating what he had done, and then—he went and hanged himself on an adjoining tree. "The dark places of the earth are still full of the habitations of cruelty." O Cawnpore!

The aim of our missionaries is to make the Hindoos like ourselves. Not less; for we love them, or ought to love them, as ourselves. We wish them to have the same liberties and civilization as we have, the same heart-satisfying faith, the same heaven-inspiring hope. We aim not to make them christians in *name*, but in heart; not in the lump, not by districts, as if religion were a geographical idea, but *individually*; each family apart, and their wives apart. As God hath said, "I will gather you one by one." "Individualism," as Dr. Gotch lately said, "Individualism is the essence of our religion." Dr. N. McLeod, before

quoted, in a speech lately delivered, said (though I don't think he expected it to be repeated on a Baptist platform), "that if we were to baptize all the children in a district, it would no more touch Hindooism than the rain on the roof would affect the people inside the house." True, indeed, Doctor; very true.

Now, as the Resolution says, with this grand enterprise, and these still formidable difficulties before us, the staff in our hands, alas! is enfeebled. Alas! sister Bailey, of whom such hopes were entertained—so soon cut off. And our dear missionary brethren here on this platform; glad as one always is to see and hear them, they will allow us frankly to acknowledge there are things we would still rather see—even letters from their own hands descriptive of their own vigorous health, of their unwearied and successful labours, and that the pleasure of the Lord was prospering in their hands.

Finally, I have the pleasure to hand to brother Wilkinson two of his new guinea books, with something in them both hard and heavy.

The REV. J. ALCORN, of Burnley, seconded the resolution, and said:—

Mr. Mayor and christian friends,—In rising to second the resolution which has been so humorously and ably moved by our venerable friend who has just sat down, I may be permitted to observe that it affords me pleasure to appear before you on this occasion as an advocate of foreign missionary enterprise. Whilst cordially approving of all that was said last night as to the necessity of extending our home operations, I have no sympathy whatever with those who affirm that less should be done for the heathen abroad in order that more may be accomplished for the heathen by whom we are surrounded in this highly favoured country. I think I may safely aver that the largest contributors to the funds of our foreign missionary societies are also the most liberal supporters of all those benevolent schemes which have been originated for the enlightenment and salvation of the heathen of our home population; and that those who advocate less being done for the heathen in foreign climes in order that more may be achieved for the perishing in England are, generally speaking, the most niggardly supporters

of those institutions amongst us which contemplate the amelioration of our home population.

I once knew a gentleman of independent means who objected, and not only objected, but absolutely refused to give a penny to any foreign missionary society, because in his opinion the missionaries of all such societies were placed in circumstances of too great comfort; and one might therefore have supposed that he would be a very liberal contributor to those societies whose agents are employed upon home work, and whose wages are not greater than the wages which are earned by common carters in our large towns and cities. But no, sir; instead of contributing with commendable liberality to the funds of *home* missionary societies, he always excused himself when appealed to by saying that it would be time enough to support such institutions when all the churches and the chapels of our land are full to overflowing. And permit me, sir, to tell you as a secret, that the gentleman to whom I have referred was not a hyper-calvinist, who comforted himself with the persuasion that whatever may or may not happen, none of the elect shall be finally lost; he was one of those who believe that God is no respecter of persons, that He has not fore-appointed any man to wrath, but desires the salvation of universal man. So much then, sir, for a liberal creed.

Now I do not mean to say that we have any amongst us whose practice is so reprehensible as was the conduct of the gentleman to whom I have referred; but this I will venture to affirm, that this society has hitherto failed to obtain that liberal support from our churches which its claims have justly merited. It is *half a century* since this society was established for "the extension of the Kingdom of Christ in the heathen world," and yet if I understood the figures aright which our esteemed Secretary has put into my hands, the money raised during the last year will not amount to more than a penny per week for each one of our members. Here we are, then, *twenty thousand* professing christians, who profess to be redeemed by the blood of Christ, and to be constrained by the example of His matchless love to send the gospel of His salvation to the myriads in Orissa who are

perishing for lack of knowledge, and that the people there may be saved from the woes of perdition and elevated to the joys of heaven, we think that a penny per week for each of us is a sufficient contribution. What, sir, are we the Lord's, and living to the Lord, and setting our affections upon things above, and laying up for ourselves treasure in heaven, and can only spare a penny per week each for the salvation of the teeming millions in the lands of heathendom? Believe it who may, I am utterly unable to arrive at any such conclusion. I am of opinion that without any extraordinary sacrifice on our part, we could, double, or even treble the annual income of this society.

And that we ought to do all within the compass of our power to circulate the gospel of the grace of God throughout the realms of heathendom, a few words only will suffice to show. We are part and parcel of that church which Christ hath purchased with His own blood, and upon which he has devolved the duty of sending the gospel of His redemption to the uttermost ends of the earth. For us men and for our salvation did Christ exchange the glory of heaven and the gratulations of angels for a stable and a manger, and a cross and a grave; and that we may be saved to the uttermost and reign with Him in glory everlasting is He now praying in the holiest of all, "Father, I will that they also whom thou hast given me, be with me where I am, that they may behold my glory." And shall we be indebted to Christ for redemption from hell and the hope of heaven, and not display our gratitude for these inestimable blessings by doing our utmost to extend His spiritual empire in those idolatrous lands where Satan has his seat? Can it be that we rightly appreciate the spiritual blessings which we profess to enjoy while we are reluctant to submit to a little self-sacrifice in order that the lands of heathendom may be conquered by the power of the cross and won to the dominion of the Saviour? Surely if we were habitually living under the constraining influence of His love, we should be willing to make sacrifices not a few in order that the idols of the heathen may be abolished, and that the worship of the true God may be extended in the earth. If Christians will not compas-

sionate the wretched condition of the heathen, who, then, is to supply them with the means of salvation? If we suffer them to perish while it is in the power of our hand to supply them with the bread of life, I know of no plea which will afford a justification of the unchristian and inhuman conduct of which we shall be guilty.

I am aware, sir, that in some quarters grave suspicion is entertained that this and kindred societies are attempting to accomplish what is impracticable and impossible, and that to subscribe to their funds would be to throw away money upon a utopian project which might be profitably employed in the furtherance of benevolent enterprises which would issue in far more glorious results. Some of those who entertain these opinions believe that the heathen shall ultimately be given to Christ for His inheritance, and the uttermost parts of the earth for His possession; but because they think the time has not come for "the fulness of the Gentiles" to be brought in, and for "all Israel to be saved," therefore they refuse to put forth any effort for the conversion of the peoples in foreign lands on whom the light of the gospel has not yet shone. Now, sir, permit me to say that I can perceive no force in the argument that because the time has not come when the knowledge of the Lord shall cover the earth as the waters cover the sea, therefore we should not attempt to preach among the heathen the unsearchable riches of Christ Jesus. Because the time has not come for the Rose of Sharon to be planted amongst all nations, and peoples, and tongues, and for Antichrist to be dethroned, that is no reason why we should suspend our missionary operations, recall every missionary we have sent to the lands of heathendom, and at once cease every effort we are making to reclaim the wandering, to enlighten the ignorant, and to save the lost. Because it is predicted that "all the ends of the earth shall remember and turn unto the Lord, and that all the kindreds of the nations shall worship before Him," we are not to fold our arms, and sit down in idleness and say, "Never mind the state of the heathen; in His own good time God will convert the world." Sir, I hold that divine predictions respecting the ultimate triumph of the cause of Christ on earth do not relieve us of present duty,

but rather afford a stimulus to self-denying and persevering labour in the promotion of that cause. Hence I argue that, since it is divinely predicted that "the kingdoms of this world shall become the kingdoms of our God and of His Christ," we ought to use our utmost endeavours to secure as speedily as possible such a blessed consummation—that because it is divinely predicted that "men shall beat their swords into ploughshares, and their spears into pruning hooks," therefore we should put forth our mightiest efforts to hasten the inauguration of the peaceful era when that song which was sung over Bethlehem's plains shall be sung again over a world which truth has conquered for the Saviour—"Glory to God in the highest, and on earth peace, good will toward men."

Nor do I attach any weight to the objection that the gospel is unable to grapple with and overcome the hoary superstitions of the East, for as it has subverted the thrones of idol gods in the past, we are justified in anticipating a brilliant career for it in the future. In the apostolic and subsequent age the gospel became the power of God to the salvation of myriads of idolaters who were steeped in all the abominations of ancient heathenism, and to this day it is "the power of God unto salvation to every one that believeth"—to the civilized European, and to the brutalized worshipper of filthy idols. The apostolic weapons are still what they were—"not carnal," and consequently powerless and inefficient, "but mighty, through God, to the pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." With Christ's gospel in his heart and on his tongue, the missionary to the heathen may go forth assured that he possesses a remedy which is, under God, fully adequate to the removal of those moral and spiritual diseases which curse and crush all the worshippers of idols.

But there are some philosophical gentlemen in these days who would fain persuade us that this gospel of ours, which we are so anxious to circulate throughout the world, has become *effete*; that the age has outgrown its provisions, and that something else must be substituted

in its stead, unless we mean to arrest humanity in its onward progress toward the goal of its perfection. The gospel, sir, now *effete*! And when, pray, was it stricken with paralysis? and what would these lovers of human progress substitute in its stead? I take the liberty of reminding these gentlemen that philosophy has tried to lift humanity from its bed of pollution, and to save it from the woes under which it groans, but has most signally failed. When philosophy had every conceivable advantage—when the potency of her charms was lauded by the tongue of Grecian eloquence, and chanted in the harmonious verse of classic song, what victories did she achieve? What nations did she reclaim from barbarism? What vices did she abolish? What virtues followed in her wake? What souls did she renovate and save? What peoples did she clothe in the attributes of moral truth and beauty? All history testifies that philosophy has proved a gigantic failure, that she has left her teachers and her disciples where she found them, in the gall of bitterness and in the bond of iniquity—without hope and without God in the world. Philosophy has confessedly failed to deliver bleeding humanity from the curses which oppress it—political freedom has failed—infidelity, in all its manifold phases, has failed—but the Gospel of the crucified Nazarene, sir, *it faileth never*!

I take it that the questions have been triumphantly proposed—"What is it that turns the heathen from idols to the service of the living and true God? What is it that overthrows their temples, burns their gods, breaks their castes, quenches the fires that consume the living with the dead, and converts the habitations of cruelty into the happy abodes of harmony and peace and love? What is it that has changed the false and treacherous Hindoo into a man of truth and honest integrity? What is it that has dispossessed the devotees of Juggernaut of the demons of lewdness, and ferocity, and blood? What is it that has converted the degraded and brutalized Hottentot into a civilized man, and a pure and heavenly minded expectant of a blissful immortality? What is it that has emancipated the spirit of the injured African, and clothed the wretched negro in the white robes of heavenly in-

telligence and moral purity? What is it that has melted the heart of the Greenlanders amid his eternal snows, and warmed it with the love of God? What is it that has produced, and is producing such transformations in human character? Is it philosophy, or is it christianity? And of all that goes by the abused name of Christianity, I ask, what is it? Is it not the simple doctrine of Jesus Christ and Him crucified"—of salvation through faith in the perfect, peerless, propitiatory sacrifice which was offered on the cross?

When, therefore, we urge you to do more in the future than you have done in the past for this glorious enterprise, we are not asking you to further some visionary scheme which may come to nought, and involve you in disappointment, and confusion, and shame. Die we may, die we must; but, as the Lord liveth, the future of christianity must be conquest and victory. The past history of christianity is the history of a prolonged and deadly antagonism between truth and error. At its first promulgation the Jew blasphemed it; and with contemptuous disdain did the Greek reject it. The learned and illiterate, kings and subjects, rose in arms against it, and vowed to crush it. Quietly and meekly it braved the onslaught, and with ethereal weapons and energy divine it discomfited the opposing hosts, and marched from victory to victory. Though its enemies have often threatened to destroy it, and have left no means untried to effect its overthrow, it has passed unscathed through every ordeal, and to-day it is as instinct with life and power as when the gods of the pantheon fell prostrate before it. Nor will it halt in its career until every foe is disarmed, until its dominion is the world, and every knee shall bow to the Saviour whom it reveals. Only let us ascend for a moment the hill of God, and fix the telescope of prophecy to the eye, and what do we descry in the distance? We behold the apocalyptic angel flying through the midst of heaven having the everlasting gospel to preach to them that dwell on the earth—to men of every kindred, and clime, and tongue. We behold the

Greenlander amid his eternal snows, the Indian beneath his scorching suns, the Tartar on his burning sands, bending beneath the sceptre of the Redeemer, and exulting in His salvation. We behold the Hindoo burning his Shaster; the Mohammedan his Koran; the Man of Sin, the son of perdition, consumed with the spirit of the Lord's mouth, destroyed with the brightness of His coming, and Ethiopia stretching out her hands to God. We behold the wandering Jews, who have been a proverb, and a bye-word, and a hissing amongst all nations, returning with weeping and supplication to the God of their fathers, receiving the Messiah whom they once despised and blasphemed, and glorying in that cross which they once derided. We behold the Captain of our salvation seated in the chariot of the gospel, riding forth triumphantly throughout pagan lands, the Gentiles coming to His light, and kings to the brightness of His rising. We behold the envy of Ephraim departing, the adversaries of Judah cut off, the watchmen upon Zion's walls seeing eye to eye "the sacramental hosts of God's elect" united heart and hand in one mighty phalanx—oppression and violence fled the earth—kings the nursing fathers, and queens the nursing mothers of the church. Instead of hearing the cry of war, and seeing garments rolled in blood, we behold "the wolf dwelling with the lamb, and the leopard lying down with the kid; and the calf, and the young lion, and the fatling together;" and a little child their leader. We behold "the tabernacle of God is with men," the sowers and the reapers clapping their hands and rejoicing together, while the voices of earth and heaven blend in announcing the jubilee of the world in the words—"Alleluia: the kingdoms of this world are become the kingdoms of our Lord and of His Christ; and He shall reign for ever and ever."

Brief and appropriate addresses were also delivered by the Revs. W. Lees, of Walsall; I. Preston, of Chesham; W. Hill, of Barton; and H. Wilkinson, of Leicester.

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by T. HILL, Esq., Baker Street, Nottingham, Treasurer; and by the Rev. J. C. PIRKS and the Rev. H. WILKINSON, Secretaries, Leicester, from whom also Missionary Boxes, Collecting Books, and Cards may be obtained.

GENERAL BAPTIST MAGAZINE.

 OCTOBER, 1868.

MEMOIR OF JOHN GARRETT, ESQ., CHESHAM.

BY THE REV. ISAAC PRESTON.

JOHN GARRETT, Esq., whose death was announced in the last number of this Magazine, was born at Chesham, on the 29th of March, 1783, and spent nearly the whole of his days there. For about five hundred years his paternal ancestors were the owners and occupiers of a small estate at Uduall, near Berkhamstead; several generations back preaching was regularly conducted in their house; and for two hundred years, at least, different members of the family have been prominently connected with one or other of the branches of the General Baptist Church at Berkhamstead and Chesham. Adam Taylor, in his history, referring to the united church, says, "The members of this congregation appear to have suffered greater persecution than some of the neighbouring churches. In order to assist each other in bearing the weight of these oppressions, nine of the principal members, in 1682, entered into an agreement to bear each an equal portion of any fine that might be levied on any of the society on account of religion: a liberal undertaking that proved at once their

zeal for God, and their love to the brethren." Of the nine worthy men who signed this covenant, the name of John Garrett, great great grandfather of the subject of this brief sketch, was the third on the list. It is to be regretted that a name which has been continued on the church book through several generations must now disappear.

When the late Mr. G. was only nine years of age his father died; and he often spoke, even in his later years, of the tender solicitude of his widowed mother respecting his temporal welfare and moral training.

From all that is known of his early history it would appear that he was an amiable well-conducted youth—one of that class who occasion comparatively little anxiety and yield a great deal of comfort to their friends. He was constantly taken, when quite a child, to the house of God, and was thus trained to that habit of attendance both at public worship and at prayer meetings which was a marked feature of his character through life. During three years spent at Hitchin for the purpose of learning the tanning busi-

ness he was a regular hearer at the Baptist chapel. Subsequently, a short time was passed in London for improvement, when he attended the ministry of the Rev. Dan Taylor, in Church Lane, Whitechapel; and here he made the acquaintance of the late John Heard, Esq., of Nottingham, who was about his own age, and whom in stature and general appearance he somewhat resembled. Having attained his majority he returned to Chesham, began business on his own account, and became again a regular attendant at the General Baptist chapel. The late Rev. E. Sexton and others believed him to be a Christian, and were anxious he should unite with the church; but his natural timidity and diffidence made him shrink from a public profession. At length, however, the matter was so urgently pressed upon him by the Rev. Dan Taylor, in a long conversation they had together after Mr. T. had been preaching at Chesham, that he felt he dare delay no longer, and resolved to offer himself to the church. He was baptized and received to fellowship in the month of September, 1805, when in the twenty-third year of his age.

In 1810 he was unanimously elected a deacon. For several years he was superintendent of the Sunday school. He always manifested the deepest interest in the welfare of the church, was delighted to see a good congregation, and to mark every sign of prosperity. He was remarkably industrious and careful in the management of his business, and succeeded in amassing a considerable fortune; but he was never heard to boast of his wealth, or to take credit to himself for his acquisitions. His tastes and habits were singularly simple and inexpensive; but they were such as accorded with his own idea of comfort. He was quite free from assumption; notwithstanding the position he so long

held in the church, and the amount of his contributions to its various objects, he required no more homage or attention than the humblest member of the congregation. He was a lover of peace; and though this is a quality not much admired by certain hectoring spirits to be found both in the world and the church, yet, in "the sight of God," the ornament of a meek and quiet spirit is of great price." He was a staunch dissenter, a sincere General Baptist, and a warm friend of our Mission and College. Many who have known something of his means have often wished that he had consecrated more of his wealth to the cause of God, and some who have known him most intimately have spoken of his lack of proportionate liberality as his only failing. For the greater part of two years he was prevented from filling up his place in the sanctuary by a gradual breaking up both of his bodily and mental powers. In his more lucid moments he often spoke of himself as a poor unworthy sinner, and of the work of Christ as his only trust, quoted favourite texts and hymns, and asked about the congregation, the progress of the church, the welfare of the Foreign Mission and the College. It was judged that he might continue sometime longer, but the excessive heat which prevailed in the month of July seemed to hasten the crisis, and he quietly breathed his last on the 31st of that month, at the advanced age of eighty-five. He was interred in the Cemetery, in the same vault as his respected son-in-law, the late Rev. G. W. Pegg.

The writer of this brief sketch has desired us to make any corrections or additions which we deem to be required.

An acquaintance with Mr. Garrett extending over a quarter of a century enables us to bear a truth-

ful testimony to his general worth as a Christian man, as well as to record a few of his peculiar excellencies. His affability and gentleness were such as are not usually perceptible in those who occupy the ranks of the rich. Shunning everything like "a vain show," he bore himself pleasantly toward the poorest of the people; and while there were none of those low manners which might encourage improper freedom, there was nothing so lofty in his deportment as to forbid their nearest access to him.

Among his neighbours and townspeople he was familiar and active, like one who was anxious for the public good; but we never heard of his being so forward and officious in matters of local interest as to make himself offensive. He seemed to have no ambition to exercise the power of even a petty magnate.

As a landlord he was unexact and even generous toward his numerous tenants. Fixing and keeping their rents low, he was anxious for their success, and pleased to see them prosper through the blessing of God on their own thrift and industry.

But his most prominent peculiarity deserving notice from us was his sterling piety. Measuring him by themselves the people of the world might suppose him to be a votary of wealth: but judging him by his long continued practice we may pronounce him to have been pre-eminently "a worshipper of God." While his health and strength permitted he was nearly always present at the week-night prayer-meeting,—no week-night sermon being exacted in the Chesham church. Early on every Sunday forenoon he was to be seen in the vestry leading a prayer-meeting, kept by a few whom the occasion best suited, until the time for commencing public worship. He was scarcely ever absent from one of

the three preaching services which from time immemorial had been considered needful to the maintenance of the cause, but which are now, without any detriment to it, reduced to two, so far as the pastor is concerned. Allowing for the drowsiness which could not be driven away from such an overstrained attendance in a chapel filled with human bodies, Mr. Garrett's whole soul appeared to be absorbed in these Sabbath services. He kept a close watch over the congregations, to notice either members who might be absent, or strangers who were present, and would often move from his place, or beckon with his hand, to secure proper accommodation for his fellow-worshippers. His own pew, always pleasant to him, was never so much enjoyed as when it contained one or more of these occasional comers.

During much of the extended term of his diaconal office he had nearly the whole management of the seat rents. On each quarter day he took his usual seat in the vestry at the appointed time to receive the payments due; and the majority of the seat-holders had acquired the corresponding habit of meeting him there. The income thus derived being part of the pastor's stipend, the considerate deacon lost no time in transferring it to the proper place. At the stroke of nine o'clock on Monday morning he would be seen at or near the pastor's door with the larger instalment of the quarter's amount, not waiting even for another week for any residue which might then come in. Nor was this the only way in which he manifested his delicate regard for the pastor. Seldom was any service concluded without some word of approbation being spoken, and some wish being expressed that such and such good effects might follow. This almost habitual commendation and well-

wishing were so pronounced as to suggest no suspicion of insincerity, and as to breathe none of the perfume of flattery. His kind words on the Lord's-day would be seconded by other signs of good will during the week; so that a truer and better friend we never expect to find.

Concerning his liberality as a giver of money there is some difficulty in speaking the precise truth. To the Chesham cause he contributed largely, and might have done more but for an impression he had that some would take advantage of it by giving so much less. To what pertained to other churches, and to the denomination, his hand was often open. That he did not respond to all distant appeals, or answer all letters asking for help, may be admitted without casting any reflection on either his generosity or courtesy. Being reputed to be very rich, and having his name in so many subscription lists, he was besieged with applications for money, some of which he was compelled silently to refuse. But the cases which he did assist were so numerous that many will gratefully remember him

as one who gave "with simplicity." No one was more prompt to come to the relief of our Foreign Mission in its emergencies; and those who read the roll of contributors to the Chilwell College premises, given in the present year's Report, will find the name of John Garrett at the head. His annual subscriptions to these two leading institutions were such as to evince his deep regard for them, and their discontinuance at any time in the past would have been felt as an embarrassing loss. That he should have left no legacies to the denomination, or even to the church with which he has been so long associated, may be a disappointment to many; but as his wealth, whatever its amount, is inherited by those who profess to "follow his faith," it is hoped and believed that some supply of this omission may be found in the faithful fulfilment of their filial stewardship. May the spirit which was upon him, and the words which the Lord put into his mouth, not depart out of the mouth of his seed, nor out of the mouth of his seeds seed, from henceforth and forever.—*Ed.*

THE DUTY OF PROTESTANT NONCONFORMISTS IN RELATION TO THE IRISH CHURCH.*

THE English nation will shortly be asked at the general election to ratify the decision of the House of Commons, and do an act of tardy justice, by the disestablishment of the Irish Church. Many attempts have been, and will yet be made to raise a false issue; but it cannot too strongly be insisted on that the question does not affect the claims of Protestantism

or Romanism, that it does not even involve the righteousness or wisdom of a National Establishment of religion, that it is simply whether the English people will continue to impose upon their Irish fellow-subjects, the Church of one-eighth of the people as the Church of the nation. Against all that has been said about the sanctity of property, the sin of

* This Paper was prepared in accordance with the following resolution adopted at the Annual Assembly of the Congregational Union of England and Wales, May, 1868,—

"That, inasmuch as great misconception exists in regard to the probable influence of the Disestablishment of the Irish Church on the interests of Protestantism, the Committee of the Union be requested to consider the expediency of preparing and circulating a paper descriptive of the views entertained by the Congregational body with respect to the question."

sacrilege, and the perils to Protestant truth, is to be placed the hard fact that the Church, on whose behalf these pleas are urged, is an alien Church; that it has utterly failed to conciliate the affection of the people among whom it is placed, and that it owes its position solely to the external force which prevents the exercise of the national will. Even the arguments by which it is often defended involve a tacit confession of the injustice of maintaining it in its present position. Its existence is justified sometimes on the ground of the service it renders to the British connection, sometimes because of the work it does in the diffusion of Protestant truth among a Roman Catholic population; but could anything more clearly indicate the injustice of the institution itself than the employment of such reasoning in its favour? The idea of a garrison Church, or a Missionary Church being erected into a National Church, would only have provoked ridicule, were it not that the arbitrary exercise of power, which has embodied this absurdity in a great institution, has aroused instead a feeling of indignant resentment.

The original evil is intensified by the manner in which the internal arrangements of the Church are carried out; the existence of dioceses, in which the number of Protestants does not equal the population of an ordinary parish, and of parishes, the Protestant Episcopalians of which hardly exceed the number of a large family; the maintenance of costly cathedral establishments where they are utterly useless; and the amount of money expended where there is no work to be done in return. It is true that such anomalies as these might be redressed. A fresh redistribution of ecclesiastical revenues might be adopted — a few more bishoprics be suppressed — some better provision made for the in-

creasing population of the large towns. But while the scandal which at present attaches to the Establishment would thus be greatly abated, the injustice would remain unaltered. To the seven-eighths of the Irish people, to whom the State Church is an insult and an injury, it matters not whether there are six bishops or sixty — whether the forces of the Church they hate are distributed wisely or foolishly. Their grievance is the existence of a Protestant Establishment in their midst, as it would be a grievance to any people in a similar position, and its injustice is felt not by themselves only, but by unprejudiced minds everywhere.

II.

The proposal to remove this crying grievance has been met by the assertion that the interests of Protestantism are bound up with its continuance; that to meet the righteous demands of the Irish people would be to extinguish the light of the Reformation in the island: and that, anomalous and unjust as at first sight it may seem to establish and endow the Church of a minority, it is necessary if Ireland is to be preserved from absolute subservience to the Church of Rome. It is assumed that it is the duty of the Government to watch over the interests of Protestant truth: that those interests are promoted by the prestige, rank, and emoluments possessed by the Irish Episcopal clergy, in consequence of the connexion of their Church with the State, and that the present state of things ought, therefore, to be perpetuated. Those who employ this argument would be the most earnest in repudiating the maxim, that the end sanctifies the means, and yet this is what their reasoning involves. They would do violence to the consciences of millions; compel them to support a

Church which they hold in deepest abhorrence; appropriate the property of the nation for the exclusive benefit of a favoured section—and all this in the interests of Protestantism! Were an injustice resembling this to be attempted by a Roman Catholic government for the maintenance of its Church, they would not be slow in denouncing its enormity. Injustice is not the less unjust because it is done in support of an orthodox creed or a Protestant Church; nor is a wrong less a wrong because it may appear to our short-sighted judgment that some great good may be secured by its commission. Everywhere, and most of all in religious matters, is it true that it is only a policy of righteousness which can give security and strength. Congregational Dissenters have, of all men, least reason to renew their professions of attachment to Protestantism, the interests of which are supposed to be bound up with the perpetuation of this wrong. They are, indeed, Protestants of Protestants, and have made no slight sacrifices in the Protestant cause. They have toiled for it; they have fought for it; they have endured reproach and contempt for it; but they love it too well to believe that it can be maintained by means of injustice and oppression.

III.

What has the State-Church system actually accomplished on behalf of Protestantism?

If the great design of its existence be to convert a nation of Roman Catholics into a nation of Protestants, it has lamentably failed. After the centuries during which it has enjoyed all these supposed advantages, the Irish Church is in as decided and as hopeless a minority to-day as when it first commenced its work. In no country of Europe has the Roman Catholic priest more ab-

solute sway, in none is the faith which he inculcates held with a more passionate devotion. When the Irishman leaves his native country, and is freed from the influence of its surroundings, his loyalty to his Church is often shaken; but in his own land his feelings are so irritated by the signs of Protestant ascendancy, that Protestant appeals lose all their power. With all the warmth of a generous nature he clings to a Church whose sufferings have endeared it to his heart; with all the fervour of patriotism he hates its rival, which he regards as the enemy alike of his race and of his creed. Protestantism is to him the synonym for Saxon oppression, and thus its ministers, however distinguished for personal excellence, fail to exert upon him any favourable influence. Instead, therefore, of advancing, the State-Church has hindered the progress of Protestantism. In all history there is no more striking example of the ineffectiveness of carnal weapons for the great purposes of spiritual conflict. In all Christendom there is no failure so complete as that of the Church of Ireland; and it has thus failed, because the very conditions of its existence have rendered success impossible.

IV.

What injury can Protestantism sustain by the proposed disestablishment of the Irish Church?

It may lose something of its outward dignity, but it will retain all its spiritual power. That power, too, will tell with more effect when it is disencumbered of associations which have prevented its full development, and, at the same time, have fostered a prejudice which has prevented it from exercising its legitimate influence on the minds of the people. Even were the Episcopalians of Ireland to enter upon their new career in that state of destitution which

they sometimes anticipate, their new circumstances would develop an amount of energy and zeal whose results would surprise even themselves. Their great missionary work would be prosecuted under more favourable conditions, when the missionaries were no longer exposed to the reproach that they had appropriated to themselves the ecclesiastical revenues of the people whom they were seeking to convert. A free Protestantism would have a power which the State-Church has never possessed, and the successes of the future would obliterate the unhappy memories of the past. In the interests of Protestantism, therefore, as well as in those of a sound and righteous national policy, should this act of justice be demanded.

V.

With all the lessons of their own history before them, Protestant Nonconformists cannot look forward to the establishment of religious equality in Ireland with apprehension. Two hundred years ago, they commenced their own course under circumstances very different from any in which the disestablished Church of Ireland can be placed. They had no churches, no manse, none of those private endowments which will still remain to Irish Episcopalians. They were not even allowed the free exercise of their religion; their ministers were expelled from the scenes of their former labours; their religious assemblies were prohibited; all the power of the law was employed to suppress them. They were driven from the national seats of learning—were deprived of the rights of citizenship—were subjected for generations to relentless persecution. Yet, instead of being extinguished, they have continually grown in numbers and influence. English Nonconformity was numerically weaker than the Irish Church has ever been; yet how different a tale have the two centu-

ries to tell of the two systems! The one has triumphed over difficulty and opposition; the other has remained feeble, notwithstanding all the help which the Government, with no niggard hand, has given it. The patronage of the State has effected as little for the Church which it has favoured, as its persecutions have done to retard the progress of that on which it has frowned. The Protestants of Ireland are only asked to trust in the same resources which experience has, in the case of English Dissenters, shown to be amply sufficient. Could they be inspired with the same confidence which experience has taught Nonconformists to cherish, they might, by a voluntary surrender of the supposed advantages which they enjoy, secure for themselves a moral power which would be cheaply purchased even at such a cost.

VI.

There is another aspect of the case, too important to be overlooked. *The choice is no longer between the continuance of things as they are and complete disestablishment.* The state of Ireland is such that if there is not a "levelling down," there will be a "levelling up;" that if the Protestant Church is not content to abandon its endowments, it must share them with Roman Catholics. If its bishops continue to sit in the House of Lords, they must sit there side by side with Roman Catholic prelates. If the honours of Trinity College are to be monopolized by its sons, a new Roman Catholic University must be created and endowed. In short, if the help of the State is to be given to any, it must be impartially distributed among all. It was the consciousness of this which led the Premier to urge the establishment of a Roman Catholic University in Ireland, to secure Roman Catholics "the advantages of a higher education under the influence of their own priesthood," and to avow his belief

that "we are approaching the time when there must be a change in the status of the unendowed clergy in Ireland." Under the influence of the same feeling, Lord Mayo, speaking as the Irish minister of the Cabinet, said, "*There would not, I believe, be any objection to make all churches equal, but the result must be secured by elevation, not by confiscation.*" It is true that these utterances are vague, but no mystification can hide the fact that the speakers entertain no conscientious or deep-rooted objection to the endowment of the Roman Catholic clergy. The sentiments thus avowed indicate the policy which will be pursued if the Conservative Government can secure a majority in the new Parliament.

The choice of the country lies between these two—the endowment of all, and the endowment of none. The claim for religious equality cannot be resisted, and if it be not met in one way it must be in the other. Can there possibly be any question as to which is the most in accordance with the principles of a sound Protestantism, or most likely to secure the sympathy of Protestant Dissenters? They object to the erection of one Church Establishment: they cannot look with approval on the creation of half-a-dozen. They object to the employment of national property, even for the advancement of the truth: it is not likely that their opposition will be modified by a proposal to use it for the diffusion of error also. They protest against the assumptions of a Protestant hierarchy: still more decidedly must they protest against those of a Romanist hierarchy being imposed in addition. The whole theory of religious establishment is reduced to a piece of practical absurdity, or rather of positive immorality, when the State employs different classes of men to teach antagonistic systems of doctrine, and establishes two Churches, one of which charges the

other with damnable heresy, while the other retaliates with an accusation of blasphemy.

The moral sense of the English people is not likely to tolerate such a policy. English Nonconformists, at least, will always be found among its staunch opponents. They can be no parties to an attempt to redress one injustice by the perpetration of another. Most earnestly have they always insisted on the right of their Roman Catholic fellow-subjects to the same privileges as themselves, but as earnestly will they oppose any attempt to confer on them any special advantages, or to appropriate the funds of the State for the maintenance of a system which they believe to be as false in doctrine as it is intolerant in spirit, as contrary to the teachings of Scripture as it is inimical to the freedom and progress of humanity.

VII.

The duty, then, of Nonconformists, in the coming struggle, is clear. They have not so long contended for religious equality as to throw their influence into the scale of sectarian ascendancy now. They, who have professed so simple a faith in the power of the truth, are not likely to give signs of distrust the first time the legislature proposes to adopt their principles. They have, indeed, a great lesson to teach the nation, and on their decision, their manliness, their sagacity in the present crisis, great issues depend. Were they, from the fear that it might injuriously affect some principles they love, to become agents in defeating a great measure of religious equality, they must henceforth be silent as to their own wrongs. They are strong only as they stand on the ground of justice, and that justice which they claim for themselves they must demand for those to whose religious opinions they are most opposed.

OUR NEW CHAPEL, COVENTRY.

WE give an abridgment of Reports, occupying several pages in the Coventry newspapers, of proceedings in the city in connection with the laying of the Memorial Stone of our new chapel in Gosford Street. The *Coventry Herald* says:—

A ceremony which appeared to excite a very considerable degree of interest, took place in Gosford Street on Tuesday, Sept. 8th. This old fashioned and narrow thoroughfare, about three o'clock, was completely blocked up for a space of about forty or fifty yards by a densely-packed and motley crowd, amongst which here and there were dotted about, like flowers upon a rough soil, gaily-attired ladies and well-dressed gentlemen, whose evident interest in the proceedings was unmistakeable. There were hundreds more poorly clad, but who yet showed by the serious earnestness with which they listened to and saw what was going on, that they had not joined this large gathering simply from motives of curiosity. Mingled amongst the seething mass of human beings were, as a matter of course, hundreds of others and of the lowest class, who had merely come to look on. Now and then there was a singing amongst the multitude; and a confused roar of voices went up as the outsiders were reluctantly compelled to jam themselves more closely together, in order that some cart or other vehicle might proceed on its destination; and the few police officers who were upon the ground did their duty admirably in preventing accidents and in preserving order. Considered altogether, it was a very large but a most seemly and well ordered crowd, quite befitting, indeed, the very important and serious occasion that had called them together. One of

the most conspicuous features, perhaps, in this large assemblage was the numerous little groups of respectable and gentlemanly-looking young men scattered about wearing white satin scarves and white rosettes. These, we were informed, are the school teachers connected with the Baptist congregation, who on this day had met to celebrate the fixing of a memorial stone to their new chapel in Gosford Street by J. S. Wright, Esq., of Birmingham. It is always a subject of gratification to find places for religious worship springing up in any town, no matter how large or small they be, nor to what particular section of the community they belong; and it must, indeed, have been a proud moment for the ministers and members of this denomination of religionists to see such a gathering before them. Shortly after one o'clock the ministers, teachers, members of the congregation, and scholars, met at the chapel in White Friars Lane, and marched in procession with banners fluttering in the wind, to the new building. It was both a curious and a novel sight to witness the arrangements made and the manner in which the memorial stone was deposited in its future resting-place. It is usual on such occasions to lay the stone somewhere at the bottom, but in the present instance it was fixed at the top; and it was highly amusing to see gentlemen in neckties of unimpeachable white and long-tailed coats of unquestionable black, climbing up a shaky ladder to an infirm platform, such as only masons are accustomed to, and from thence taking a still higher flight to a more feeble staging at the summit of the façade, on which was performed the ceremony of the day. Happily no accident occurred, and

the whole of the proceedings were marked with all the pleasure, comfort—excepting always the elevated and insecure position of the leaders—and enjoyment that every one connected with it could desire; and to add to the attraction of the event, to say nothing of the bright coloured flags which crowned the scaffold poles in all directions, there was stationed in the empty interior of the partially constructed edifice a Garibaldian band, which played most excellent music.

A silver trowel with ebony handle, inlaid with ivory and gold mountings, from the works of Messrs. Skidmore, was presented to Mr. Wright, as the instrument with which he laid the stone.

The Rev. H. Cross commenced the proceedings by giving out the hymn, “Come, let us join our cheerful songs,” which was very heartily sung.

The Rev. S. Hillyard, of Bedworth, then read Psalm cxxxii. from the eighth verse, and a portion of the second chapter of Ephesians.

The Rev. J. Sibree having offered up prayer,

J. S. Wright, Esq., of Birmingham, proceeded to lay the stone, underneath which was deposited a tin-box, containing a copy of each of the Coventry newspapers, *The Freeman*, *The Christian World*, and *The General Baptist Magazine*. The usual custom of putting coins under the stone was abandoned in this instance, Mr. Wright remarking that he liked to see money outside the stone (laughter), because it would be better given to the cause.

Mr. Wright, having descended to the lower platform said, on occasions like those it was usual to say a few words with reference to the ceremony in which they had been engaged, and as to the object of the building of which either the foun-

dation or the memorial stone had been laid. Most of those whom he addressed were aware that this new building was intended for the use of a community of Christians commonly called Baptists. They were not unknown in this country—and he might assert, with feelings of pride, that they had borne their part in its civil and in its religious history. In fact, he was not afraid to boast that they had taken a fair, and even a distinguished, part in working out something of the religious freedom and liberty which we at the present day had the pleasure to enjoy under the reign of Victoria our Queen. They were not used to rely upon great names or great patronage. But few of the wealthy of the land belonged to them, yet they had a history of which any people in the world might be proud.

The Rev. Dr. Underwood said he had had been called upon to say a word or two in respect to the distinguishing principles of the denomination that he had come to represent, and proceeded to explain in a very clear and concise manner, the difference between the doctrines and polity of various Christian communions in this country. The speaker enlarged upon this subject with much and fervid eloquence, and was listened to with attention, so far as the noise below would permit. He described succinctly the history of the Baptist persuasion, and defined the differences between the “Particular” and the “General” Baptist denominations. He said the first General Baptist Church known to have existed was established in the year 1606. Now with respect to the original formation of the Particular Baptist Church, opinions differed. Some said that there was one existing in 1616, whilst others said there was no “Particular” Baptist body in existence until the year 1633; so that the General Baptists were really

older than the Particular Baptists. They believed, he said, in the Divine inspiration and authority of the holy scriptures. They believed in what was technically termed the Trinity, also the atonement, the work, personality and divinity of Christ, the agency of the Holy Spirit, and the necessity of the new birth; but they did not believe that the new birth was at all affected by the outward ordinances of baptism. Whilst feeling very strong on the baptismal question, and insisting on there being much water there whilst the ceremony was being performed, yet they did not attribute any saving efficacy to the ordinance. They had, in fact, a free, a large, and a liberal theological creed, upon which was based the belief that Christ in dying gave himself as a ransom for all mankind. He felt a personal interest in the old city, and also in Mr. Cross, and he heartily rejoiced to hear that their respected pastor had met with a very large amount of encouragement in Coventry.

At the conclusion of Dr. Underwood's address the assembly dispersed.

In the evening a tea meeting was holden at the Corn Exchange. The large and handsome room—which very much resembles the Free Trade Hall at Manchester—was crowded from the entrance doors to the very verge of the platform by an audience that would do credit to any religious community in the kingdom. The respected Mayor of Coventry took the chair.

On the removal of the tea apparatus, the Rev. J. W. Kiddle offered up prayer.

The Rev. H. Cross then apologised for the absence of the Rev. C. Vince, who had "promised most distinctly to be with them," but for some reason had not kept his promise. The Rev. Dr. Underwood

had been obliged to go home, and therefore could not be present with them. Mr. Cross then read a very interesting report in connection with the Baptist Church, part of which is the following:—

"The present movement was commenced in 1864. The chapel was well filled on a Sunday evening, and there were applications for sittings which could not be granted, and, moreover, the school was greatly inconvenienced for want of room. It was thought at first desirable to hire rooms for the school, and to throw the present school rooms into the chapel, so as to make increased accommodation. Just at this time the site of the new chapel and schools, containing 1,200 square yards, was offered for sale, at what was thought a reasonable price, four shillings per yard. Feeling the desirableness of a commodious chapel being erected in the midst of that large population almost destitute of chapel accommodation, three friends secured the property by paying upon it a small deposit. After consulting the chief supporters in the church and congregation, in which the feeling prevailed that the step was most desirable, a meeting was called, at which it was unanimously agreed to purchase the land, and at once to commence a fund for the erection of a new chapel.

The movement thus set on foot kept increasing in strength as time rolled on. In eighteen months after the commencement, the site which cost (including the clearing, building of boundary walls, and the transfer,) £320, was nearly paid for. At Christmas in 1866 a bazaar was held in St. Mary's Hall for the sale of useful and fancy articles, which realized the handsome sum of £245, and this added to the promises paid up, and weekly donations, amounted to £356 by the end of 1867.

The present position of the fund is as follows:—We have received in money, £547 3s. 6d., and we have promises to the amount of £160, which we have every reason to believe will be paid in the course of a short time, making in all, £1007 3s. 6d.

The architect for the chapel is J. D. Webster, Esq., of Sheffield; and the builders Messrs. Hallam and Co., of this city, who have entered into a contract to complete the whole for £1,601, 5s. 5d. The style of the architecture adopted is Italian, with a slight Gothic treatment in the mouldings and other details. The materials used in the construction of the walls are red brick, from the neighbourhood, with Bath stone dressings; the arches to windows being relieved with voussours of white and blue brick. The wood work is stained and varnished, and the whole of the materials and workmanship are thoroughly good and substantial, and the design, when completed, will present a very pleasing appearance, and certainly be one of the cheapest buildings of modern days.

Galleries are provided at the sides and one end of the chapel—a portion of the end gallery is proposed to be devoted to the use of children. The galleries are reached by stone staircases.

Behind the chapel, and immediately adjoining, are the schools. On the ground floor is the boy's school, 35 feet by 27 feet; also a commodious kitchen and store room. The upper floor is devoted to the girl's school, which is 45½ feet by 27 feet, and is approached by a strong stone staircase: attached to this room are two class-rooms, each 13¾ feet by 13½ feet. The schools and class-rooms will be heated by open fire-places.

Great attention has been paid to

the means of ventilation, which are simple and will be found very efficient.

The schools provide accommodation for about 450 children, and the chapel will have sittings for 700 persons.

The total cost, including site, gas fittings, law expenses, &c., will be upwards of £2,100.

We are pleased to state that an offer of £100 has been made by Thomas Crowley, Esq., of Birmingham, on condition that we have not a debt of more than £450 remaining. It is our purpose to meet this offer; to do so it will be perceived that we have £550 to raise more than we have in hand and promises at the present time, and we confidently appeal to the generosity of the Christian public to help us in this great and desirable work."

After the reading of the Report, the Mayor called on J. S. Wright, Esq., to speak. He was followed in excellent addresses by the Revs. J. Harrison, of Birmingham; W. B. Davies, Coventry; Thos. Goadby, B.A., Derby; Jno. Sibree, and W. F. Driver, Wesleyan. Mr. Sibree said that he had that day been looking over the manuscript of the address which he had delivered on the occasion of laying the foundation stone of the present old chapel in White Friar's Lane, Sep., 1824.

It is hoped that our friends, far and near, will send help to the brethren in Coventry in their spirited efforts to reduce the debt on their new chapel to the amount specified, £450. Mr. Crowley's offer ought to be, and must be, met; and as he is of another denomination of Christians, he should be assured of our appreciation of his kindness by the earliest compliance with the conditions on which his offer is made.

Literature.

EVENING BY EVENING; OR, READINGS AT EVENTIDE. By C. H. Spurgeon. London: Passmore & Alabaster.

THE sale of twenty thousand copies of "Morning by Morning" has encouraged Mr. Spurgeon to prepare a companion volume. A short text of scripture for every evening in the year, and a single page of exposition, constitute the contents of this devout manual for the family or the closet. He professes to have striven to keep out of the common track, and hence that he has used unusual texts, and brought forward neglected subjects. But this profession is hardly sustained—nearly all his selections of scripture being familiar ones, and their subjects generally known to Bible readers. When, however, he proceeds to say that he has also striven to free his little work from the fault common to those of its class, that is, "the vice of dullness," we can bear testimony to his success. The clearness of his perception—the keenness of his wit—the playfulness of his fancy and the fervour of his feelings, save him from being dull either in speaking or writing. His style, too, which is concise and epigrammatic, is exactly suited to the kind of work in which, since the Golden Treasury of Bogatzky was written, many have preceded him. And thus while they have done worthily he has excelled them all. As a specimen of these evening readings we select the one on Matt. xv. 30.

"BEGINNING TO SINK, HE CRIED, SAYING, LORD, SAVE ME.' *Sinking times are praying times* with the Lord's servants. Peter neglected prayer at starting upon his venturous journey, but when he began to sink his danger made him a suppliant, and his cry, though late, was not too late. In our hours of bodily pain and mental anguish we find ourselves as naturally driven to prayer as the wreck is driven upon the shore by the waves. The fox hies to its hole for protection; the bird flies to the wood for shelter; and even so the tried believer hastens to the mercy-seat for safety. Heaven's great harbour of refuge is all-prayer: thousands of weather-beaten vessels have found a haven there, and the moment a storm comes on it is wise for us to make for it with all sail.

"*Short prayers are long enough.* There were but three words in the petition which

Peter gasped out, but they were sufficient for his purpose. Not length but strength is desirable. A sense of need is a mighty teacher of brevity. If our prayers had less of the tail feathers of pride, and more wing, they would be all the better. Verbiage is to devotion what chaff is to the wheat. Precious things lie in small compass, and all that is real prayer, in many a long address, might have been uttered in a petition as short as Peter's.

"*Our extremities are God's opportunities.* Immediately a keen sense of danger forces an anxious cry from us the ear of Jesus hears, and with Him ear and heart go together, and the hand does not long linger. At the last moment we appeal to our Master, but His swift hand makes up for our delays by instant and effectual action. Are we nearly engulfed by the waves of affliction? let us then lift up our souls unto our Saviour, and we may rest assured He will not suffer us to perish. When we can do nothing Jesus can do all things; let us enlist His powerful aid upon our side, and all will be well."

SCENES AMONG WHICH WE LABOUR.

By the Wife of a Missionary in Bengal. London: E. Stock.

THIS little book is dedicated by its writer to the young people in our British Churches and Sunday Schools. She has been prompted to furnish the information it contains by having noticed, during a recent visit to England, the eager attention paid to missionary addresses. This information bears not only on the details of missionary work, but also on the customs and habits of the people in India. The whole book is comparatively small in bulk, but it is divided into ten chapters, each having a separate subject, so that it is recommended both by its variety and its brevity. When we have given the subject of each chapter, and said that she has written well upon it, we need not add another word in recommendation. The title is in itself a taking one, and while we rejoice in the lively interest which our young people take in the work of missions, we rejoice that an effort like this should have been made to gratify and sustain it. Let each Sunday school procure for its library a book which graphically describes Calcutta, the city of palaces—

the Bengali Market—the Hindu Village—the Hindu Home—Boat travelling in Bengal—Hindu Women—the Indigenous Schools of Bengal—the Religious Festivals of the Hindus—Hindu Weddings and Hindu Funerals. After the death sentence has been pronounced over the body from which the spirit is departing by the native physician, the relatives begin to mourn him as departed.

"His wife and other female relatives begin their loud wail over him, beating their breasts and wildly tearing their hair. The men draw them away, and lifting the couch on which the body is they bear it to the river side. They may not tarry indoors lest death should overtake the sufferer before he has drunk of the purifying stream, and been cleansed from his sins. They reach the water's edge and lay their burden down. Brahmin priests gather round to invoke the gods, and urge the dying man to pronounce the sacred names with his failing breath. Then taking up some of the muddy water they pour it into his mouth and call again on the gods to cleanse and pardon him. If the man expires with the name of the god on his lips he is considered blessed.

"As soon as death has released the sufferer the brahmins utter certain mantras with a view to propitiate the devils which are supposed to inhabit the air, and to be on the watch to intercept souls on their way to heaven, and carry them to their own dismal abode. The gods are at the same time petitioned to receive the departed spirit. This done the funeral pile is built. If the deceased was wealthy, it is constructed of sandal wood, which is fragrant, and oil is poured upon it. The corpse is then placed on the pile, and the eldest son or nearest relative steps forward to light it. Men stand by with sticks in their hands to beat the body down, when under the influence of heat it rises on the pile. When the pile is consumed they examine the ashes. If the right arm is completely burned they conclude that the deceased was holy in his life; if but partially consumed they infer that condemnation has overtaken him on account of an evil life."—pp. 88—90.

CAN IT BE TRUE? By William Miall.
LIFE AND DEATH. London: E. Stock.

The first of these works professes to be an enquiry as to the endlessness of future punishment, and the second undertakes to controvert that "awful doc-

trine." It affirms, however, at the outset, in a prefatory note, that the doctrine has not a shadow of support from the Bible, and the idea of endless suffering on the part of any creature is such a terrible libel on the character of the blessed God, that all who love Him should protest against it.

What may not be expected from such a beginning? Neither the modesty nor the moderation with which all theological questions should be discussed; but the dogmatism which is the bane of biblical literature, and the wresting of Scripture which leaves the Truth itself as impregnable as before, but which recoils destructively on those who are guilty of it. It is bad enough to find such petty publications as the old "Family Herald" and the new "Religious Opinion" stuffed with infidel objections to the future existence of those whom the King will call "cursed," and to the certainty of their "going away into everlasting punishment." But to find the so-called Christian press pouring forth volume after volume from the pens of divines, either lay or professional, in subversion of the awful doctrine, is enough to sadden the countenance and sicken the soul. Surely God would be more glorified, and our generation best served, were the time and talent which are mis-employed in the composition of these baleful books consecrated to the work of saving men, by compassionately warning some to "flee from the wrath to come," and fearfully "pulling" others "out of the fire." The true Gospel is glad tidings to the meek, and to all who mourn for their sins; but this new evangel is something that is grateful to the malignant, and to those who "go on still in their trespasses." LET IT BE ANATHEMA!

THE PROCEEDINGS OF THE GENERAL ASSEMBLY OF GENERAL BAPTIST CHURCHES. Held on Whit-Tuesday, June 2, 1868.

AN assembly which has been "called" without intermission for the long space of two hundred and thirteen years has some claim to be entitled venerable. And as veneration is a feeling which may be developed into a virtue, it is proper to cultivate it by fixing it on things good as well as old. The good-

ness of this assembly may be a matter of doubt to some who do not know that it consists of Baptists, persons who hold that Christ has appointed that all his disciples in all lands and in every age should profess their own faith in and devotion to Him by being baptized, that is, immersed in water; and who also hold the doctrine of General Redemption, or that Christ died for all, in contradistinction to the doctrine of Particular Redemption, or that Christ died for the elect alone. General Redemption does not necessarily imply general salvation, or, as it is often called, Universal Restoration, that is, that all men will be saved: it only affirms that the way of salvation through our Lord Jesus Christ is open to all; that they are not shut out by any decree or purpose of Almighty God." So runs the "designation of the Assembly," and so far it has our hearty approval. But when we are informed that to be designated Unitarian, and to hold the Unitarian doctrine, "is neither a qualification nor a disqualification for communion with" it, our approval ends, and our judgment begins to discern *the* secret of its diminished numbers and decreasing influence. In the churches, too, this impairing element is traceable, occasioning what the Circular Letter to them calls "the wail of discontent and despondency which has gone up over the nakedness and barrenness with which they are for the most part characterized." The writer of the Letter does not himself attribute the slow decline he deprecates to what

we think has been the occasion of it; yet he virtually concedes the point in his closing exhortation when he says, "Let the genuine and primitive Christianity of the New Testament form the message and animate with living inspiration the utterance of pulpit instruction among us, and it will call forth a glad response in the spiritual consciousness of our people, and win a gradually widening acceptance and ultimate triumph in the world."

The Messengers' Reports read in the Assembly are well written documents, and among these special regard is due to that presented by the Rev. J. C. Means, one of the two gentlemen who were delegated to visit our last Association in Derby. His leading object this year was to recall some of the causes which led to the formation of the New Connexion—to state the existing relations between the New and Old Connexions—and to indicate what he thinks is the course which the Old Connexion should pursue towards the New. As the "Proceedings" have been gratuitously forwarded to many of our ministers and to some of our leading laymen, we forbear to make further quotations from them. We earnestly desire to see the body out of which we chiefly sprung "rooted and built up" in Christ, blessed with ministers who show in doctrine uncorruptness, and with an influx of members who will "earnestly contend for the faith which was once delivered unto the saints."

Poetry.

THE DEATH OF SUMMER.

By the lengthening twilight hours;
By the chill and fragrant showers;
By the flow'rets pale and faded;
By the leaves with russet shaded;
By the gray and coloured corn;
By the drooping ears of corn;
By the meadows overspread
With the spider's wavy thread;
By the soft and shadowy sky;
By the thousand tears that lie
Every weeping bough beneath—
Summer, we perceive thy death!

Summer, all thy charms are past;
Summer, thou art wasting fast;
Scarcely one of all thy roses
On thy faded brow reposes.
Thrush and nightingale have long
Ceased to woo thee with their song;
And, on every lonely height,
Swallows gather for their flight;
While the wild wind's dreary tone,
Sweeping through the valleys lone,
Sadly sighs with mournful breath,
Requiems for sweet Summer's death.

—Chambers' Journal.

LITTLE FEET.

Two little feet, so small that both may nestle
 In one caressing hand—
 Two tender feet upon the untried border
 Of Life's mysterious land ;
 Dimpled and soft, and pink as peach tree blossoms
 In April's fragrant days—
 How can they walk among the briery tangles
 Edging the world's rough ways ?
 These white-rose feet among the doubtful future
 Must bear a woman's load ;
 Alas ! since woman has the heaviest burden,
 And walks the hardest road.
 Love, for a while, will make the path before them
 All dainty, smooth and fair—
 Will cull away the brambles, letting only
 The roses blossom there.
 But when the mother's watchful eyes are shrouded
 Away from sight of men,
 And these dear feet are left without her guiding,
 Who shall direct them then ?
 How they will be allured, betrayed, deluded,
 Poor little untaught feet—
 Into what dreary mazes will they wander,
 What dangers will they meet ?
 Will they go stumbling blindly in the darkness
 Of Sorrow's tearful shades ?
 Or find the upland slopes of Peace and Beauty
 Whose sunlight never fades ?
 Will they go toiling up Ambition's summit,
 The common world above ?
 Or in some nameless vale securely sheltered,
 Walk side by side with Love ?
 Some feet there be which walk Life's track unwounded,
 Which find but pleasant ways ;
 Some hearts there be to which this life is only
 A round of happy days.
 But they are few. Far more there are who wander
 Without a hope or friend—
 Who find their journey full of pains and losses,
 And long to reach the end.
 How shall it be with her, the tender stranger,
 Fair-faced and gentle-eyed,
 Before whose unstained feet the world's rude highway
 Stretches so strange and wide ?
 Ah ! who may read the future ? For our darling
 We crave all blessings sweet—
 And pray that He who feeds the crying ravens
 Will guide the baby's feet.

FLORENCE PERCY.

Intelligence.

Denominational.

THE YORKSHIRE AND LANCASHIRE CONFERENCE assembled in North Parade chapel, Halifax, on Wednesday, Aug. 26.

At the morning service the Rev. J. T. Gale, of Loughborough, read the Scriptures and prayed, and the Rev. Jas. Dearden, of Lydgate, preached from Luke xv. 1—"Then drew near unto him all the publicans and sinners for to hear him."

In the afternoon the Rev. J. H. Atkinson, junior pastor of the church, presided, and the Rev. J. Wolfenden, of Lineholme, offered up prayer. From the reports of the churches it appeared that thirty-one had been baptized since the last Conference, and that sixteen remained as candidates for baptism and church fellowship.

The chairman stated that the Rev. R. Ingham, the senior pastor of the church, had been seriously ill; that earnest prayer had been made by the church for his recovery; and that although he was unable to be with us to-day, he was now convalescent. The Conference was gratified to hear of the improvement in Mr. Ingham's health.

After the doxology was sung, the following business was transacted:—

It was unanimously resolved—

1. That the minutes now read be, and are hereby, approved and confirmed.

It having been stated by the Secretary of the Dewsbury Committee that they recommend the Conference to postpone the consideration of the Dewsbury land and chapel question, it was resolved—

2. That the consideration of the Dewsbury case be postponed till next Conference.

After a general conversation as to the desirability of having *correct* statistics from the churches, and of the Conference knowing at least once a year whether the churches of which it is composed decrease or increase in numbers, it was resolved—

3. That the churches are hereby respectfully requested to report to the June Conference in each year the number of members gained or lost during the year; and that the Secretary is hereby respectfully requested to tabulate the numbers for the information of Conference.

It was also resolved—

4. That the consideration of the question, "Shall we celebrate in this district the Centenary of our denomination?" be postponed.

After a general conversation as to the necessity of economizing as much as possible the funds of our Foreign Missionary Society, and of securing toward this end the united action of all the churches in this district in the holding of Foreign Mission services, it was resolved—

5. That the ministers and representatives of the churches now present constitute a Committee to arrange a plan according to which the Foreign Mission services in this district shall be held; and that they be, and are hereby, invested with power to appoint a sub-committee to carry into execution the scheme which may be adopted.

The Rev. J. T. Gale, of Loughborough, was then introduced to the Conference as a deputation from the Committee of "The Union Baptist Building Fund," and proceeded to assign reasons for the union of "The Chapel Building Loan Society for the Yorkshire and Lancashire Districts" with the Society which he represented, and earnestly urged that if no one knew of "any cause or just impediment" why the two should not be joined together, let the union be consummated. After a lengthy conversation respecting some of the "*impediments*" supposed to be in the way of union, it was resolved—

6. That the thanks of this Conference are due, and are hereby, cordially tendered to the Rev. J. T. Gale for his kindness in paying us a visit, and for his earnest advocacy of the object he was deputed to promote.

It was resolved—

7. That the following gentlemen be the Committee of "The Chapel Building Loan Society for the Yorkshire and Lancashire Districts," namely, Revs. R. Ingham, W. Gray, T. Gill, J. Alcorn, T. Horsfield, C. Springthorpe, R. Hardy, B. Wood, W. Taylor, J. Maden, junr., and Messrs. Rhodes and Lister. Mr. Springthorpe to be the Secretary of the Committee.

It was also resolved—

8. That we hereby respectfully request the above Committee to correspond with the Committee of "The Union Baptist Building Fund" relative to the conditions of the proposed union of the two Societies, and to report their proceedings to the next Conference.

It was also resolved—

9. That we hereby cordially welcome the Rev. Joseph Fletcher, of Todmorden Vale, into this Conference and district.

It was also resolved—

10. That the next Conference be held at Burnley Lane, on Wednesday, Dec. 23rd; and that the Rev. Jas. Maden, junr., of Shore, be the preacher.

After tea the Committee for arranging missionary services in this district assembled, and resolved—

11. That we hereby appoint the Rev. J. H. Atkinson Secretary of this Committee, and respectfully request him to carry out as far as possible the plan which has now been submitted to our attention.

At the evening Conference the Rev. C. Springthorpe read his paper on "CHURCH ORGANIZATION;" and after a friendly discussion it was resolved—

12. That we hereby tender our cordial thanks to the Rev. C. Springthorpe for his excellent paper, and respectfully request him to allow it to appear in the pages of our Magazine.

It was also resolved—

13. That we hereby respectfully request the Rev. B. Wood, of Bradford, to read a paper at the next Conference on the following subject, viz., "HOW MAY WE BEST UTILIZE THE INDIVIDUAL POWER IN OUR CHURCHES FOR THE EXTENSION OF THE REDEEMER'S CAUSE?"

It was also resolved—

14. That at the next Conference the paper be read at the morning sitting, and that the sermon be delivered in the evening. Morning service to commence at half-past nine o'clock.

As there was no holiday in the district, the Conference was not largely attended, but the meetings were pleasant and profitable.

J. ALCORN, Secretary.

THE MIDLAND CONFERENCE met at Lenton on Tuesday, September 15th, 1868.

At the morning service the Rev. P. Gibb, of Wolsingham, Durham, read the Scriptures and prayed. The Rev. J. H. Lummis, of Swadlincote, preached from John xviii. 37—"My kingdom is not of this world."

At the afternoon meeting the Rev. W. Underwood, D.D., presided. The Rev. D. MacCallum, of Melbourne, offered prayer. From the written and oral reports it appeared that since the last Conference on Whit-Tuesday, June 2nd, six persons had been restored to fellowship, 76 were candidates, and 133 had been baptized.

The doxology was sung. The Minutes were read and confirmed.

1. Thos. Tertius Paget, Esq., M.P. for South Leicestershire, presented the petition adopted at the last Conference. His letter to the Chairman was read, in which

the honourable member said, "I have had great pleasure in presenting to the House this evening the very important petition confided to me from the General Baptist Conference. I need not assure you how happy I shall be to support in every way in my power its prayer in favour of Mr. Gladstone's Suspensory Bill. *House of Commons*, June 5, 1868."

2. Resolved,—“We respectfully request our Secretary, at his earliest convenience, to correspond with those churches which have not reported to the Conference, and to present a statement of the results of such correspondence before we proceed to hear the reports of the churches at the ensuing Conference.

3. The case of the Queniborough Chapel Deeds and Debt was introduced by the Rev. G. Needham. Resolved.—That Brethren T. Stevenson, J. C. Pike, J. J. Goadby, J. Woolley, E. Stevenson, J. T. Gale, I. Stubbins, G. Needham, and J. Hawley, form a Committee to enquire and report on this case. Mr. Hawley to be the convener of the meeting.

4. All Minutes bearing on the proposed Union of the Churches of this Conference with the Churches of the Nottinghamshire, Derbyshire, and Lincolnshire Association, were then read. The following resolution, adopted by the said Association at their Annual Meeting held at Derby on June 2nd, 1868, was read.

“That this Association desires to express its cordial sense of the fraternal overtures made by the Midland General Baptist Conference, and fully reciprocates the feelings which led to them.

“That the most careful deliberation and enquiry have convinced this Association that the practical difficulties in the way of a completer union between this Association and the Conference are at present insurmountable.

“That all our business, pecuniary and other, having to be transacted at the Whitsuntide Meeting, it appears to the Association undesirable to interfere with such meeting, and that, in preferring not to do so, we should consult the convenience and wishes of our General Baptist brethren no less than our own.

“That the Association will rejoice in successful arrangements being made for the holding of a United Meeting in the Autumn, and appoints the Moderator and Secretaries to be a Committee, with full power to arrange with the Committee of the General Baptist Conference for the holding of the same.”

Resolved,—“That this Conference cordially approves of the above proposal for holding a united autumnal meeting, and requests its Committee to confer with the

Committee appointed by the above Association, and arrange for such meeting.

"That considering the present season is so far advanced, the Conference thinks it would be impossible to arrange for such meeting this autumn; and further thinks that it would be inexpedient to hold any such meeting whenever the Autumnal Meeting of the Baptist Union may be in the Midland Counties.

"That it would be desirable to invite churches in the district at present unassociated to unite at such autumnal meetings."

5. The Committee, consisting of the Revs. W. R. Stevenson, M.A., S. Cox, H. Crassweller, B.A., W. Underwood, D.D., J. Stevenson, M.A., and J. Greenwood, M.A., were re-appointed to carry out the resolutions of the Conference in regard to the above proposals.

6. The next Conference will be held at Stoney Street, Nottingham, on Shrove-Tuesday, 1869.

7. Instead of a sermon at the morning meeting, it was resolved that the next Conference should meet at a quarter before eleven in the morning; that devotional exercises be continued till half-past eleven; that the Rev. T. Goadby, B.A., of Derby, do then read a paper on the work connected with our churches; and that the rest of the morning be occupied by fraternal conference on the subject.

8. The Rev. J. T. Gale read an admirable paper on "National Education," for which he received the thanks of the Conference; he consented, also, to the request that the paper should be printed in the Magazine.

9. The Rev. J. H. Lummis was also requested to send his sermon to our Magazine for publication.

10. The Rev. W. R. Stevenson, M.A., preached in the evening.

CHARLES CLARKE, *Secretary*.

TARPORLEY.—*Chapel Anniversary and Liquidation of Debt*.—It was in our hearts at the opening of this place of worship, two years ago, to open free of debt; but in consequence of the cattle plague, from which our friends suffered so severely, this could not be accomplished, and a debt remained of several hundred pounds. In the prospect of this, our second anniversary, it was felt to be exceedingly desirable that an effort should be made to clear the chapel and adjoining property from all encumbrance; and with this in view six gentlemen connected with the church and congregation promised, in various sums, £600; and by smaller subscriptions, of from £10 down to a few shillings, this amount was increased to

nearly seven hundred pounds. On Lord's-day, Aug. 30, the Rev. J. Burns, D.D., of London, very kindly and efficiently served us in the ministry of the gospel. He preached two eloquent and edifying sermons, from 1 Tim. iii. 16—"The church of the living God;" and Isaiah xlii. 4—"He shall not fail;" at the close of which collections were made amounting to the sum of £23 7s. 7d. On the following day was held in the Town Hall a numerously attended tea meeting; the trays being furnished gratuitously by sixteen ladies connected with other sections of the Christian church, viz., the Primitive Methodists, Wesleyans, Independents, and Church of England. A beautiful exhibition this of Christian sympathy and liberality, which we hope to reciprocate in days to come. It was estimated that upwards of three hundred persons sat down to tea. At six o'clock in the evening a crowded congregation assembled in the chapel, when prayer was offered by the pastor of the church, who presided; and addresses were delivered, characterized by wise counsel, great earnestness, and brotherly love. The speakers were the Revs. Dr. Burns, I. Cooper (Wesleyan), R. Smith (Primitive Methodist), R. Kenney, Mr. R. Dutton, Hoofield Hall, Mr. C. Bate, Mr. Jos. Aston, Brassey Green, Mr. Roger Bate, and Mr. Thos. Walley. During the meeting it was announced that the debt on the chapel and property was completely extinguished. The assembly then united in singing—

"Praise God from whom all blessings flow," &c. The burden of our prayer now is, "O Lord, revive thy work in the midst of the years. Wilt thou not revive us again, that thy people may rejoice in thee? Shew us thy mercy, O Lord, and grant us thy salvation." E. B.

MACCLESFIELD.—On the second Lord's-day in August two able and eloquent discourses were preached in the General Baptist chapel here, on behalf of the Sabbath school, by the Rev. J. Alcorn, of Burnley. The day was very unfavourable for the services, yet the collections and donations reached nearly £28.

PETERBOROUGH.—*New Chapel*.—It is intended to hold a bazaar to assist in building the new chapel in Queen Street, for the use of the congregation now worshipping in Westgate. As the work is great, a large amount of help from distant friends is needed. Contributions in money or goods will be thankfully received by Mrs. Barrass, Fletton Road; Mrs. Bradshaw, New Road; Mrs. Colman, Bridge Street; Mrs. Mackinder, North Street; Mrs. Pentney, Bridge Street; Mrs. Turner, Market Place.

LEICESTER. *Friar Lane.*—The Rev. J. C. Pike appeals for help in paying £120 of the debt on his new chapel. He asks for donations of *half-a-crown value* in postage stamps, a sum which it would hurt no one to give, but greatly benefit him to receive. We wish the appeal may succeed; but sums of larger amount will be necessary to the attainment of the end desired. The whole debt is £2,400; but one-half is in process of liquidation by instalments spread over a term of years.

THURLASTON.—The deacons of the church at Thurlaston have requested us to insert the following note:—"For the example and encouragement of small churches, would you be so kind as to insert the following particulars in your Magazine for the next month? At the spring of this year we had Mr. W. Brooks, returned missionary from Orissa, over to make two collections for that object. The sums realized were satisfactory to him.—On the 10th of last May, Thos. Marshall, Esq., kindly came and preached our Sunday school sermons; and with what our friends sent, and we collected after both services, the liberal sum of £9 4s. 9½d. was realized.—Also, on August 30 we held our chapel anniversary, when the Rev. E. W. Cantrell, of Barton, preached us two useful sermons, and our collections amounted to £6 10s. 7d. This success is surprising to us, since we have parted with not less than 112 stanch friends, who, to improve their weekly income, have taken to manufacture in Leicester. We must record our gratitude to God for all His mercies."

BERKHAMPTSTEAD.—Towards the extinction of the debt on their new chapel, the General Baptists of this town raised on Tuesday last, by profits of tea and collections at the services, the sum of £18 18s. 10d. The Rev. Clement Bailhache, of Islington, preached two eloquent sermons on the occasion. The chapel, which was erected three years since at a cost of £2,000, has now little more than £200 debt remaining. During that period fifty-three members have been added to the church.

MELBOURNE. — Services of a deeply interesting character were held at the Baptist chapel in this town, in connection with the settlement of the Rev. D. MacCallum, late of Cupar, Scotland, who has recently accepted the hearty invitation of the church to the pastorate. In the afternoon a large number partook of tea in the school-rooms, which were tastefully decorated with flowers, evergreens, mottoes, &c. In the evening there was a public meeting in the chapel, presided over by the newly elected pastor. After

prayer by the Rev. W. Lees, of Walsall, the chairman, in his introductory remarks, enumerated what he characterised as the human links in the chain of divine providence which led to his acceptance of the invitation, and what they might expect to be the subject matter of his public teaching. Two addresses were then delivered—one by the Rev. H. Crassweller, B.A., of Derby, to the church, on the "important relation subsisting between a minister and his people;" the other to the pastor, by the Rev. W. Lees, on "the model minister." Afterwards effective and telling addresses on various themes connected with the prosperity of a Christian church were delivered by the Rev. T. Yates, Kegworth; C. Clarke, B.A., Ashby; J. H. Lummis, Swadlincote; E. H. Jackson, Castle Donington; T. Gibb, Wolsingham; J. H. Fothergill (Independent), Melbourne. This is a very harmonious and happy settlement, and it is earnestly hoped that with the blessing of God on the ministry of Mr. MacCallum, the cause here may be greatly resuscitated and extended.

ISLEHAM.—The Rev. G. Towler, formerly of Whittlesea, having recently settled here, special services were held on Monday, Aug. 31. In the afternoon the Rev. Thos. Barrass preached an interesting and useful sermon to a large congregation. Afterwards, an excellent tea, gratuitously provided by the ladies, was served to more than two hundred and fifty friends. A recognition service was held in the evening, conducted by the Rev. W. W. Cantlow, who, for nearly a quarter of a century, has been a Baptist minister in this place. Prayer was offered for the church and the pastor by the Rev. J. B. Catlow, of Sobam, and appropriate addresses were given by each of the above gentlemen, and the Revs. D. Morgan, of Burwell, and J. W. Inglis, of Sobam. We noticed three mottoes—the one over the pulpit—"Welcome;" another just before it—"God bless and prosper thee;" and there was one just in front of the end gallery—"Then the people rejoiced, for they offered willingly." This last was to attest to the liberality of those friends who without any solicitation privately subscribed more than £20 to defray the cost of cleaning, painting, &c., the chapel and school-room. The children in the Sabbath school were treated to tea and cake the following day, and had a very happy time with their teachers.

PRESENTATIONS.—The Rev. J. B. Lockwood has been presented with a valuable time-piece on his resignation of the pastorate of the Baptist church, Infirmary Street, Bradford. On the same occasion sundry tokens of esteem were received by

Mrs. Lockwood.—At Lombard Street, Birmingham, on Sep. 1, many friends assembled to commend to God brother George Parkes, on the occasion of his leaving them to enter Chilwell College, and to present to him a collection of books suitable for his use as a student.

MINISTER'S REMOVAL.—The Rev. G. Needham, of Ripley, has accepted the call of the church, Burnley Lane, and expects shortly to begin his labours there. We wish our esteemed brother great success and comfort in his new sphere.

BAPTISMS.

COVENTRY.—On Lord's-day, Sept. 6, after a sermon by the minister, Rev. H. Cross, five persons were baptized in the name of the Lord Jesus. In the evening the Lord's Supper was administered, and the newly-baptized were received with great joy into the church.

NOTTINGHAM, *Stoney Street*.—On Sunday, Sept. 6th, we baptized twelve, and in the evening of the same day they were all received into fellowship.

LOUTH, *Eastgate*.—On Lord's-day, Sept. 6th, we received three persons into the church, one having been baptized Aug. 2, and the other two Aug. 30.

HOSE.—Sept. 6, four were baptized and received into the church, after sermons by the Rev. Thos. Hose. The church here is peaceable and happy.

DERBY, *Osmaston Road*.—Sept. 6, twelve were baptized, after a sermon by the Rev. Thos. Goadby, B.A.

BIRMINGHAM, *Lombard Street*.—Sept. 3, eight were baptized, and on the following Sunday received into the church.

BRADFORD, *Tetley Street*.—Sept. 6, seven were baptized, who, with one restored, were added to our communion.

SPALDING.—On Lord's-day, Sep. 6, eleven persons were baptized, two of whom belong to the household of the pastor.

AUDLEM.—Sept. 6, one candidate was baptized, and received into the church.

CONINGSBY.—On Lord's-day, Aug. 30, one was baptized.

THE COLLEGE.

We have pleasure in acknowledging the following receipts:—

	£	s.	d.
London, Praed Street ..	15	1	7½
Nottingham, Stoney Street ..	15	3	1
Hose and Clawson ..	2	1	6
Leicester, Archdeacon Lane ..	9	3	9

The College Reports have been sent to the churches and individuals subscribing

and collecting for its support. Sometimes, however, the post through which many of them are sent has failed to deliver them. Should any failure have happened this year, or should any have been omitted to be sent, it is hoped the President may be informed, that he may supply what copies may still be wanted.

Our friends will doubtless be especially interested in the list of subscribers to the College premises—a list which suggests more thoughts than it might be wise to express. The preponderating sentiment in all of us should be one of devout gratitude to God, that an undertaking so necessary to our connexional existence and usefulness has now been accomplished. If the beginning of it had been delayed, even till the present time, the accomplishment would have been attended with increased difficulties; for as the names of the donors show, we have lost by death some of our most able and willing helpers in every effort where money is wanted. The first £30 were brought to us, in two separate sums, by Mr. Hill, of Basford, who died shortly after he had given the second of the two. And out of those who lived to see the premises procured, nearly forty were removed before they were quite paid for. The largest of the contributors are now in eternity, beyond the reach and above the need of any thanks which our gratitude would award them. But this consideration tends to heighten our satisfaction with what has been done; for the work was not only good in itself, but was *well-timed*. A special service at the College, commemorative and congratulatory, ought to be held during the current session. Meanwhile, let God have the praise of all past achievements, and let His more abundant blessing on the Institution be asked and expected.

THE BUILDING FUND.

THE Treasurer, Mr. Bembridge, of Ripley, thankfully acknowledges the following sums:—

	£	s.	d.
Mr. John Earp, Melbourne ..	5	0	0
Mr. Newman, Louth.. ..	10	0	0

Miscellaneous.

BRISTOL BAPTIST COLLEGE.—The annual meeting of the friends and subscribers to this institution was held on Thursday week, at Broadmead chapel, under the

presidency of Mr. D. Joseph, of Cardiff. After prayer by the Rev. Charles Clark, the Rev. N. Haycroft (hon. secretary) read the report of the committee, which contained a reference to the decease of the Rev. T. S. Crisp, who had for half a century been connected with the college, and recommended that the Rev. Dr. Gotch should be chosen as his successor. The finances show a decline. In addition to the loss of subscriptions by death, many subscribers have been compelled to lessen or withdraw their contributions, particularly those of a special kind, from the pressure of the times, although they have done so with warm expressions of regret. Great difficulty has been experienced from the same cause in obtaining new subscriptions. The receipts from that source were £497, being £41 less than last year. There have been no legacies during the year. The new subscriptions were £22, congregational collections about £109; the balance of £33 3s. 11½d. in the treasurer's hands had been absorbed in the ordinary expenses, and the committee feared that they could not close the year without a large deficiency, but they had received a number of special subscriptions by which it had been met. It was stated that Dr. Gotch had presented to the committee a report respecting an effort to establish a Robert Hall Scholarship in connection with the college. Dr. Gotch also read reports relating to the interior working of the college, and to the relative position of the students in the several branches of study. Mr. E. S. Robinson read the treasurer's account, according to which the receipts for the past year from all sources had been £1,512 13s. 5d., and the expenditure £1,512 11s. 4d., leaving a balance in the hands of the treasurer amounting to 2s. 1d. The Rev. C. Clark moved the adoption of the report. Mr. Phillips seconded the resolution, which was adopted, as also various votes of thanks. In the course of the discussion it was suggested by the Rev. J. Penny that the admission of lay students to the benefits of the college would improve the income, but the consideration of the question was deferred. Mr. E. S. Robinson, in a eulogistic speech, next moved, "That the Rev. F. W. Gotch, LL.D., the resident tutor, be appointed president of the college." Mr. W. Sherring seconded the resolution in a few words, and it was warmly carried. The Rev. Dr. Gotch thanked the meeting for the resolution

they had so cordially passed. He could only say that it would be his endeavour to devote all the time, and energy, and ability that he could command to the fulfilment of the duties of the office to which they had appointed him. As they were aware, those duties were not strange to him. Though he had not had the honour of being president of the college, he had had the work of the post for some years devolving upon him, greatly increasing, owing to the failing health of their late revered president, during the last seven years, and almost all the work for the last five years, of Mr. Crisp's life. A discussion now took place on a question raised by the Rev. T. A. Wheeler—the desirability of increasing the stipends of the tutors of the college. The feeling of the gentlemen who participated in the conversation was strongly that the present stipends paid were miserably inadequate, but the difficulty was how, with the straitened income of the college, any increase could be met. The Rev. T. A. Wheeler said it was a matter of justice. Alluding to the last resolution proposed, he said if his congregation were to spend a large sum of money on the improvement of his chapel, and keep his stipend at starving point, he should consider it a case of great hardship. The Rev. N. Haycroft said to increase the expenditure of the college they must first increase the income, and he drew attention to the circumstance that out of all Bristol there were only two gentlemen who subscribed upwards of £3 annually towards the funds. He suggested that the Revs. T. A. Wheeler and J. Penny canvass the city for increased subscriptions. Ultimately this was adopted, and a vote of thanks to the chairman closed the proceedings. In the evening the Rev. J. Trafford, M.A., the President of Serampore College, India, delivered the annual address to the students of the college, founding his discourse upon 2 Timothy ii. 3.

THE AUTUMNAL SESSION OF THE BAPTIST UNION will be held in Bristol during the present month (October), but as we have received no information from the Secretaries, we cannot give any particulars as to the services.

THE CHURCH AT JOHN STREET has not yet, we (*Freeman*) learn, decided upon Mr. Noel's successor, and the Rev. R. P. Macmaster, of Bristol, who was considered to be the most likely man, has declined the call to the pastorate.

Notes on Public Events.

OUR QUEEN has returned from her visit to Switzerland with renovated health and spirits, and after a short stay at Windsor Castle, she left on September 14th for Balmoral, there to remain for several weeks. The *Times* says that Her Majesty's subjects will be speculating whether Scotland holds her own against Switzerland—whether outline and colour tell against bulk—or whether eternal snow has the same fascination for sovereigns as for citizens. It is almost every body's experience that the great upper land of Europe, whence spring the three great rivers of the continent, is a new creation, and brings a new nature to every mind at all open to new impressions. It is a return to youth—a new start in life and feeling—a softening of the past—a brightening of the future—and the opening of fresh springs of feeling and of thought. It is well that the Queen's circle should be widened, and that she should see more than is visible in a periodical oscillation between Osborne and Balmoral.

The new American Minister, Mr. Reverdy Johnson, is believed to have received full powers to settle the Alabama claims in the best way he sees fit. The real question between the two countries has been more than a question of damages sustained and compensation due: it has been one of offence given and resentment expressed. But as Mr. Johnson, in the American Senate, refused, in speaking of England, to regard her otherwise than as a friendly power, and as, since his arrival in this country, he has uttered the most amicable sentiments respecting us, confidence is inspired that the best relations between the two nations will be established.

The appointment of the Earl of Mayo to be *the new Governor General of India* is both censured and satirized by the organs of public opinion in England, and it is said to have excited great dissatisfaction in India itself. But the appointment of a successor to Lord Mayo in the office of *Secretary of State for Ireland*, in the person of Col. Wilson Patten, M.P., is almost unanimously approved by opposite political parties.

State of Turkey—It is said that never was the situation of the Ottoman Empire so grave as now, and that a fresh invasion, far more serious than the last, is in preparation. Russian officers are directing the movement, and the whole of European Turkey is wrapped in a network of intrigue and conspiracies, of which Russian Counsuls are the promoters.

"There shall be earthquakes in divers places"—once a particular prediction, with a definite application—may be regarded as a general prophecy, receiving repeated fulfillments. During the last twelve months the western side of South America has undergone severe convulsions. Entire towns have been destroyed—whole populations swallowed up—and the wealth and labour of years lost in a moment! Since the destruction of Lima in 1746, and the earthquake of Lisbon in 1755, in which from 30,000 to 60,000 perished, there has been nothing so terrible as the calamity which is reported to have occurred from the 13th to the 16th of last month (August). Twenty-two thousand human beings have been swallowed up in Peru and Ecuador (pronounced ek-wa-dór). Probably the actual sufferings endured by these lost multitudes were as nothing compared with those which are felt by the wounded and the slain in large battles. But the shock which has occurred is not confined to those who were its victims: its effects would fall heavily on survivors, who beheld these depopulated towns, and who thought of the familiar faces which they would see no more with the inhabitants of the world! In one of his witty parentheses Thomas Fuller calls one of these convulsions of nature "the earth's violent cough;" but the subject is too grave to be lightly spoken of. Science may find fitting scope for its speculations and discoveries, in ascertaining their causes and estimating their effects. Awful as they are, and evil as they seem to be, it is stated by scientific men that the subterranean forces, of which they are the evidence, are the *very life of the earth*, and that it would be impossible to over-rate the value of the services rendered by earthquakes in storing up the materials on which we largely depend for our comfort, and even for our very existence. But for them the coal we burn would never have been compacted—the soils from which our fields and forests derive their nourishment would not have been formed—and the materials out of which our dwellings are constructed would have been wholly wanting. The climate of a country owes its character to the earthquakes of past ages. That our island is now free from those internal commotions should be to us a matter of thankfulness to God, the Preserver: but that it may in its turn become the theatre of them is quite within the limits of possibility. Sir Chas. Lyell says the whole evidence of geology goes to show that regions now at rest

have once been violently disturbed during a long series of ages, and that most of those now disturbed were in old times at rest.

The Peace Society has proclaimed a fact which ought to open all eyes to the financial evils of keeping up our enormous naval and military establishments. Since the peace of 1845, Great Britain has spent on these establishments, together with interest on money squandered in previous wars, the sum of 2,597,000,000 of pounds sterling. The present cost of the army and navy is more than 28½ millions per annum, so that ninepence halfpenny out of every shilling of taxation is appropriated to war expenditure, while the remaining twopenny halfpenny suffices to meet all the costs of civil government. The hardest problem for any parliament to solve will be how to rid the country of its human bloodhounds!

The reference to our own extravagant armaments leads to an additional note respecting those of our great rival, France. It is said that these are creating on the continent ceaseless alarms of war: that the French Emperor is curbed in his speech by them, because he knows that an ungarded word from his lips might inflict severe blows on the most vital interests of his country: and that the feeling of tension they produce, together with the jealousy they awaken in Prussia, is becoming almost insupportable. In regard to the Emperor's peaceful protestations, it is asked, why he does not give better proofs of his sincerity than mere words. "A despatch addressed to each of his ambassadors at foreign courts, notifying an extensive disarmament, would inspire real confidence, and put industry and enterprise once more into action. Failing this, it is impossible to say how long the existing oppression of commerce may last."

The Royal Commission on the Irish Church has at length published its report. The chief things recommended in it are the abolition of four bishoprics—those of Cashel, Kallaloe, Kilmore and Meath, and of one Archbishopric—that of Dublin.

Out of thirty deans only eight are to be spared, and out of thirty-three Archdeacons seventeen are all that can be tolerated. All benefices, not having a population of more than forty protestants, are to be suppressed. Many other recommendations of a minor character are given. The whole Report is pronounced to be an anachronism—too late by at least half-a-century. Whatever may be thought of it in ecclesiastical circles in Ireland or England, it is too preposterous to be brought within the pale of serious political discussion. Among the many voices which have united in condemning the Irish Church, the one which during the past month has excited most attention is that of Dr. Temple, head master of Rugby School. At a public meeting he said he was deeply convinced that if there is one thing which helps to maintain Roman Catholicism in Ireland more than another, it is the presence of the Irish Protestant Church." For this and other sentiments he is roundly abused by the Church papers, and by one of them he is charged with being a Romanist in disguise!

It is mentioned as a curious fact that during the last month the four English prelates of the highest rank, viz., the Archbishops of Canterbury and of York, and the Bishops of London and of Durham, were all away from England.

The *Daily Telegraph* has offered its pages to the insertion of numerous letters on the inadequate support given to dissenting ministers by their churches, and on the causes and remedies of this state of things. It is a curious characteristic of the present times that ecclesiastical questions are so freely canvassed in papers which were considered exclusively devoted to political and commercial topics. The Churches of every name and order are now scrutinized and criticised with a keenness and severity hitherto unknown, but not altogether to be regretted and deprecated. Every single community requires the counsel given to the saints and faithful brethren in Christ at Colosse: "Walk in wisdom toward them that are without."

Marriages.

FRIER—CLARKE.—Aug. 4, at Dover Street chapel, Leicester, by the Rev. T. Lomas, Mr. Thomas Frier, to Rebecca Jane, the adopted daughter of Mr. Thos. Clarke, builder, all of Leicester.

BRAMLEY—HEWSON.—August 10, at the Baptist chapel, Sawley, by Mr. Stenson, Mr. J. Bramley, to Miss E. Hewson, both of Sawley.

SUTCLIFFE—SHACKLETON.—Sept. 12, at the General Baptist chapel, Todmorden, by the Rev. J. Finn, Mr. John Sutcliffe, of Millwood, to Miss Susy Shackleton, of Knowlwood. It being the first marriage celebrated in this chapel, the minister, on behalf of the church, presented to the newly married couple a handsome copy of the sacred Scriptures.

Recent Deaths.

SMART.—August 21, John Smart, in his 78th year, for many years a deacon of the church in Lombard Street.

SMITH.—Aug. 30, at Camborne, aged 68, Dr. George Smith, a distinguished member of the Wesleyan body.

MACKINDER.—August 31, at Bayswater, aged 25, John William, the beloved son of J. William and Ann Mackinder, of Harby Hall, Lincolnshire, greatly lamented.

FOSTER.—Sep. 2, at his residence, 13, Spring Bank, Hull, aged 35 years, the Rev. Edward Foster, late of Wendover, only son of Mr. E. Foster, Spalding, deeply lamented by his surviving friends. Friends will please accept this intimation.

BROWNE.—Sep. 5, at his residence, Weston-super-Mare, in his 79th year, the Rev. George Browne, Secretary of the British and Foreign Bible Society.

YEADON.—Sep. 6, at Whitchurch, Salop, greatly beloved, aged 33, the Rev. J. E. Yeadon, son of the late Rev. Jno. Yeadon,

of Hunslet, near Leeds. Mr. Yeadon was the author of one of the best pamphlets on Nonconformity which have appeared in recent times.

BURBIDGE.—Sep. 8, at the house of her sister, Mrs. Deacon, Hotel Street, Leicester, Miss Mary Burbidge, the younger daughter of the late Mr. Robert Burbidge, of Quorndon, Leicestershire.

BARKER.—Sep. 13, at Beeston Meadows, aged seventy-seven, Mr. William Barker, greatly respected. He was for many years a member of the Beeston church, and was interred in the burying ground in front of the Baptist chapel.

ORTON.—Sep. 14, at the house of his parents at Bourne, Joseph Whitworth, only surviving son of Rev. William Orton, in his twentieth year.

TETLEY.—Sep. 21, at Burton-on-Trent, Harry Stanwell Tetley, son of the Rev. J. P. Tetley, aged one year and five months.

Varieties.

THINGS CIVIL AND ECCLESIASTICAL.

—It is not my business to inquire here* into the origin of the power and dignity of the clergy. This only I say, that whencesoever their authority be sprung, since it is *ecclesiastical*, it ought to be confined within the bounds of the Church; nor can it be in any manner extended to civil affairs, because the Church itself is a thing absolutely separate and distinct from the commonwealth. The boundaries on both sides are fixed and immovable. He jumbles heaven and earth together—the things most remote and opposite—who mixes these societies, which are in their original end, business and everything perfectly distinct, and infinitely different from each other. The heads and leaders of the Church, moved by avarice and desire of dominion, making use of the ambition of magistrates, and the superstition of the giddy multitude, have incensed and animated them against those who dissent from themselves. And thus have they mixed and confounded two things—the Church and

commonwealth—that are in themselves most different. These men are *more ministers of the Government than of the Gospel*, and by flattering the ambition, and favouring the dominion of men in authority, they endeavour to promote that tyranny in the State which otherwise they would not be able to establish in the Church. This is the unhappy agreement we see between the Church and State. Whereas, if each would contain itself within its own bounds, the one attending to the worldly welfare of the commonwealth, the other to the salvation of souls, it is impossible that any discord should ever have happened between them.

MOURNERS ADMONISHED.—“How often,” says one of the Fathers, “has it been impressed upon me that I should publicly declare that our brethren who are freed from this world by the Lord’s summons are not to be lamented, since we know they are not lost, but sent before: that departing from us they precede us as travellers and navigators are accustomed to do; that they should be desired but not

* In his Letter on Toleration.

bewailed; that the black garments should not be taken upon us here, when they have already taken upon them white raiment there; that we should not mourn for those who we say are alive with God as if they were extinct and lost; and that we do not approve with the testimony of the heart and breast the faith which we express with speech and word. We are prevaricators of our hope and faith. What we say appears to be simulated and counterfeit. Finally, the apostle Paul reproaches and rebukes any who are in sorrow at the departure of their friends, and tells them to *sorrow not* even as others who have no hope."

THE DIFFERENCE BETWEEN PROPER AND POPULAR PREACHING.—After the Return of the Jews from Babylon, the Sacred Books were collected by the Soferim or Men of the Great Synagogue, and thus was formed the Old Testament Canon. Those who formed the Canon became also its recognized expounders and commentators. But the collected writings, known as "the Scriptures," furnished a wide field of themes for lectures and religious discourses, both in and out of the Synagogue. This stream of sermonic instruction, which continued to flow very copiously for at least a thousand years, may be comprised under the general name of *Midrash*, or "expounding." But of this there were two branches, one called *Halachah*, from the Hebrew word "to go," equivalent to *authoritative law*: the other called *Haggadah*, from the verb "to say," synonymous with *saying*, *legend*, or *flight of fancy*. The first, or *Halachah*, represented not the human but the divine interpretation of the Law, and dealt only in what was binding on the people in the way of religious duty. All, therefore, who desired simply to learn the will of God and to be obedient to it, gladly accepted the sort of teaching which bore the name of *Halachah*. But the *Haggadah* became the favourite religious aliment of the people; for it made but little reference to any statute or ordinance of God, interpreting every legal or historical text in a fanciful and allegorical manner. Without even pretending to any divine authority, the *Haggadah* aimed only to entertain, elevate, and edify for the time being. If the *Halachah* might

be considered as presenting the clear and pure soil of Scripture, the *Haggadah* may be said to have covered that soil with a wild, luxuriant, and tangled growth. Where the one showed the golden nail, the other hung the most gorgeous tapestry upon it. Or, if the first formed the iron bulwark around the nationality of Israel, the second laid out a maze of flowery walks within those fortress-walls. This *Haggadah*, therefore, became the popular *Midrash*, or interpretation, of the people; and its more truthful and profitable contemporary teacher, the *Halachah*, was all but forsaken. This fact is confirmed and accounted for in the following short Talmudical story. A *Halachist* and a *Haggadist* once went together into a city and preached. The people flocked to hear the latter, but the former could scarcely obtain a hearer. Upon which the popular preacher comforted the forsaken one with a parable. He said: "Two merchants came into a market-place and spread out their wares. The one shows a collection of rare pearls and precious stones. The other exhibits rings, ribbons, and an array of glittering trinkets. Around whom will the multitude gather? Formerly," he added, "when life was not yet hard labour, the people had leisure to ponder the deep word of the Law: now they stand in need of comfortings and blessings."

THE PROPER WORK OF CHRISTIAN MINISTERS.—I feel that in these days of political excitement and of cheap newspapers there is a danger lest our attention should be diverted from our great work. For one, I wish daily to have in my remembrance the weighty and memorable saying of Mr. Wesley, addressed to his preachers, "You have nothing to do but to save souls." Methodist preachers, as well as Methodist people, will, of course, entertain different views concerning public questions and events, and let them differ, for in this country thought is free; but the organization of Methodism will, I trust, always remain sacred to matters purely religious. What is it to us which political party is uppermost in the State if our sermons be trite and unimpressive, if the mass of our hearers remain unconverted, and if Christian godliness languish in our societies? With our ample chapel ac-

commodation, the large number of young people growing up among us, the children of Methodist parents—our day and Sunday schools pervading the country, our home missions, and other appliances, with the general peace of our societies, and a ministry improved by education—there ought, I think, to be great searchings of heart why the increase in our body is not larger. I ask myself the question—do I prepare and deliver my sermons with the one object of saving souls? Do I describe the process of conversion, and prove its pressing necessity, as the old Methodist preachers did? I do not say the former days were better than these, and yet I think we may learn something by asking for the old paths.
—*Rev. Dr. Jackson.*

PREACHING FOR A CROWN.—One of these hirelings, mounted on a cob, was trotting briskly on a Sunday morning to the country church where he had engaged to preach. He overtook Howell Davies, Whitfield's coadjutor, who was walking with similar purpose in view. As Howell looked clerical, the equestrian clergyman entered into conversation with him. He spoke of their calling as unprofitable—"I can never get more than half-a-guinea for preaching." Howell mildly remarked that he was glad to preach for a crown. The cob-exalted priest did not refrain from expressing his contempt for a fellow who so disgraced his cloth. "You'll perhaps despise me more," said Davies, "when I tell you that I am going eighteen miles in and out to preach, and that I have only 7d. in my pocket for all expenses." "Why," cried the other, "you said you were glad to preach for a crown." "So I am," replied Howell, "for a crown of glory." Whereat Presbyterian put his one spur to the flank of his cob, and rode away with a phaw!—*Saints and Sinners, by Dr. Doran.*

HOW SAINTS ARE KNOWN.—Suppose you wished to separate a quantity of brass and steel filings, mixed together in one vessel, how would you effect this separation? Apply a loadstone, and immediately every particle of iron will attach itself to it, while the brass remains behind. Thus if we see a company of true and false professors of religion, we may not be able to distinguish between them; but

let Christ come among them, and all His sincere followers will be attracted towards Him, as the steel is drawn to the magnet, while those who have none of His Spirit will remain at a distance. Or, suppose we perceive a number of children playing together in the street, we could not, without previous knowledge, determine who are their parents, or where are their homes. But let one of them receive an injury, or get into any trouble, and we learn who are his parents, for he immediately runs to them for relief. Thus it is with the Christian and the man of the world. While we observe them together, pursuing the same employments, and placed in the same circumstances, we may not be able at once to distinguish them. But let afflictions come upon them, and we are no longer at a loss. The man of the world seeks relief in earthly comforts, while the Christian flies to his heavenly Father, his refuge and support in the day of trouble.—*Payson.*

HOW TO TRAIN OUR SONS.—"It is sometimes urged that a young man is brought up too strictly; there is too much restraining, and hampering, and hedging in; too much catechism and Bible, and urging to church when he does not wish to go. He is tethered at home, and must keep good hours, and remember the Sabbath day to keep it holy. He cannot learn the ways of the world, nor study human nature, by mingling with the companions of his choice. Many a sneer is cast on old Puritanic and Presbyterian modes of family government and discipline. But under what other system were such men and women ever produced? From what other homes ever went out such moral giants into this world of ours? Of whom the world was not worthy, and they left us, and the land grows scarce of them."

BAPTIST BROTHER: I don't like your Church government. It isn't simple enough. There is too much machinery about it. — **Methodist Brother:** It is true, we have more machinery than you; but, then, you see, it don't take near so much water to run it.

A QUAKERESS said recently to a friend, in reference to the Quaker formula of marriage: "It is true I did not promise to obey when I was married, but I might as well, for I have had to do it."

Missionary Observer.

DEATH OF THE REV. J. O. GOADBY, OF PIPELEE.

THE sad intelligence of the decease of the above earnest labourer in the Mission field was communicated in a letter from the Rev. J. Buckley, of Cuttack, under date of August 1st.

"We are in the midst of deep sorrow. The hand of the Lord has again stricken us, and our small number has become still smaller. The stroke, too, has come on us suddenly and unexpectedly, but the Lord has done it, and painful as it is, we must bow to His holy will; 'Even so, Father, for so it seemed good in thy sight.' Dear brother Goadby died at our house on Monday night last, July 27th, and was committed to his last earthly resting place on the following evening."

For two or three months previously our departed brother had suffered great prostration of strength. It was noticed at the time that his report of Pipelee and of his cold season labours (a very full and intensely interesting one) was in Miss Packer's handwriting, but no suspicion of the cause occurred to the writer. This report, also, was later than usual, having only come to hand a few days before the Association. It appears that extreme weakness occasioned both the delay and the necessity of availing himself of Miss Packer's kindly help as his amanuensis. He was very drooping at the time his report was written, the whole being dictated as he lay on a couch or large easy chair. This fact will invest the report itself with a new and tender interest; little did he think that it would be the last!

Shortly after despatching the yearly statement of his labours, Mr. Goadby visited Cuttack for a change, and was there when the intelligence of the sudden death of one of his children in England was received. He returned to his home and family apparently much benefitted, but in another fortnight the symptoms of his disease became so urgent, that it was necessary again to seek medical advice at Cuttack. This time, providen-

tially, Mrs. Goadby accompanied him, but no danger was apprehended. The following extracts occur in a letter to Mr. Pike from his heart-broken widow:

"I knew there was cause for anxiety in the approaching crisis, but we did not realize danger until he was gone; and not until about the last hour can we recall anything to lead us to suppose he was aware he was sinking. About eight o'clock in the evening I left him to get something, when he immediately called me back, saying, 'Don't you leave me;' and a little while after he held my hand, and said three times, in a most thrilling tone, 'My darling girl! my darling girl! my darling girl!' A fond kiss—a long, lingering look—and this is all the parting between myself and almost idolized husband. Feeling how weak he was, I asked him in the afternoon if he thought he should get better. He replied quite animatedly, 'Oh, yes! I hope so. I do hope so. You know this is the crisis, and after it has passed I shall get better very quickly.' Many other little things were said; but while they showed no fear as to the result, they were also interspersed with words of triumph and peace which now are the most soothing balm to my broken heart. I feel I must thank God for His tender dealings with my darling. No agonizing pain—no protracted illness. He had often been laid aside latterly, but the chief characteristic of the disease was depression. He suffered comparatively little pain, and only kept his bed two days. He always seemed to dread the disease of which he died, but never knew he had it. He scarcely lost any flesh, was as robust and full of life as ever—laying down plans of usefulness for the church, schools, and coming cold season, and full of a bright joyousness, a sweet realization of the glories of the eternal world. When seeing me cast down, he used so constantly and tenderly to assure me it was not mental; his mind was at peace; it was only physical, and would pass as he overcame the complaint.

"I see now why it was so, but oh! my heart seems utterly crushed and broken.

I long for some parting words, for some advice as to his children; and yet I feel that it is best as it is. Had he known we were so soon to part, it would have greatly distressed him on my account. All this he has been saved, and with streaming eyes I can thank God. Few are led so sweetly, so gently down the dark valley. All seems now in such thorough accordance with his own loving, gentle life. God's 'ways are indeed past finding out.' Last year was one of intense labour and anxiety—from the famine, buildings for the orphans, &c. He saw all done—the children in health—the church peaceful and prosperous—many tokens of God's presence amongst the people—his own soul filled with longing for greater consecration—plans laid down to be carried out—a brightness seemed shed over everything—and then—'he was not, for God took him.'

We are indebted to Miss Packer for the following affecting particulars in reference to the later experience of Mr. Goadby.

"On his return from his first long tour, about the middle of January, it was particularly remarked that his prayer in the family at night was characterized by peculiar solemnity. Referring to its being the first time in the year of united family prayer, he entreated for various blessings to rest upon each member during its course; and then, in a very emphatic manner, he prayed that 'if, as in the case of a beloved sister during the preceding year, this year should prove to one of us the end of life, then, oh! prepare us for that change, and to see Thy face in peace!' The concluding portion of the prayer was in the same spirit, and there was something in the manner which arrested the attention, and caused the incident to dwell in the memory, and to be recalled when symptoms of failing health made their appearance. Subsequently to that time, his prayers in the family, at all times fervent, seemed to have an increasing earnestness and solemnity, referring much to the glories of the eternal world, and entreating for a state of preparedness for entering upon them.

"The unexpected death of his darling boy in England, the news of which reached him just five weeks before his

own, seemed to have a powerful effect upon his mind. He felt his removal very much, but at the same time he appeared so fully to realize his blessedness and enjoyment, that a portion of it seemed imbibed by his own spirit; and on his return home he remarked that he felt a holier and a happier man—that things had so changed, and heaven become so real and so near. He said that no more murmurings should be heard from him, and that henceforth whatever the Lord gave him to do, he would endeavour earnestly and humbly to do it.

"His indisposition was marked by great physical depression. For the last few weeks of his life he seemed very anxious to remove from our minds any idea that it was mental as well, assuring us that his mind was in perfect peace; and even till within a few hours of his death repeated the same assurance that it had nothing to do with his mind—it was simply depression of body. We can now look back upon many little things which, in the light of the event that has since taken place, seem very significant, and indicate that, unconsciously to himself, the Lord was preparing his spirit for the blessed exchange it has now made.

"On his leaving his home for Cuttack, five days previous to his removal, a friend remarked to him, 'You are leaving us low and depressed in body, but I hope it is not so in soul—I trust there is light and peace within.' He replied, 'Yes, there is—I can say with David, It is good for me that I have been afflicted.' The reply was made, 'I am thankful to hear you say so—*sanctified* affliction is a blessing, and perhaps it is the bitterest seasons of our experience which on the review give us occasion to say, 'Thou hast dealt *well* with thy servant according to thy word.' With much feeling he answered, 'Ah, it is so indeed.'

"No thought of any immediate danger being apprehended up to the very day of his removal, no reference was made to the prospect of separation. His mind, however, seemed to be filled with the thought of eternal things, and it is sweet and consoling now to remember the few remarks which fell from his lips. His heart appeared full of love for everybody, and almost overwhelmed with the

many kindnesses received from dear friends. About five o'clock on Sunday morning he said, 'I have had a sort of conflict—all through the night my mind has been drawing parallels between the ways of man and the ways of God. There seemed to me to be many ins and outs, ups and downs,'—and then with an intensity of fervour which seemed almost to lift him from the bed, he said, 'and oh! my darling, grace has come off so triumphant, so triumphant!'

"Again a few hours later, after a short season of great inconvenience, he said, 'My precious wife, how good God is to us! to me He is so tender and pitiful in giving me such relief. For ever blessed, blessed, blessed be His name!'

"About three o'clock on his last morning of life he seemed to be thinking of Psalm cxxx. 6; and he said to Mrs. Goadby, 'My darling! my soul longs for Him—far, far more than they that watch for the morning does my soul long for Him.'

"After this there was nothing more said, but in answer to questions he always replied that he had no doubts—that his mind was in perfect peace. At times his lips seemed to move in prayer, and the name of Jesus was heard; and several times during the last afternoon, the words 'height, depth, unutterable love,' were repeated at intervals. Once when his beloved wife was weeping by his side, he looked up and said, 'Read, my love.' On inquiring what, he seemed to have relapsed into unconsciousness, but on her repeating the question, he said with great warmth, 'The fulness of the gospel.'

"But the idea of separation does not seem to have distressed him at all, for within a few hours of his death he spoke of the probability of being obliged to return home, and that he could not realize the thought. And throughout his illness only one expression, and that uttered in a time of intense weakness shortly before his death, appeared to imply any doubt of recovery."

We close this account of our late beloved brother by another extract from Mrs. Goadby's letter, and especially

invite the prayerful attention of all the friends of the Mission to the latter portion of it.

"It was a touching coincidence that the text from the 'Golden Treasury' the day of my sainted husband's removal was, 'Yea, though I walk through the valley of the shadow of death, I will fear no evil,' &c.; and had it been his own utterance, the last verse could not have been more entirely fulfilled—

'O that without a lingering groan,
I may the welcome word receive;
My body with my charge lay down,
And cease at once to work and live.'

A more painless and peaceful passage through the dark valley could not have been vouchsafed; and the look of unutterable love and wonder in his dear eyes, as he seemed far gazing into the unseen, can never be forgotten. Henceforth death for me has no sting, and to him I can say—

'Calm on the bosom of thy God,
Fair spirit, rest thee now:
E'en while on earth thy footsteps trod,
His seal was on thy brow.
Dust to its narrow cell beneath;
Soul to its place on high,
They who have seen thy look in death
No more need fear to die.'

"Since I wrote the former part of this letter my health has somewhat improved, but the utter desolation of my heart seems to press even more heavily; and at times, were it not for heavenly help, it seems as though soul and body must separate, and

'I, too stunned and sorrow-tried to raise
My widowed eyes in trust above.'

O that peace and trust may be more entirely mine, and that my precious husband may, by his death, speak and preach more loudly than by his life! He will not have died in vain, if his devotion of life, and his early death just when so full of hope, and love, and labour, shall rouse a more intense missionary spirit in our churches, and lead some devoted young men to give themselves up to the mission cause. He prayed much and yearningly on this subject, for the paucity of missionaries often pressed heavily on his heart, and I cannot think the Lord will let his prayers go unanswered."

ANOTHER GREAT FLOOD IN ORISSA.

LETTER FROM THE REV. W. MILLER.

Khundittur, June 26, 1868.

ORISSA has been visited by another severe inundation. There was an unusual quantity of rain in the early part of this month. The floods rose with great suddenness in the Mahanuddy, Brahminee, Kursua, and Byturnee rivers, and with the exception of the first reached a height of sixteen inches above their highest known level, hence the whole country between the Brahminee and Byturnee was submerged, and the people had to take refuge on the highest spots. There has been great destruction of horses and cattle, and some loss of human life, though to what extent is not yet known. The rice crops have suffered severely. The Calcutta road was breached in several places, and all communication between Calcutta and Cuttack suspended for some twelve days. It was reported that five hundred pilgrims to Pooree were drowned in crossing a river near Balasore. Many of the staging bungalows had several feet of water in them, and the inmates had to seek an asylum elsewhere. One, two stages north of this, came down. A European, his wife and family, with the man in charge, narrowly escaped with their lives.

Our fears were greatly excited regarding this station, it being in the inundated district. The first news received was to the effect that the whole village had been destroyed, and the christians removed by boat to a place six miles distant, where they then were in great distress.

I immediately, after hearing this, sent off a cart load of rice, and though brethren Buckley and Bailey were absent at the car festival, followed myself the next day to ascertain the real state of things, and render what relief I could to the sufferers. On my arrival here I found matters bad enough, though not so much so as had been represented. The friends had not been removed. The bungalow, chapel, and three of the houses, were comparatively little injured—all the others were wholly or partially destroyed; the rice crop almost entirely so, and nearly half the land so injured by the flood that it will be useless for years to come. All the people

were very much disheartened by these frequent inundations, and are anxious to remove to some other locality where they may not be liable to these annual inundations, with all their attendant danger and loss. I fear we shall have to prepare for this, in some respects, most undesirable issue. At the height of the flood there was six feet of water in the village, and a powerful current rushing through. Except the main road, two hundred yards distant, the whole country was under water. To pass to the road was impossible, so strong was the current. The whole of the population assembled in one house, the highest raised in the village. As the flood gradually rose to a level with the floor, a platform four feet high, fastened to posts, was erected, on which to place the women and children as the last resource. In the meantime one or other kept looking out from the top of the roof for help. Two or three passing boats were hailed, but to no purpose. They continued instant in prayer, and though in great danger, and without the least hope of help from man, their faith in God, as they told me, never for a moment failed them. They were persuaded that "He who is a present help in trouble" would hear their cries and deliver them. Nor were they disappointed. At his bidding the waters began to subside, and eventually the dry land appeared, and each was able to return to his own habitation, which in most cases presented a scene of ruin and desolation. Nevertheless great was the gratitude expressed for God's interposition on behalf of their lives, though their loss in other respects had been so great. After preaching to the friends, and having the Lord's Supper with them this afternoon, I intend returning to Cuttack.

THE MORNING COMETH.

A PLEASANT custom prevails in India. At all the military stations of the empire, the troops are summoned to parade in the early morning by the firing of a gun. The night may still be dark; the restless sleeper may fancy it will yet be long. But suddenly amid the stillness loud and clear booms out the morning gun: and the reveille is sounded by the bugler's horn. The stars are still shining, and the landscape is wrapped in gloom.

But the **DAWN IS NEAR**; and soon every eye is open, every foot astir, and the busy, waking life of men again begins. The fleecy clouds that hang on the eastern horizon grow ruddy with gold; and the arrowy light shoots its bright rays athwart the clear blue sky. The dust and foulness which the night has hidden stand revealed. But in the forests and hills the pulses of nature beat fresh and full; the leopard and the tiger slink away; the gay flowers open; the birds flit to and fro, and with woodland music welcome the rising day. In the city all forms of life quicken into active exercise. The trader sits ready on his stall; the judge is on the bench; the physician allays pain; the mother tends her child. The claims of human duty come again into full force; benevolence is active; suffering and disappointment, forgotten in sleep, press with new weight on weary hearts. What a mighty change one hour has made.

Long has the night of heathenism and of wickedness ruled over the world. "Darkness has covered the earth, and gross darkness the people." But the gun has fired, and "**THE MORNING COMETH**." The foulness of the night has been revealed. The nations once wrapped in gloom are waking to life and truth. Divine light is quickening all the pulses of human thought; the heart beats more warmly; the eye looks upward, and the great world is drawing nearer to its Father. The Gentiles are coming to the light, and kings to the brightness of His rising. And when at length the Sun of Righteousness shall rise in power, His new creation, "with verdure clad, with

beauty, vigour, grace adorned," shall give Him loving welcome; and He shall shine, to set no more, on "the new heavens and new earth, wherein dwelleth righteousness."

London Missionary Society Report.

LADIES' WORK FOR THE ORISSA MISSION.

THE friends who have been engaged in working for this object will be glad to learn that a box has been sent out containing articles to the value of £90. Our thanks are due for the help they have given us, to the friends at New Church Street, Paddington (our largest contributors); to the ladies of the Praed Street Dorcas Society, Paddington; to friends at Tarporely, Wisbech, Ford, Wolvey, Sawley, Melbourne, and Long Whaddon. One contribution deserves especial notice, and has not been acknowledged in any other way, from the orphans in the Home for Sailors Daughters, of twelve dozen reels of cotton, six dozen thimbles, and a quarter of 1000 needles.

M. STEVENSON, *Secretary.*

Derby, August 18, 1868.

BAPTISM AT CUTTACK.

ON Lord's-day, July 5, four persons were baptized at Cuttack by Damudar. One of the candidates was his daughter, and two others were from the male orphanage. Ghanushyam preached on the occasion from Romans vi. 11, "Reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

Foreign Letters Received.

CUTTACK—J. Buckley, July 18; —Mrs. Goadby, Aug. 8; —W. Miller, June 26.

Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,
FROM AUGUST 20th, TO SEPTEMBER 20th, 1868.

	£	s.	d.
ILKESTON & NEWTHORPE.—Collections and Subscriptions	12	0	0
LONG WHATTON.—By Mr. Wilkins	1	0	0
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Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by T. HILL, Esq., Baker Street, Nottingham, Treasurer; and by the Rev. J. C. PIERCE and the Rev. H. WILKINSON, Secretaries, Leicester, from whom also Missionary Boxes, Collecting Books, and Cards may be obtained.

GENERAL BAPTIST MAGAZINE.

 NOVEMBER, 1868.

A GOOD MAN.*

HAVING thus briefly expounded the passage to which our attention has been directed, I shall now proceed to make a few observations upon the character of our deceased brother, Mr. Booth, from which I flatter myself it will be seen that we are justified in the belief which we all entertain, namely, that "after he had served his own generation by the will of God," he fell asleep in Jesus. And here permit me to premise that I shall not speak of Mr. Booth upon hearsay evidence, but as I found him during the very intimate and confidential relationship which existed between us during the more than seven years of my residence amongst you. For seven years Mr. Booth and I lived on terms as intimate and confidential as can well exist between two Christian men who hold each other in mutual respect and esteem. How this strong attachment arose between us, I shall now endeavour to explain.

When I came to this town Mr. Booth was the senior deacon of this church, and as such it devolved upon him to consult with me in reference to all matters pertaining to the well-

being of the church and congregation. This brought us into frequent intercourse; and this free and friendly intercourse speedily ripened into an attachment to each other which lasted with unabated warmth until death robbed us of the man whose memory we cherish to-night in our best affections. On my first coming amongst you, Mr. Booth was a Christian of many years standing; but, as some of you know, his views as to the method of a sinner's acceptance with God were so cloudy that he was frequently in such a state of perplexity respecting his own salvation as to feel constrained to give utterance to the well-known stanza—

"'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?"

He had not listened many weeks to my preaching and conversation before he clearly discovered that a sinner has not to perform a round of duties, or work himself up into a high state of religious feeling, before he may venture to come to the conclusion that his sins are forgiven;

* An extract of a Sermon preached to a crowded congregation in Aeon Chapel, Sept. 13th, 1868, by the Rev. J. Alcorn.

but that he has simply to trust his all for eternity on the perfect sacrifice for sin which Jesus finished on the cross, and there and then rejoice in the blessedness of the man whose iniquity is covered, and to whom the Lord imputeth righteousness without works. The clear discovery of this grand gospel truth dispelled his former darkness, perplexity, and doubt; filled his heart with holy gladness, and induced him to become an attached and steady friend to myself, and one of the most appreciative lovers of my humble ministry. Having thus derived personal benefit from my labours, he often privately and publicly expressed his gratitude that in the good providence of God my footsteps were directed to this place; and when during the cotton famine I one day asked him whether I had not better accept an invitation which had been given me to labour in another part of England, he said with tears in his eyes—"If you leave us now I will never be a party to invite another minister; I will struggle no longer with the responsibilities of the place." This avowal on his part at once decided me to remain in the sphere to which God had called me. It was thus that our friendship was formed; and during the seven years that we lived and laboured together, an angry or a disrespectful word never passed between us. The other day when I committed his mortal remains to their kindred dust, I felt that I had lost a friend whom I esteemed and loved, and one from whom I had received nothing but the most gentlemanly treatment which any minister could desire to receive at the hands of a deacon.

Of his exemplary conduct as a Christian I can speak without any secret misgiving, and in terms of unqualified approbation. Who ever suspected him of being destitute of that love to the brethren which is an infallible proof that its possessor is

a child of God? Who could truthfully charge him with seeking his own things, and not the things which are Jesus Christ's? We all believed in the sincerity and thoroughness of his consecration to the service of our divine Master. None of us could entertain a doubt that the prosperity of this church was the object of his soul's intense desire. Would he have laboured for it as he did if its stability and extension had not been the joy and the rejoicing of his heart? How often was he absent from the weekly lecture? He was always present except when business or sickness detained him, and that, upon an average, was not more than twice or three times a year. How often was his seat vacant at the Lord's-day services? Certainly not seven times during the seven years of my residence amongst you. In his regular attendance upon divine worship, the conduct of Mr. Booth was a reproach to many, and a model worthy the imitation of us all. In what department of labour was he not willing to work in order that the good cause to which his energies were devoted might be promoted? Of his worldly substance he was always ready to communicate according to his ability; his services were cheerfully rendered in the Sabbath school, of which he was for many years a superintendent, and where he was the object of a love and veneration which it was a sacred pleasure to behold; he delighted to attend the cottage prayer meeting; his visits to the sick were as highly appreciated as they were lovingly paid; and let me add, that he was at once so exalted and so humble that he would either ascend this platform and preach Christ and Him crucified to the people, or render his assistance in cleaning the chapel. Brethren, I have not the difficulty in improving the death of Mr. Booth which I have sometimes felt on similar occasions, for I can hold him up

as a model worthy the imitation of every man amongst us. Without any hesitation I can say—"Be ye followers of him, even as he also followed Christ." If all our churches were composed of Thomas Booths, we should have such a glorious revival of religion in our land as England never saw.

It was a good choice which the church made when it called him to fill the honourable office of a deacon. There have been deacons whose conduct has been a scandal to Christianity, and who, instead of being blessings to the churches which they were appointed to serve, have been their greatest curses. From the selfish indolence, the sneaking intrigue, the contemptible ambition, the petulant tyranny, the overweening self-conceit, the unreasoning self-will, the burning envy, the cruel and revengeful jealousy of all such usurpers of authority among the saints, may the good Lord in mercy always deliver us. But Mr. Booth was a type of a higher, a holier, and a nobler class of deacons. Of him we can say, without fear of contradiction, that he "used the office of a deacon well, and purchased to himself a good degree, and great boldness in the faith which is in Christ Jesus." He served the church as he served his God, with humility, and zeal, and fidelity; and the tears which flowed at his grave were eloquent of the esteem in which his brethren held him. If the young men who succeed him as deacons will prayerfully and studiously endeavour to imitate the virtues by which he was endeared to us all, I can promise that the church will hold them in high reputation, and that I will thank God for them, and take courage in my work.

And now having spoken of Mr. Booth from my own personal knowledge, permit me to observe that he stood as high in the estimation of his fellow-townsmen in general as he did in the estimation of the church

of which he was an ornament. When inquiring after his health during his last melancholy illness, rich and poor have told me that in their opinion there was not a better man in Burnley. Churchmen and dissenters have agreed in affirming that if there were a Christian living, Thomas Booth was one. The testimony of the public, therefore, as to his moral worth, sustains me in affirming that no man in the town stood higher for Christian consistency than did the senior deacon of this Christian church.

But perhaps some one may be disposed to inquire whether he was absolutely perfect—whether none of those infirmities attached to him which the best of men have been known to confess and to deplore. To this inquiry I will honestly reply, he was not perfect as Jesus Christ was perfect, for during my intercourse with him I frequently found that whilst he was a man of like passions with ourselves, and encompassed with the common frailties of humanity, he was the subject of one infirmity which I often lamented. It was not a *sin*; it was only an infirmity of his nature which he was unable to master. But before I describe it, permit me to recommend that if any of you have the happiness to possess a friend who has only one prominent infirmity, value him highly, and never forsake him; for such a friend is unquestionably an inestimable treasure. What, then, was Mr. Booth's infirmity? It was *reserve carried to excess*. Upon some matters—*only upon some*—he did not open his mind as freely as could have been desired. But this failing, which I sometimes deplored and urged him to overcome, had a leaning to virtue's side. He was too reserved because he was afraid to *discourage* by telling all he knew. For example, soon after coming to labour amongst you I became aware that a large debt rested as an incubus upon this place of worship, and

I was naturally anxious to know the exact amount for which we were responsible. Some said it was so much, others said it was so much, and in my perplexity I went to Mr. Booth, and asked him *how* much. I soon perceived by his reserve that he was afraid to *discourage* me, and therefore he put me off by saying that he had not lately looked up the accounts, but he thought it was somewhere about so much. And never did I know the exact amount until a few months ago. It was so with him in other matters, but chiefly in *financial* matters; and I could always observe that when he was too reserved the idea that haunted him was that if he were to divulge the whole, his friends might be discouraged. With such a small infirmity as this, none need be astonished that he was the object of such general esteem; nor need any be surprised to learn that this infirmity—venial as it was—enlisted against him a few envious and jealous and censorious enemies.

Owing to the melancholy nature of his last affliction—softening of the brain—and the sudden and unexpected manner of his death, he was unable to leave behind him his dying testimony to the sustaining and comforting power of that gospel which he had long believed, and lived,

and laboured to promote; but in his case the loss we sustain in this respect is more than compensated by a whole life of consistent Christian walk and character. John Newton, a godly minister of the Church of England, who flourished during the latter part of the last century, was wont to say—"Tell me how a man has lived, and I will tell you how he died." So, in the case before us, we are free to aver that after such a life as he lived we need nothing further in the shape of dying utterances to confirm us in the belief that Thomas Booth sleeps in Jesus, and that while we are here worshipping in the sanctuary below his ransomed spirit has joined "the general assembly and church of the firstborn" above, and is holding high and blissful fellowship with "the spirits of just men made perfect" on the hills of immortality. Take him all in all, I have no expectation of meeting a better man on this side the grave; and as long as I live I shall fondly cherish the recollection of his many virtues.

"Sweetly he rests! the soldier now
From battles, wounds, and strife;
The wreath of conquest decks his brow
With rays of endless life.

Sweetly he sleeps! the pilgrim worn,
Leaving his weary road,
In peace awaits a glorious morn,
And slumbers with his God."

CHURCH AND STATE.*

"My kingdom is not of this world."—John xviii. 36.

LORD BACON, quoting, somewhat freely, the remark of a Roman poet and philosopher, saith, "It is a pleasure to stand upon the shore and to see ships tossed upon the sea: a pleasure to stand in the window of a castle, and to see a battle and the

adventures thereof below: but no pleasure is comparable to the standing upon the vantage-ground of truth (a hill not to be endangered, and where the air is always clear and serene), and to see the errors and wanderings and mists and tem-

* A Sermon preached by the Rev. J. H. Lummis, of Swadlincote, at the Autumnal Conference of the Midland General Baptist Churches held at Lenton, near Nottingham, September 15, 1868. Published by request of the Conference.

pests in the vale below; so always that this prospect be with pity, and not with swelling or pride."

To the intelligent Nonconformist this vantage-ground just now pre-eminently belongs.

The sea of politics is mostly a troubled sea, and the ships venturing upon it must ever be prepared for tempests and storms; but at the present time there are upon it ships that were never built for those seas, and which, therefore, are tossed with unaccustomed severity and threatened with shipwreck the most disastrous. The air, too, is full of the noise of conflict and the din of arms; but among the many cries I hear, the loudest and the hoarsest is the cry which into political conflict should never have been imported—the cry of "the church." And well for us, I say, as Nonconformists, if we have our feet firmly planted on the solid shore, or on the defenced height, so that with pity, but not with fear, with humility, but not with distress, we can behold the lashing of the main and hear the din of conflict. To this vantage-ground I deem we are called by our Lord's important and emphatic words, "My kingdom is not of this world."

These words were uttered by our Lord in his defence before Pilate. He was accused by the Jews as guilty of "perverting the nation,"—"forbidding to give tribute to Cæsar,"—"saying that He Himself is Christ a king." In other words, they indict him as a pretender, so far as the Jews are concerned, to the authority and rule of Cæsar, and accuse him with the intent of setting up a rival kingdom and a rival throne to that of Rome.

Pilate, though evidently disposed to treat the charge as paltry and malicious, yields so far as to examine Him upon it, and calling Him apart saith to Him, "Art thou the king of the Jews?"

The question is not instantly answered; but having ascertained that Pilate is examining Him upon the accusation of the Jews, and upon nothing he has himself heard or known of Him, He replies that *He is indeed a King*, but that *His kingdom is not of this world*. As though He had said, "I cannot, will not disown my kingly right and power; even though confronted with death I must still maintain my kingly pretensions: 'I am king of the Jews.' But no existing throne is imperilled by these pretensions. Cæsar has in me no rival, human governments in me no foe. 'My kingdom is not of this world.' It rests on no human foundations—it attempts no political dominion—it breathes no mundane spirit. Not in any sense *similar*, it can be in no sense *antagonistic* to the kingdom of Cæsar, or the kingdoms of the world. 'My kingdom is not of this world.'"

The words thus interpreted have most important bearings upon the questions of the day; and while we can far more rely upon the broad and conspicuous principles of the New Testament for our views of what Christ's church should be, than upon solitary and disjointed texts of Scripture, yet by the light of these words we cannot fail to behold corruptions and evils we shall charitably but firmly expose, while, at the same time, we attempt to lead where calmly may be seen the tossing of the ships ecclesiastic, and heard without alarm the rallying cries of the combatants below.

I. *If Christ's kingdom is not of this world, then it is evidently dissimilar to the kingdoms of this world.*

His kingdom is not of this world, being altogether *unlike* the kingdoms of the world. And *how unlike* these kingdoms? Because (such is His reply) these kingdoms are the manifestations and expressions of material power, force, conquest; but His

kingdom is the kingdom of truth. "I AM KING," saith Christ; and then to define what His kingliness, His royalty means, He adds, "*To this end was I born, and for this purpose I came into the world, that I should bear witness to the truth. Every one that is of the truth heareth my voice.*" As though He had said, "Royalty, indeed, I assume; a kingdom, indeed, I claim; but not upon the ground I might prefer—that of my eternal authority and power—nor upon the ground of my lineal descent according to the flesh, from David; but I prefer my claim to royalty and dominion upon the ground that '*I am the truth,*' and bear witness to that truth even by the shedding of my blood. That truth, thus certified and published and glorified, must live and reign. It shall gather together in one grand fraternity, in one blessed kingdom, all to whom it has attractiveness and power. Over them I will reign and rule by the power of that truth: mine is the kingdom of truth, and every one that is born of the truth belongs to my kingdom. *Because I am the Truth I am the King.*"

I wish not to demean other kingdoms while I glorify the kingdom of Jesus Christ. But even Pilate was constrained to bear witness to the dissimilarity of Christ's idea to the idea of every earthly king. Most likely he thought Him some romantic dreamer, some philosophic votary, more dangerous to Himself than to Cæsar. "*What is truth?*" asked he, indifferently and sceptically. Who can find out the pearl, even after the most diligent searching; and of what practical use is it, even if found? Kingdoms, he would say, rest not upon truth, but upon material power, and he is only an empty dreamer who talks of truth in such a connection. "'What is truth?' said jesting Pilate, and would not stay for an answer."

And from this there are two most obvious inferences.

1. *That the sphere of Christ's kingdom is wholly different from the sphere of worldly kingdoms.*

They fill distinct and separate spheres—worldly kingdoms seeking man's worldly interests, but Christ's kingdom those interests which are spiritual and eternal. Nor can these kingdoms possibly exchange places; they cannot possibly displace or overlap each other. Christ has supremacy over conscience and heart; Cæsar has only supremacy over outward actions. Cæsar may say, *Thou shalt do*; but only Christ can say, *Thou shalt love*.

And it as obviously follows

2. *That Christ's kingdom and the kingdoms of the world are dissimilar in their constraints.*

Force may produce actions, but only love can produce love. The sword may establish and conserve human governments, but only the loving influences of the gospel and the Spirit can establish and promote the kingdom of Christ. By the nature of the kingdom must be determined the nature of its rule: the sword of temporal power for the magistrate, but only the sword of the Spirit for the ministers of Christ.

But enough for the present of New Testament principles: what is the testimony of New Testament facts? *The very same.* Christ's kingdom was founded by no other force than this—the force of His truth, the converting force of His Holy Spirit. Not at any time did He countenance the mighty things of this world, but the feeble and the foolish. From their nets and fishing boats He called the founders of His kingdom. He put into their hands no sword, no power to tithe or tax, to constrain or to compel,

"But gave them truth to build on, and the sound
Was mighty on their lips, nor needed they
Beside the Gospel other spear or shield
To aid them in their warfare for the faith."

It is truly much to say, but not more than facts authorize and sus-

tain, *that only as the kingdom of Christ has maintained this its original characteristic, and used no weapons but those spiritual weapons which are mighty in the pulling down of strongholds, has that kingdom triumphed and prevailed.* No after success has ever been in proportion to the success it achieved during its first three hundred years, when, instead of pushing its way by the power of the temporal sword, it pushed its way in positive defiance of that sword, and instead of being the creature of state patronage and support, it actually had to confront a second Gethsemane and a second Golgotha. The church has done much since then, but never much save by the might of her faith and the intensity of her devotion to her King. Yes: "when single handed Truth walked the land, she walked with the might and prowess of a conqueror: but no sooner was she propped up by the authority of the state than her brilliant career was for ever ended. When she took up the carnal and laid down the spiritual weapon, her strength went out of her; she was struck with impotency."

And the key to all this is the simple principle I have laid down—*that spiritual truth is never promoted but by spiritual weapons.* Decrees of councils and synods and convocations, parliamentary enactments, royal supremacy, taxes, the sword of the civil magistrate, the wealth and patronage of the state,—these are the fetters, sometimes of iron, sometimes of gold, restraining the flight of the mighty angel in the midst of heaven. "How do the apostles account for their triumphs in pulling down the strongholds? They tell us it is because the weapons of their warfare are 'not carnal but spiritual.' The kingdom of God refuses to be indebted for its advancement to any other. Reason, scripture, prayer, ought to comprise the whole armoury

of religion, and by these alone the battles of our faith are to be successfully fought."

II. *If Christ's kingdom is not of this world, then it is not antagonistic to the kingdoms of this world.*

This conviction Christ so fully forced upon the mind of Pilate that he went forth to the Jews to say, "*I find no fault at all in him.*" Christ asserted, and Pilate believed the assertion, that His royalty threatened not the royalty of Cæsar, and that His kingdom had no hostility to that of Rome.

And upon this ground Christ claimed and still claims the right of a separate and distinct existence for His kingdom. It fills another domain, it contemplates other ends than those proposed by worldly and temporal empires. It will leave them fully their rightful spheres and flourish still. So long as they refrain from tyranny, injustice, and unrighteousness; so long as they are for "a terror to evil doers, and a praise to them that do well," it throws over them its overshadowing wings, and in the name of the Most High bids them prosper.

Truly, it has frequently clashed and contended with other kingdoms, *but in every case because they have usurped its functions, never because it has usurped theirs.* For when they have claimed authority over consciences and souls, they have invaded the functions of Christ's kingdom, and not one of "His crown-rights" can ever be relinquished, even though in its defence oceans of blood be shed.

But if persecution by the state has fettered the liberties of Christ's kingdom, *state patronage* has fettered her liberties still more. For, fifteen centuries ago the state learnt that there is more to be gained by the alliance of the church than lost through her

imagined hostility. Consequently, the fetters of iron were exchanged for the fetters of gold: instead of being cast into dungeons, Christianity was made sharer of the throne: instead of the stake, there was the seat of honour for the Nazarene! A powerful priesthood! What state could not make this an engine of terror? A religion so mighty—how much mightier the state with such an ally! And thus, more or less, for upwards of fifteen centuries, has this union subsisted; perhaps, in some cases, to the advantage of civil governments, of magistracies, but in every case to the detriment and disadvantage of pure, spiritual religion.

Well: whether the interference be friendly or unfriendly, be it by persecution or by patronage; whether Christ's kingdom be loaded with the iron fetters of hostility or the golden fetters of favour; equally is the interference obnoxious to Christ, and opposed to His declaral, "My kingdom is not of this world." There is little difference: patronage is as bad as persecution, indeed worse for the church's life; for while patronage has emasculated the church and drained it of its power, in persecution it has ever been seen that "the blood of the martyrs is the seed of the church." I say again, the church neither welcomes the kisses nor the stripes of the state. But she claims unfettered action. She wants the freedom wherewith Christ first made her free; then, both from the chains of persecution and the chains of patronage, "*loose her and let her go.*"

III. *If Christ's kingdom is not of this world, it certainly refuses to be held in subjection to the kingdoms of this world.*

Not expressly, but yet by implication, did Christ tell Pilate that His kingdom was of divine authority and

origin. By virtue of that divinity, therefore, He both claims for, and insures to, His kingdom unfettered dominion and complete ascendancy.

Now I can well believe that, to many minds, a state establishment is the very embodiment of this idea, and that multitudes sincerely believe that by the union of the kingdom of Christ with (say) the kingdom of these realms, the dominion and ascendancy of Christ's kingdom are promoted and maintained. With all tolerance and charity, however, we are compelled to maintain precisely the contrary idea. The statement may not pass unchallenged, but it is made deliberately, and we are prepared to maintain it, *that nothing has more interfered with and forbidden the dominion and ascendancy of Christ's kingdom than the so-called patronage and support which that kingdom has received from the kingdoms of the world.*

There are but *two conditions* upon which the union of Christ's kingdom with earthly kingdoms, or the union of the church with the state, is possible. Either the spiritual elements of the church must be accepted by the state, or the carnal elements of the state must be accepted by the church; either the church must descend to the level of the state, or the state must be raised to the level of the church; either the church must symbolize with the state, or the state must symbolize with the church.

Now, let the *first* of these conditions be fulfilled, let the spiritual elements of the church thoroughly permeate the state, let the state throughout be lifted to the level of the church; then a national church becomes no longer unscriptural, but in absolute accordance with the glowing strains of prophecy and the holy longings of Christ the Lord.

Only, let it be remembered that such a national church, the church, indeed, of the millennium! will not

be formed upon the model of any national church now existent; that, unlike any attempted or professed embodiment of its idea, it will be *spiritual, united, aggressive, and free*, and only the church of a kingdom because in the highest and noblest sense that kingdom has become the kingdom of our God and of His Christ.

Brethren, we one and all are here agreed that this condition *has yet to be fulfilled!* May God hasten the time of its fulfilment, for our souls are weary with waiting and watching for kings to be nursing fathers and queens to be nursing mothers to the church, and for the rich among the people to entreat her favour! Oh! for the great voices in heaven and earth exclaiming, "Hallelujah! Hallelujah! the kingdoms of this world are become the kingdom of our God and of His Christ."

But, in the absence of this condition, there remains but the other I have mentioned: for if the union of *the church with the state has not spiritualized the state, then the union of the church with the state has carnalized the church!* No other theory can possibly account for the mutual satisfaction of both parties concerned with that contract, and facts abundantly prove the theory to be true.

For, can the largest charity acknowledge anything more than the *nominal Christianity* of the first—so-called Christian—Emperor, Constantine? Or are any prepared to affirm his patronage of Christianity to be at all better than a stroke of astute policy? Thus dictated, the union could have but one result—the humiliation and corruption of the church. Better for her fresh tides of persecution than the sinister influences of such an alliance.

Time would fail me even to outline the growing degeneracy, and humiliation, and impotency of the church as effected, in the first instance, by her

temporal subjection, and then by her temporal sovereignty. Would to God there were some kind oblivion in which for ever to inter these "dark ages!"

Would, too, that the church's humiliation were ended and complete! But ended that humiliation is not, nor can be so long as the spiritual is subjected to the temporal, or the kingdom of Christ subjected to the kingdoms of the world.

For by religious establishments religion is secularized, the church becomes a political engine, the kingdom of Christ is absorbed into the civil government, and the temporal king displaces the spiritual king—the Lord Jesus Christ.

Are these assertions extravagant? Let facts again testify. The Established Church of these realms is, or is held to be, both by friends and foes, the most perfect embodiment existent of a national religion. Yet is not religion *secularized* when the supremacy of that church resides in the temporal monarch, be he base and licentious, as Henry VIII. or Charles II.? Is not religion *secularized* when Parliament, however corrupt and ungodly, determines the nation's spiritual belief and spiritual practice? Can religion be otherwise than *secularized* when no guarantee is given for the piety of the clergy; when bishops and archbishops are less spiritual pastors than temporal lords and peers; when the patronage of livings and sees is in the hands of a corrupt aristocracy and Premiers of all faiths, or of no faith at all?

And, under such a system, can we marvel at what we see? I mean the visible membership of the church shorn of its spirituality and significance—religious profession, but nominal and formal—ministers, by the hundred, at the altar, confessedly unconsecrated to Christ—the simplicity and purity of the gospel everywhere impugned and contemned—

floods of scepticism and ritualism comprehended within the vaunted bulwark of Protestantism—panic and tumult unbounded, occasioned by the uprising of the Lord for the spirituality and freedom of His church!

Is it, then, too much to affirm that the patronage of the state has implied and does still imply the unlawful subjection, humiliation, and secularization of religion? What one has so powerfully affirmed of the temporal sovereignty thrust upon religion, may I not with equal truth apply to her temporal subjection? "They treat her as their prototypes treated her Author! They bow the knee and spit upon her! They cry, 'Hail,' and smite her upon the cheek! They put a sceptre in her hand, but it is a fragile reed; they crown her, but it is with thorns! They cover with purple the wounds which their own hands have inflicted upon her, and inscribe magnificent titles over the cross on which they have fixed her to perish in ignominy and pain."

And thus, instead of contributing to the dominion and ascendancy of Christ's kingdom, by virtue of this alliance the kingdom of Christ has been held in subjection and control to the kingdoms of this world. Such subjection and control the kingdom of Christ cannot endure: the spiritual resents the dominion of the carnal—the eternal will not be bound by the temporal—the divine consents not to the conditions of the human! That kingdom which is not of the world must have dominion and ascendancy!

And now from our vantage-ground let us again look forth—let us again listen! Breathing air so serene and so strong we can well listen undaunted and undismayed! Listen, then, as from the combatants below the war-shout rises, the battle cry ascends! What is that cry?

"Danger to the church!" And why danger? Has scepticism, at last, triumphed? Have the ancient foundations of the faith at length yielded? Has the power gone out of Christ; does His promise fail for evermore? Or are there no weapons left in the armoury of God; no brave hands to wield them; no strong valiant hearts to dare the conflict? Then, danger to the church there is not, nor can be, for her King liveth and reigns, and she shall live also.

Another battle-cry, more hoarse, more loud! What is the cry? "Popish ascendancy!" And why Popish ascendancy? Because Popery at length begins to symbolize with truth? Because Popery, even at its centre and throne, supported by bayonets, grows more potent? Because, with advance of liberty and intelligence, it is winning new homage? Because, to a free people with a free Bible, there is increasing charm in its superstition and its darkness? Because, with a fair field and no favour, truth has ever yet been worsted by its antagonist and foe? Because Anglicanism is now so staunchly Protestant and free Christianity so essentially Romanist? Then why this panic, this misleading alarm, this raising of false issues?

We know why. No very keen or prophetic reading of the signs of the times is needed to convince us that the era of church establishments is closing—that the union of Church and State is nigh to dissolution! Have we, however, apprehended the true idea of Christ's kingdom? Then shall we not fear even to hasten the day. **FOR THE CHURCH WAS NEVER SO WEALTHY AS IN HER OWN POVERTY; NEVER SO PURE AS WHEN SHE WAS FREE; NEVER SO STRONG AS IN HER OWN UNAIDED MIGHT.** Let us, then, brethren, arise for the liberty of the church, since

"The hour of freedom dawns at length,
The Lord's appointed day."

THE BAPTISMAL PATTERN.

BY THE REV. B. WOOD.

ON John Parks and Thomas King, two professing Christians, meeting each other, the following conversation took place:—

John Parks.—Friend Thomas, I am glad to see you, for, on the subject of baptism, I have long wished to have a little talk with you.

Thomas King.—I shall be most happy to converse with you on any subject connected with the Christian religion. With respect to baptism we will appeal to the Bible and see what it says about it.

J.—With the greatest pleasure. For, as the Sixth Article of the Church of England (to which Church I have the pleasure to belong) rightly says, "Holy Scripture containeth all things necessary to salvation: so that whatever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith, or be thought requisite or necessary to salvation." With this I entirely agree.

T.—And so do I.

J.—As, then, we thus agree that the Bible is the only true standard of appeal in matters of religious faith and practice, I wish to learn from it who are the proper persons to be baptized. Can you help me?

T.—I will most gladly try, and, in doing so, we will begin with what is sometimes called the great commission, and which is found both in Matthew xxvii. 19 and Mark xv. 15, 16. Now in this commission the Saviour told His disciples to do three things, viz., to go into all the world—to preach the gospel to every creature—to baptize those who believed the gospel. Whatever is the meaning of baptism, then, according to this commission, believers are the only proper persons to be baptized. To my mind, this seems most clear. The disciples were to baptize the taught and the believing. If, then, they had baptized those whom they could not teach, and those who either could not or would not believe, they would certainly have disobeyed their Master's orders.

J.—But does not the commission say that they were to baptize all *nations*?

T.—Certainly not. How *could* they baptize all nations? Tens of thousands would refuse to be baptized. But they *might* preach the gospel to all nations. Accordingly they were to preach the gospel to every creature, but baptize those only who believed it.

J.—But the commission does not say so. It does not say that infants are not to be baptized.

T.—Does it say they are to be? Dare *you* baptize them on its authority?

J.—That is quite another thing. I did not say I dare.

T.—Very well. Then, can a command which evidently enjoins the baptism of believers *only* ever be made to include any but believers? How can this be done? If the commission speaks of believers only, believers only should be baptized. To my mind this is as clear as that two and two make four.

J.—I do not see the matter so clearly as you seem to do; but, nevertheless, we will pass on to the next question. I wish you would now tell me *how* baptism should be performed. It is performed by sprinkling, pouring, and dipping: which is the right way; or, are they all right?

T.—I will tell you what the word of God says. But, before I do so, I would just say, that the word baptism is a Greek word, which, in our Bible, is untranslated. I will suppose, then, that you and I are ignorant of the Greek language, so, in our ignorance, we read until we get to John iii. 23, where it is said that "John also was baptizing at Ænon near to Salim, because there was much water there." Now, whatever is the meaning of baptism, this passage teaches that *much* water is required for its accomplishment. This is positively stated. True, we are not informed how the much water was applied; whether it was sprinkled, poured, or otherwise. Only that much was required. Do you agree to this?

J.—I agree to all that the word of God teaches.

T.—That is no answer. I ask you, does John iii. 23 teach that *much* water is required for baptism? Yes or no.

J.—To be pointed, then, as far as I can understand it, it seems to teach that; but that settles nothing.

T.—It settles all I wish it to settle. It proves that the reason why John baptized at Ænon was, because there was much water there; hence *much* water is required for baptism. Now let us read until we get to Acts viii. 38, 39. Here it is stated that "They went down into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing." Here we get a little more light. We now see why much water is required for baptism; it is that it may be gone down into. Philip and the eunuch went down into it, and they came up out of it; and, no doubt, John and his candidates did the same at Ænon.

J.—Suppose all this to be true, what then? Nothing is said as to how baptism was performed. From all that yet appears it might be either by sprinkling or pouring.

T.—True. Though a very small quantity of water would sprinkle thousands, and there could be no necessity to go down into it; but still, I admit, that neither of the last passages tell us in so many words how baptism was

performed. Let us, then, read until we get to Romans vi. 3, 4, where, to the Christians at Rome, Paul says, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Now, if I mistake not, this passage teaches us that the reason why Philip and the eunuch went down into the water was, that the eunuch might be "buried with Christ by baptism." Here, then, we have the whole subject clearly explained. The great commission teaches that believers only are the proper persons to be baptized; John's baptizing at Ænon shews that much water is required for baptism; Philip and the eunuch tell us that the reason why much water is required is that it may be gone down into; Paul affirms practically that the reason why the much water is to be gone down into is, that candidates may be *buried* with Christ by baptism. Thus one scripture explains another, and so the Bible is its own interpreter and commentator. Now, the four texts to which I have referred seem to constitute the "*Baptismal Pattern*"—the pattern cut out by the hand of God Himself.

THE PERSEVERING BOY.

THE month of December in the year 1807 was unusually cold and blustering. In some instances, cattle and swine, poorly sheltered, were found badly frozen; winter had come on so suddenly that many were unprepared for it; while the effect of such severity in the weather was disheartening to young and old.

There was one exception, however, and that was a youth of fifteen summers, tall and gaunt, who sat one stormy evening in the old-fashioned chimney corner of his father's humble dwelling, reflecting upon his own situation, and planning what he would do to improve it. There was one fixed purpose in his mind, and this was to

get an education. How to accomplish it he could not as yet imagine, for though his will was inflexible as iron, his power of conception was not yet developed. He had been to a school in the neighbourhood the previous winter, but this avenue to learning was now closed to him. As he sat on the old-fashioned stool amid the noise and confusion of the family around him, and the hoarse sighing of the tempest without, his thoughts were something of this nature: "Winter has commenced; I long to be at my studies. The best part of the year, and the only time I can call my own is, passing away; what shall I do?"

As if in answer to this question,

there was a knock at the door, and presently a neighbour walked in covered with snow. He had been to a village beyond, and was returning to his home, when the bright light of the pine knots attracted his attention.

Our youth in the corner nodded good evening to the guest; but his mind was too deeply absorbed to listen to the chit-chat which followed. The great question, "What next?" was still undecided, and his brow knit more and more as he reflected on the difficulties in his path, which, however, not for one moment deterred him from pursuing it.

Presently he was roused by a voice.

"Joe, did you hear, Joe? There is a school in Plainfield. Neighbour G. says it's a good one, taught by Master Maynard."

Joe rose slowly from his seat, a look of cool resolve stamped on every feature. "I shall go to Plainfield in the morning," he said quietly.

"But how can you get there? It'll be awfully drifted, the snow is a foot deep now, and the wind blows a gale."

"I'll get there somehow, I reckon."

"But," remonstrated the father, "I don't see the way for you to go to Plainfield. I can't pay for your board nor schooling, much as I'd like to do it."

"I know that, father; but I am determined to have an education."

Bidding the family good-night, he mounted to his humble chamber in the loft, saying to himself, "Yes, that is the next step. I'll go to Plainfield; and I'll go to-morrow. What's a few drifts of snow to me when I'm determined to get where I can be at my books; perhaps this Master Maynard will help me to contrive a way to get an education."

The next morning the thermometer was down to zero, the banks in front of the house covered the stone walls; but not one whit daunted, our friend started off as soon as it was light, a small package of clothes and books slung over his shoulder with a stick, in search of "larnin," as his father called it.

On entering the school-room in season to see that the fires were sufficient for the severity of the day, Master Maynard observed, sitting on a bench

and warming himself by the blazing logs, a youth whom he had never seen before. There was an expression on his brown face which fixed the attention of the teacher, and the following conversation took place:—

"Have you come to join the school?"

"Yes, sir, I have walked seven miles this morning to do it."

"Are you acquainted with any one in Plainfield?"

"No, sir."

"Have you no friends to lend you a helping hand?"

"No."

"How do you expect, then, to get along?"

"I don't know, I thought I'd come and see you about it—I'm determined to get learning before I'm much older."

There was something in the cool, resolute manner in which the youth undertook to conquer difficulties that interested the teacher. He told the stranger to remain through the day, and he would see what could be done. Before night he had made arrangements in the family where he was boarding, that the young man should remain, paying his expenses by labour out of school hours.

Our friend now gave himself diligently to study, and soon convinced his teacher that, though not possessed of brilliant talents, his will to acquire knowledge was indomitable. Through the winter he made good, but not rapid progress, and so much interested his teacher by his perseverance, that at the close of the term that gentleman made arrangements with a clergyman who resided four miles from his father's house to hear his recitations.

At last he was prepared for college and the theological school, being one of the earliest members of the Seminary in Andover, from which place he went to Greece as a missionary of the American Board of Commissioners for Foreign Missions.

I scarcely need say that I have given the early history of Dr. Jonas King, whose indomitable perseverance, amid discouragements and persecutions, has done so much for the redemption and Christianization of Greece, and has excited the admiration of the whole Christian world.

FAIR QUESTIONS TO BAPTISTS.

A WRITER in the *Nonconformist*, on "Union Churches," says:—

"While writing on this subject, I should like just to suggest an inquiry or two to your Baptist readers in reference to the circumstances under which, and the conditions upon which, the ordinance of baptism is commonly observed among them. Do they not often repel persons from submitting themselves to that ordinance by insisting upon conditions not warranted by Scriptural authority? What right have they to insist, as they almost invariably do, upon candidates being baptized in *public*? And why do they usually place their baptistries in such a position that candidates, both male and female, must necessarily be exposed to the gaze of a large number of persons at the time of their immersion? The only reply, so far as I am aware, com-

monly furnished to these questions, is the very foolish and unjustifiable one that candidates objecting to receive baptism under such circumstances are 'ashamed of Christ.' Any person of reflection and observation must know that many indisputably pious persons feel an insuperable repugnance to undergo the ordeal referred to, while to others of far inferior character it may be comparatively unobjectionable. When candidates are willing to receive baptism in public, it is well that the ordinance should be so administered, such services being often found to be the most valuable means of grace; but they have a right, if they prefer it, to claim the administration of baptism privately. If the world and the church have reasonable evidence that they have been baptized, and so 'put on Christ,' nothing more is necessary."

ON PRAYERS TO CHRIST.

MR. LIDDON, in his "Bampton Lectures," says:—

"The death-cry of the martyrs must have familiarized the heathen mind with the honour paid to the Redeemer by Christians.

"Their voices reach us across the chasm of intervening centuries, but time cannot impair the moral majesty, or weaken the accents of their strong and simple conviction. One after another their piercing words, in which the sharpest human agony is so entwined with a superhuman faith, fall upon our ears. 'O Christ, Thou Son of God, deliver Thy servants.' 'O Lord Jesu Christ, we are Christians; Thee do we serve; Thou art our hope; Thou art the hope of Christians; O God Most Holy, O God Most High, O God Almighty.' 'O Christ,' cries a martyr again and again amidst his agonies, 'O Christ, let me not be confounded.' 'Help, I pray Thee; O Christ, have pity. Preserve my soul, guard my spirit, that I be not ashamed. I pray Thee, O Christ, grant me power of endurance.' 'I pray Thee, Christ, hear me. I thank Thee, my God; command that I be beheaded. I pray Thee,

Christ, have mercy; help me, thou Son of God.' 'I pray Thee, O Christ; all praise to Thee. Deliver me, O Christ; I suffer in Thy Name. I suffer for a short while; I suffer with a willing mind, O Christ, my Lord: let me not be confounded.'

"You cannot, as I have already argued, dismiss from your consideration such prayers as these, on the ground of their being 'mere ejaculations.' Do serious men, who know they are dying, 'ejaculate' at random? Is it at the hour of death that a man would naturally innovate upon the devotional habits of a life-time? Is it at such an hour that he would make hitherto unattempted enterprises into the unseen world, and address himself to beings with whom he had not before deemed it lawful or possible to hold spiritual communion? Is not the reverse of this supposition notoriously the case? Surely, those of us who have witnessed the last hours of the servants of Christ cannot hesitate as to the answer. As the soul draws nigh to the gate of death, the solemnities of the eternal future are wont to cast their shadows upon their thought and

heart; and whatever is deepest, truest, most assured and precious, thenceforth engrosses every power. At that dread yet blessed hour, the soul clings with a new intensity and deliberation to the most certain truths, to the most prized and familiar words. The mental creations of an intellectual over-subtlety, or of a thoughtless enthusiasm, or of an unbridled imagination, or of a hidden perversity of will, or of an unsuspected unreality of character, fade away or are discarded. To gaze upon the naked truth is the one necessity; to plant the feet upon the Rock itself, the supreme desire, in that awful, searching, sifting moment. Often, too, at a man's last hour will habit strangely assert its mysterious power of recovering, as if from the grave, thoughts and memories which seemed to have been lost for ever. Truths which have been half forgotten or quite forgotten since child-

hood, and prayers which were learned at a mother's knee, return upon the soul with resistless persuasiveness and force, while the accumulations of later years disappear and are lost sight of. Depend upon it the martyrs prayed to Jesus in their agony, because they had prayed to Him long before, many of them from infancy; because they knew from experience that such prayers were blessed and answered. They had been taught to pray to Him; they had joined in prayers to Him; they had been taunted and ridiculed for praying to Him; they had persevered in praying to Him; and when at last their hour of trial and of glory came, they had recourse to the prayers which they knew full well to be the secret of their strength, and those prayers carried them on through their agony to the crown beyond it."

Literature.

THE CHURCH IN ITS RELATION TO THE STATE* is a seasonable address from the Society of Friends to their fellow countrymen. No body of people have a better right than the people called Quakers to be heard on the great question of the present day, and none could speak more pertinently upon it than they do speak in this neat little pamphlet. In a spirit of religious seriousness they approach the topics which are now attracting public attention; and their deliverance upon them is distinct, frank, and full. As preliminary to the question of the separation of the Church from the State, this pamphlet treats of the arguments in favour of Church Establishment, usually drawn from *Mosaic institutions*. These, in so far as they were ceremonial and typical, were necessarily temporary, and so did not furnish any precedent for the imitation of the Church after the type had been displaced by the substance which it prefigured. Yet as a preparatory dispensation it affords none of those arguments for religious establishments which certain modern

churches fabricate out of it. The religious provision which was made by the law of Moses was for the whole people. The Jewish church was national because it could produce its divine charter of incorporation, which claimed the people's acceptance, and because it supplied but one priesthood and one worship. The so-called national Church of England ceased to be national when the State sanctioned the existence of entire communities of Christians, who disclaimed allegiance to the Church. And as that Church can produce no divine charter for its incorporation, and has no exclusive title to the sympathy and support of the people, it can derive no claim to be considered national, on any analogies derived from the Mosaic dispensation. Again, the law of Moses allotted the whole land to the people of Israel as a donation from God Himself, reserving the tenth, called the Tithe, for His special service, and appropriating it to those who, having no share in the land itself, had God as their sole inheritance (Num. xviii. 20-24). But there was no law to compel the payment of tithes—everything being left to the con-

* London: E. Marshmont, Bishopsgate Street.

science of the tithe-payer. And as Moses delivered no compulsory enactment for the support of religious worship, no such thing as forced payments for it are ever read of in the Old Testament. Nor did any of the kings—oppressive as many of them were—resort to such violent means of maintaining religion among their subjects. Still further, *the Jewish Church was never in reality subject to the State.* Its worship was never interfered with—not even appointed by State authority. David, as a pious king, “prepared with all his heart” for the better performance of divine worship; but all that he did was done by divine direction, and the people willingly followed his example, because they believed him to be obeying divine instructions. Moreover, *the natural priesthood appointed by the divine law was of another order of religious men, instructors of the people.* The prophets were as truly men of God as the priests were. The Spirit was in them even more manifestly than in the sons of Aaron; and so far from encouraging an jealousy of their increase, Moses said that “all the Lord’s people were prophets, and that God would put a Spirit upon them all.”

The pamphlet next deals with the founding of the Christian church, which of course had in no connection with the State, and which never became national until half-heathen, half-Christian despot, Constantine, made it so. Passing from this ever to be deplored introduction of Church establishments, it contrasts the Christianity of primitive with that of later times. Here the points of contrast are very strongly put, and the views are well supported by reference to ancient and modern writers. Then comes the closing part on the *present aspect of the question.* Freely recognizing the blessings granted to multitudes in the overruling Providence of God under the Established Church, it is still denied that such blessing is conclusive evidence of the conformity of establishments with the divine will. “The genius of Pascal, the sanctity of Fenelon, and the zeal of Xavier, give no sanction to the corruptions of the Church of Rome. Nor does the learning of Usher, the piety and talents of Taylor and Bramhall, or the holiness of Bedell and Berkely, set the seal of

divine approbation on the Protestant church as it is established in Ireland.” Attention is then invited to the following considerations:—That the united Church of England and Ireland is founded on compromise, and so stands on grounds altogether opposed to those of the national Church of the Old Testament; That the united Church of England and Ireland cannot be considered national, not being like the Church of the Old Testament, the Church of the whole people; That millions conscientiously dissent from it, and their right to dissent is recognized by the same law as that under which the Church exists; That the members of the Established Church are trained up under the impression that they have an exclusive inheritance in the Christianity of the State, and they are taught to regard their dissenting fellow-subjects as in some sort aliens with respect to the privileges which the profession of Christianity secures; That the interference of the State has tended to *isolate* the Church as established in this country, fostering a spirit of narrow “Anglicanism;” That the union of the Church with the State has had the effect of secularizing the former, inasmuch as it invests its bishops with worldly rank and power, and gives the right of placing ministers over congregations without any reference to their consent or concurrence. The closing paragraph we prefer to give in its entirety; and we request our readers to consider it well.

“The great question that underlies every other in relation to the present subject, and compared with which every other must shrink into insignificance, is that which appeals to every heart, and in which all are alike interested. Are the Christian people of this land in right earnest to accept the responsibilities, and to take their legitimate share of the duties and privileges of the children of God? Are all to be priests, putting on the garment of salvation and the robe of righteousness, enjoying and exemplifying, in a holy life, the blessedness of the citizenship of heaven. The welfare of millions for time and eternity is involved in the practical response to be given to this momentous question. The affirmative answer of the nation’s heart and life would be the establishment of the church indeed. How much, alas! on the other hand, is there in the united Church of England and Ireland, with its system of worldly compromise and

assumption, and in its exclusively clerical government, framed after the models of an age steeped in Byzantine despotism, which not only does not favour, but is a positive obstruction, to the full realization of the New Testament idea of the kingdom of God. Do any really imagine that in removing the existing legal Establishment the State would cease to be Christian? Can there be a greater fallacy? It is not the State that makes the Christian: it is rather the Christian that moulds the character of the State. So far as the people are brought under the power of the gospel Christianity will rule supreme in the national councils, and influence the administration of law. Were this the case with every professor of the Christian name in this land, how much cause would there be for hope that the churches of England, no longer severed by State interference, but united in a true sense of their high calling in Christ Jesus, might become faithful witnesses of His power and redeeming love to the world around them; and might illustrate more than they ever have done, the truth and blessedness of the promise (Isaiah liv. 13, 14) 'All thy children shall be taught of the Lord; and great shall be the peace of thy children. In RIGHTEOUSNESS SHALT THOU BE ESTABLISHED.'

THE CHURCH OF CHRIST. WHAT IS IT? *A Letter to a person about to join a Church of Christ.* By Jesse Hobson. This letter defines the nature of the church—describes those who ought to be its members—gives some of the scripture teachings relative to its officers—and then tenders various practical counsels to those who enter the church. Some of the latter are very good, and if extensively regarded would insure a holy, healthy, and happy church state.

WILL CHRIST RETURN TO REIGN UPON THE EARTH is a penny book on the coming, the kingdom, and the reign of the Messiah, which presents the scriptural views of these great events in their own clear and commanding light. We like it for its simplicity and brevity, and for the quiet way in which it quotes and annotates the texts which the advocates of Christ's advent, to reign with the saints on earth, twist and torture to make them favour their fallacious notions. It is the want of some such cheap hand-light as this—a mere taper

for its size, but a torch for the amount of its illumination—that many readers of the Bible have obfuscated their minds with the mistiness of millenarianism. Both the above may be had of Mr. E. Stock, Paternoster Row.

THE HIDING PLACE, AND ROOM IN IT FOR YOU—THE NEW LEAF AND WHAT WILL YOU WRITE ON IT?—DAILY TRIALS, AND HOW TO BEAR THEM—A VOICE FROM ABERGELE; or, "*Be ye also ready*"—are excellent pennyworths provided by the London Book Society, to be procured at 28, Paternoster Row, or at the Bazaar in Soho Square.

The SUNDAY MAGAZINE for October begins a new volume, but wisely retains some of its old contributors. It opens with more tales than we have either time or taste to read: and it seeks to attract attention to these tedious stories by the interposition of a profusion of pictures. There is no doubt some policy in this; for childish readers, whether young or old, have quite a passion for what is pictorial, as well as for what is fictitious. And as the "Sunday Magazine" has a popularity to maintain, the means it employs for the purpose may be the best it could adopt. We need not begrudge the space appropriated to this lighter kind of reading, because the solid articles supplied to the more thoughtful classes are sufficiently numerous and extensive. Drs. Vaughan and Guthrie, Hanna, Lindsey and Alexander, with Professor Plumptre, and others, have enriched this first part with valuable papers; so that the current volume promises to be as excellent as any of its predecessors.

THE SWORD AND TROWEL for October is, on the whole, a good number; but the chief merit is contained in the "rare Discourse" of Samuel Rutherford, and the notes of a Sermon by Charles Spurgeon.

THE CHURCH, with articles from the pens of John Aldis, Charles Stovel, and Cornelius Elven, must be worth far more than the penny it costs, and cannot fail to command a wide circle of satisfied readers.—THE APPEAL is an admirable thing for distribution in families where tracts are not quite welcome, and it may be offered with-

out any fear of its being declined.—
THE HIVE continues to cater well for its own class of workers, and we may hope that their toil is sweetened, if not lightened, by what they find in it.—
THE SCATTERED NATION seems just the right publication to excite a Christian interest in the best welfare of the Jews among believing Gentiles, while it helps to a better knowledge of some portions of the Word of God.

THE INDEPENDENT, as a monthly family paper for Nonconformists, may now be strongly recommended as equally good in its matter and in its form. It can be sent with our own Magazine where both are ordered of our London Publishers. Another title,

to connect it with the *Baptist* portion of the congregational body, would be likely to insure for it a wider circulation than it now receives.

We acknowledge, but without any thanks, the *Dialogue on the Irish Church and the approaching Election between Richard Sykes and John Rose*. We have read it alone, but shall not oblige the writer by reading it aloud to our friends, or by passing it on to others. We turn from it to dear OLD JONATHAN, with his short stories, sound lessons, and life-like illustrations. It is quite a treat to see and hear him month after month. May his years be many!

Poetry.

INVOCATION.

Too long, O God, too long my silent lyre
Upon the bending willows has been hung;
Too long within my weary breast the sacred fire
Has smouldered, and my song has been unsung.

Too long, O God, my feeble knees have faltered
With hesitating steps, along Thy way;
Too long my weary feet have faintly halted
Beside the road that leads to endless day.

Too long, O God, my dormant soul has slumbered,
Too feebly grateful for Thy bounteous love;
O, help me, with the raptured hosts unnumbered,
To praise Thee here, as Thee they praise above.

Help me to seek on earth not wealth or station;
But strive to do Thy sovereign will below;
And bowing at Thy feet in adoration,
My duty to Thyself and man to know.

O God, attune my heart to heavenly measure,
And fill my soul with harmony divine;
Give me, in serving Thee, my highest pleasure,
And let my will be swallowed up in Thine.

Correspondence.

CASE OF GRETTON, NEAR UPPINGHAM.

INSIDE the cover of our October number an advertisement appeared announcing the success which has attended certain efforts to establish a congregation and school in this village, and stating that a piece of ground has been given to put a building upon. Assistance is asked towards the effort, and to induce our churches to render such assistance a sort of promise is made that the building will be ultimately secured to the denomination, &c. This advertisement has called forth several letters to us, in strong condemnation of the course taken by the advertiser, and furnishing us with a history of his recent proceedings. We were at first inclined to print one or two of these letters, bearing the signatures of their writers; but, on further reflection, we think it better to suppress them, and for the present to content ourselves with the mention of a few facts, furnished to us by ministerial and other brethren of the highest standing in the Northamptonshire Baptist Association. To show that Gretton is not in the destitute state which the advertisement might be understood to represent, we are informed that a

Baptist church has existed there for about eighty years. The advertiser, who became its pastor, had, at the beginning of the present year, a serious misunderstanding with his people; upon which the Revs. T. T. Gough, of Clipstone, and James Mursell, of Kettering, at the request of both parties, undertook to mediate between them. In their presence the pastor gave notice of his intention to leave at the end of six months, but as there was no prospect of ending the strife while he remained, the mediators, in the name of the church, offered him the six months salary, on condition of his leaving at once. He accepted the offer, but instead of leaving the village he opened another room for preaching, to which he retired with his adherents, designing to raise a second Baptist cause in this village of nine hundred inhabitants. Without adding anything to this plain statement, excepting that the old chapel is sufficiently good and capacious for all the wants of the people, we express the belief that *our General Baptist friends will not lend their sanction, or give any money, to the attempt now made to establish a rival dissenting congregation there.*

EDITOR.

Intelligence.

Denominational.

THE half-yearly meetings of the WARWICKSHIRE CONFERENCE were held at Wolvey Chapel, on Tuesday, September 29, 1868.

The Rev. J. H. Wood, pastor, conducted a preparatory devotional service on Monday evening, at which the Divine blessing was sought on the meetings of the coming day. The morning sitting began at half-past ten, when brother Wood gave out a hymn, and brethren L. H. Parsons, and J. Perkins, P.B., offered prayer. Brother Lees, of Walsall, then read an important paper on "The Elevated Nature of the

Spiritual Life, and the means by which that life may be maintained." The writer began by referring to "Life" in general; its existence and manifestation unquestioned, yet its principle a subtle and sublime mystery which no one can understand or explain. The life in men is fourfold; physical, social, mental, spiritual—the Christian life being higher than them all. He then spoke of its nature and degrees; how it is self-revealing in its possessor—progressive, ennobling, influential on others, quickening to ourselves. It is too high for disturbance by aught below; above surrounding circumstances; superior even to death. Reference was made to a Queen

of Navarre, to Richard Hooker, Dr. Watts, Dr. Payson, Mrs. Rowe, and others. The means for its maintenance are divinely appointed, appropriate, essential; must be sought for in prayer, and used when obtained. Such is a feeble outline of a paper to which it was a great privilege to listen. It was logical, eloquent, fervid, intensely practical, and secured the profound attention of a large assembly. A conversation deeply spiritual and subdued in its tone followed, in which several brethren took part. The best thanks of the meeting were given to brother Lees, who closed with a few appropriate remarks. The sitting was closed with prayer.

The afternoon meeting commenced at halfpast two. The Rev. J. H. Wood presided, and prayer was offered by Rev. J. Harrison. Reports from eight out of eleven churches were presented, from which we found that sixty-four had been baptized since our last meeting, and twenty-four remain candidates. Some interesting cases of restoration were referred to.

1. The Minutes of last Conference were read and confirmed.

2. It was agreed so far to alter our rule as to admit to our afternoon meeting not only members of General Baptist churches, but members of all Christian churches.

3. The Secretary having accepted the invitation of the church at March, resigned his office. The following resolution, drawn by brother Harrison, was adopted: "That the very cordial thanks of this Conference be given to brother Allsop for his efficient services as Secretary during the last eighteen months; and at the same time we express our warm attachment to him, our deep regret at his leaving this district, and our earnest prayer for the blessing of God upon him in his future sphere of labour."

4. The appointment of a new Secretary was postponed to our next meeting, S. Allsop having consented to act for another half year.

5. Our next Conference to be held at the new chapel, Gosford Street, Coventry, in the month of April, 1869. The morning paper to be on "The Conversion of the Young, and the best way of dealing with and guiding them when in a state of religious inquiry and concern." That brother J. H. Wood, be the writer. The Conference sermon to be preached by brother Lees, of Walsall.

After tea a conversational meeting was held in the chapel, which was deeply interesting; prayer also being offered by brother Lees and S. Allsop, and G. Smith, of Longford.

At the evening service the chapel was full. Rev. L. H. Parsons opened with reading the scriptures and prayer, and Rev. J. Harrison, of Birmingham, preached the Conference Sermon from Matt. v. 14, 16. "Ye are the light of the world. Let your light so shine before men," &c. The preacher referred—I. To Christians as the light of the world; their light and life derived from Christ. II. It is their duty to let that light shine, by cheerful and open discipleship, and by active and holy work. III. Their ever present and influential motive to be not their own glory, not even the pleasure they find in their work, but the glory of God. It was a good and impressive discourse, and was delivered with much feeling and power.

Dinner and tea were provided by the Wolvey friends in their own school-room. Representatives were present from Austrey, Birmingham, Coventry, Walsall, and a large number from Longford. Altogether it was a good, hallowed, blessed day.

SOLOMON S. ALLSOP, *Secretary*.

Longford, October, 1868.

THE LONDON CONFERENCE.—A meeting of this Conference was held at Praed Street Chapel, Paddington, Oct. 7, 1868.

The meeting for business was held in the afternoon. The Rev. J. Clifford, LL.B., took the chair. Brother Bunker, of Chesham, prayed. The minutes of the previous Conference were read and confirmed.

From the reports presented it appeared that thirty-three had been baptized, and twenty-three remained as candidates. Several of the ministerial brethren in the district were suffering from affliction, and special prayer was offered for these brethren.

The Secretary reported that the Committee appointed to investigate and advise respecting the chapel property at Aylesbury had met, and several of the Trustees with them. They had passed the following resolutions:—

1. That this Committee discovers no provision in the deeds of the chapel property at Aylesbury effectually hindering the leasing of the said property for a term of years.—2. That as the Bucks Association now gives the opportunity of membership to all evangelical Baptist churches in the district irrespective of the distinctions of "Particular" and "General;" and as the Committee of the said Association having commenced a cause in Aylesbury desire at least the temporary use of the property in Cambridge Street, the Trustees of the said property are hereby advised to negotiate with such responsible persons as the Bucks Association may have appointed,

or may appoint, granting them the use of the property for a term of years at a small yearly charge. It was further stated that the Trustees were willing to let the place for £1 per annum for fourteen years, and that the Trustees were waiting the sanction of the Conference. It was resolved,—That the recommendations of the Committee respecting the Aylesbury property have the sanction of this Conference.

2. That we cordially welcome the Rev. J. G. Pike to this Conference, and fervently pray that great prosperity may attend his ministry at Commercial Road chapel.

That the next Conference be at Berkhamstead on the last Tuesday in May, and that Dr. Burns be the preacher.

That the Rev. J. Sage, of Wendover, be requested to write a paper for the next Conference.

Brother Harcourt read a paper on "The promise of the Holy Spirit, and the reasons why the church does not realize more largely the Spirit's power. An interesting discussion followed. Resolved,—That brother Harcourt be thanked for his excellent and suggestive paper.

The Secretary preached in the evening on "The Redeemer's mediation and its issue as an encouragement to Christian labour."

JOHN LAWTON, *Secretary*.

HOSE.—Jubilee.—Services of a deeply interesting character were held to celebrate the jubilee of the Baptist chapel. On Sunday, Oct. 4, two sermons were preached by the Rev. T. Hoe, of Wymeswold. On Monday a public tea meeting was held, after which addresses were delivered by the Revs. E. Stevenson, of Loughborough, J. J. Irving, of Melton, and other friends. On Tuesday evening a sermon was preached by the Rev. E. Stevenson. On Wednesday evening a prayer meeting in connection with the above services was held. On Thursday afternoon the Rev. J. J. Irving preached, and administered the ordinance of baptism to four persons from Melton. There was a public tea meeting at five o'clock. Mr. Irving preached at Clawson in the evening. The collections and proceeds of tea, &c., will be devoted to repairing, cleaning, and improving the chapel.

GEDNEY BROADGATE.—Re-opening of the General Baptist Chapel.—The chapel at this place having been closed for enlargement and improvement, was re-opened on Lord's-day, Sept. 27, when two impressive sermons were preached, afternoon and evening, by the Rev. W. Dyson, of Measham. On the following Monday the Rev. R. A. Johnson (Independent minister)

Long Sutton, preached in the afternoon. At five o'clock a public tea was provided—the trays being given by friends—of which about two hundred partook. In the evening a public meeting was held, presided over by our pastor, the Rev. F. Chamberlain, when addresses were delivered by the Revs. W. Dyson, T. B. Summerfield (Holbeach), R. A. Johnson; and Messrs. J. F. Goodacre (Long Sutton), C. Lowth, J. Chantry, J. Starbuck, A. Fysh, W. Franks. The services were all deeply interesting, and well attended. The enlargement has cost about £110; towards that sum £50 was given or promised before the work was commenced, and about £21 was raised at the opening services, for which the friends feel thankful to God who prompted so many to come to their help.

EAST LEAKE.—On Sunday, Sep. 13, the Rev. Thos. Goadby, B.A., preached two excellent sermons on behalf of the debt on the chapel. On the following evening a tea meeting was held in the school-rooms, which was numerously attended. At seven o'clock a public meeting was held in the chapel, when instructive and effective addresses were delivered by the Revs. T. Goadby, T. Bumpus, W. Bailey, and Messrs. Lacey and Baldwin. Proceeds of tea and collections, £23.

WYMESWOLD.—On Sunday, Oct. 11, the Rev. J. J. Irving, of Melton Mowbray, preached on behalf of a small debt on the chapel, and also for a debt incurred by the repairs of the minister's house. There was a tea meeting on the Monday, and Mr. Irving preached in the evening. Proceeds of tea, collections, and subscriptions, £22. The sermons were very practical, and the address on Sabbath morning by Mr. Irving to the children and young people, from "And God heard the voice of the lad," very suitable and appropriate.

BURNLEY, Enon.—On Lord's-day, Sept. 20th, the Rev. Dr. Burns, of London, preached two sermons to crowded congregations in Enon chapel on behalf of the Sunday school connected with that place of worship. On Monday evening he delivered a lecture in the same place, on "Rome in Passion-week," to a very large and appreciative audience. The collections were £104 19s. 1½d.

HALIFAX.—On Sunday, Oct. 11, were held the annual missionary services. The Rev. T. J. Guest (Wesleyan), of Halifax, preached in the morning, and Rev. H. Wilkinson in the evening. On the following Monday a juvenile tea meeting was held in the school, after which, the missionary meeting in the chapel was addressed by Revs. Guest, Wilkinson, and Atkinson. Rev. R. Ingham presided. The collections at the above services

amounted to £13 4s. 9d. The amount collected by the juvenile branch during the year, by subscriptions in the school, and by the collecting books, &c., is £48 15s. 7d. The total received from all sources during the last twelve months is £63 10s. 4d.

BARROWDEN.—Two very excellent and impressive sermons were preached by the Rev. W. Orton, of Bourne, on Sunday, May 31, on behalf of the Sabbath school. The congregations were large, and the collections amounted to £5 2s. 4d.

[N.B.—This and the next notice have been delayed owing to their being sent to the Printers, instead of to the Editor direct. As the latter had not seen them until a few days ago, he is not responsible for the delay; nor can the Printers be held to be so, as Correspondents have been repeatedly requested not to send to them.—Ed.]

EDGESIDE.—On Lord's-day, March 29, two excellent sermons were preached in the Baptist chapel by the Rev. J. Stevenson, M.A., of Derby, after which the collections and contributions amounted to £22, to be devoted to the liquidation of the debt on our chapel.—On Lord's-day, May 24, two very good sermons were delivered by our venerable father, the Rev. T. W. Mathews, of Boston, for the benefit of the Sabbath school. Collections and contributions amounted to £30.

MINISTERS.

DERBY, Osmaston Road.—*Recognition Services.*—On Tuesday, Sept. 29, the Rev. Thomas Goadby, B.A., who has recently entered upon the work of the ministry in Derby, was publicly recognised as the pastor of the church assembling at Osmaston Road chapel. The services were of the most interesting character, and were exceedingly well attended throughout the day. In the afternoon, after a short devotional service which he conducted himself, the Rev. W. Brock, D.D., of London, gave the introductory discourse. He stated in the beginning that he had been specially deputed by his brethren in London to convey to the church at Osmaston Road good wishes and congratulations on the settlement amongst them of his friend Mr. Goadby. He (Mr. Goadby) had been with them in all high esteem and regard; they were sorry to lose him; but if it must be they rejoiced with the church here in his settlement over them. In the name of the churches of the London Baptist Association he bid them "God speed." He should now give an old fashioned though newly prepared address on the principles of Nonconformity. He could wish that the example of Gallio in declining as a

civil ruler to interfere with matters of conscience were generally followed, and basing his remarks on the passage contained in Acts xviii. 14—16, the rev. doctor proceeded to show in his own characteristic way that the State should have no control over religion because (1) of the very object and end of civil government, which had to do with life, person, and property, and not the salvation of souls; (2) of the nature of religion, which was spiritual; (3) of mischief which the intermeddling of State caused to our religion, embarrassing thoughtful men by its inconsistency, misleading irreligious men by prescribing ceremony and sacrament by Act of Parliament, and favouring dependance upon them, and inevitably persecuting the godly and devout as even now in various petty ways was done. The rev. doctor closed an eloquent address with an appeal to the people to uphold, above all things, in this day, the principles of the New Testament. The Rev. W. Underwood, D.D., of Chilwell College, then offered an appropriate and earnest prayer for the newly-elected minister and the church under his charge; after which the Rev. N. Haycroft, of Leicester, delivered a charge to pastor and people, faithfully and pointedly indicating their mutual duties and obligations.—At the evening meeting, the Rev. John Stevenson, M.A., presided, and in the first place, having said a few congratulatory words, called upon the senior deacon to make a statement on behalf of the church as to the circumstances under which Mr. Goadby had been invited to the pastorate of the church, and expressive of the desire of the brethren for his comfort and prosperity.—Mr. Goadby also spoke, stating the circumstances under which he at first gave himself to the work of the ministry, and the leadings of Providence in his course, and declaring it to be his purpose to feed the flock of God and seek to win souls to Christ, and that nothing should turn him aside from this.—Afterwards, the Revs. H. Ollard, F.S.A., H. Crassweller, B.A., A. L. Simpson, of Derby, J. J. Goadby, of Leicester, made most able and effective speeches, congratulating both pastor and people on the occasion, and wishing them a long, and happy, and prosperous union. The Revs. Crosbie, LL.B., of Derby, J. T. Gale, of Loughborough, G. Needham, of Ripley, D. Macallum, of Melbourne, J. Baxandall, of Wirksworth, his Worship the Mayor of Derby, a good number of friends from the different congregations of the town and neighbourhood were present at the meetings, and testified by their presence or by taking part in the proceedings their interest in the services of the day.

THE REV. J. G. PIKE, son of the Rev. Carey Pike, has commenced his ministry in Commercial Road chapel, London, and has received the cordial welcome of the London Conference.

THE REV. S. S. ALLSOP, of Longford, began his labours as pastor of the General Baptist church, March, Cambridgeshire, on the first Sabbath in October.

BAPTISMS.

HALIFAX.—On Wednesday, Sept. 30, after a suitable discourse by our senior pastor, Rev. R. Ingham, two females were baptized by Rev. J. H. Atkinson. They were cordially received into the church on the Sunday following at the Lord's Supper.

WALSALL.—On Aug. 30, after a sermon on the baptism of Christ, fourteen were baptized—seven men and seven women, and some of them were deeply interesting cases of conversion.

BOURNE.—On Wednesday, Sept. 2, four persons were baptized, after a sermon by

the pastor from Rom. iv. 3, and on the following Sunday were publicly recognized by the church.

PETERBOROUGH.—On Lord's-day, Oct. 4, four persons were baptized by Mr. Barrass, and, with three others, were received into church fellowship.

LENTON.—Mr. Colman, of the College, who now regularly supplies the pulpit, administered the ordinance of baptism on Oct. 4.

RIPLEY.—Sept. 6, four were baptized and received into the church; and on Oct. 4, six more. Nearly all these are from our Sabbath schools.

NEW BASFORD.—Oct. 4, twelve were baptized by Mr. J. Edwards, after a sermon by Mr. Pepper, student at the College.

WYMESWOLD.—On Sept. 27, three were baptized, after a sermon by Mr. Bailey Acts. viii. 36—39.

FLEET.—On Lord's-day, Oct. 4, two males were baptized by the Rev. F. Chamberlain, and added to the church.

LOUTH, *Eastgate*.—On Oct. 11, two friends put on Christ by baptism.

Notes on Public Events.

ONE of the more important political events of the past month is the *Spanish Revolution*. The capital of Spain, Madrid, seemed to have been preparing for the event by the prudent working of a revolutionary committee, which had 20,000 trained men under its direction, and which held confidential communications with all the exiled generals, who were ready at any moment to act against the existing government. The utter weakness and badness of that government were obvious from the fact that when Isabella, the Queen, quitted the country there was not the slightest rising in her favour anywhere. The flight was quietly and thankfully accepted as a happy termination of the hated rule of the Bourbons. Without any collision between the army and the people, and by a sort of universal suffrage, a new Provisional Government was chosen to continue in office until the assembly of the Cortes (*Kor-tez*). The new State Council, called the Junta, is not empowered to decide on the future constitution of Spain, but it has issued a document which contains a declaration of rights. This declaration includes, election by universal suffrage, liberty of education and religion, the freedom of the press,

right of public meeting, the jury system in criminal trials, and the irremovability of the judges. Whether the form of government shall be republican or monarchical, and who shall be its first President or Sovereign, are questions left to the National Assembly, the Cortes, to determine. This Spanish Revolution is remarkable, not only for the tranquility with which it has been effected, but the manner in which it has been regarded by the surrounding nations. Hitherto when such a change has occurred the other European states have taken some alarm. Stocks have fallen, business has been checked, and the population in sympathy with the event have been either smitten with fears or transported with romantic hopes. The Spanish Revolution is the first which has been greeted by the European Exchanges with a rise in the funds. The leaders of the movement have the confidence of their countrymen and the respect of politicians outside. Many difficulties, and some dangers, are foreseen in the future settlement of Spanish affairs. The deficiency of the late harvest, and the indisposition of the rulers to promote the import trade, reduce the people to a state of semi-starvation; while such is the public

distrust of capital that the subscription for the National Loan has realized a very insignificant sum. But the heroes of the age, with Marshall Serrano and General Prim at their head, are proceeding vigorously in their efforts to meet the exigencies of the country. The society of Jesuits has been already suppressed, and its property confiscated; and it may be hoped that Spain, relieved of its licentious Queen and of its rapacious priesthood, will regain its long lost prosperity, and rise to something near its ancient eminence.

At home the chief attention centres in the preparations which are made for the coming *General Election*. The topics on which the opinions of candidates are tested are, as usual, somewhat numerous, but the one most prominent is the proposed disestablishment of the Irish Church. The Tories, who have nothing in the shape of sound argument to employ in its behalf, betake themselves to the pitiful task of prognosticating evils to the land, or to the still worse employment of vilifying the advocates of the impending change. In the meantime the Liberal leaders are growing more resolute in their purpose to remove the crying injustice, the grossness of which is shown more clearly by the report of the Commissioners who have inquired into the present condition of the Irish Church. Mr. Gladstone declares his intention to seek its removal as the discharge of a debt of civil justice, and as a condition indispensable to the success of every effort to secure the peace and contentment of Ireland. The action of the great Liberal leaders is being backed by the opinions of such eminent Churchmen as Dr. Vaughan, of Doncaster, and Dr. Alfred, Dean of Canterbury. The latter has sketched the Church of the Future in an article in the "*Contemporary Review*," and has given expression to the most advanced views on the true nature of Christ's kingdom. The work of disestablishing the Irish Church is attracting the consideration of the clergy, and not a few have already declared themselves favourable to it.

The usual *Autumnal Meetings of the Baptist and Congregational Unions* have been held during the month, the first at *Bristol*, and the second at *Leeds*. The *Baptist Union* meetings at Bristol were as numerous attended as in any former years, even when held in a more central place. The first service was conducted in the newly opened Tyndale Chapel, at Clifton, and was designed chiefly for the benefit of young men. Long before the time of

commencement great numbers of them were there. The Rev. H. S. Brown, of Liverpool, preached on the power of religion to make men courageous; and he instanced (1) the courage-giving words, "Our Father," in the Lord's Prayer; (2) the courage-giving principle which is found in the love of Christ; (3) the courage inspired by the hope of eternal life. He cited the instances of courage to be found in the Bible, among the martyrs and confessors, and among modern missionaries; closing with an exhortation to be courageous in defending the truth—in right action as men of business—and in the confession of Christ on all occasions before men.—On Tuesday evening the United Missionary Meeting was held in Colston Hall, which was crowded to excess. E. S. Robinson, Esq., presided, and speeches were made by the Revs. J. A. Spurgeon, J. Bloomfield, of Bradford; N. Hayercroft, M.A., of Leicester; J. Clifford, LL.B., of London; and Dr. Price, of Aberdare.—On Wednesday morning a devotional service was conducted in King Street chapel, over which Dr. Steane presided. After this the Chairman of the Union, Dr. Gotch, read his Introductory Address, which he entitled, "CHRIST THE CENTRE." After the thanks of the assembly had been voted to Dr. Gotch, and the message of the Committee had been read by Mr. Millard, it was announced that Dr. Brock had been invited to be Chairman for the next year. The most important paper of the session was then read by Dr. Landells, on the "*Causes of Ministerial Failure*," which was followed by some good remarks by the Rev. C. M. Birrell, of Liverpool, and others. In the evening there was a Soiree in Colston Hall, under the presidency of Dr. Brock—the speakers being the Revs. C. Vince, S. G. Green, and J. P. Chown. On the following day the Rev. F. Bosworth, M.A., formerly one of the tutors of Bristol College read a *history of its celebrities*. This was followed by another paper, a report of the Committee on the *Sustentation Fund*. The debate on this subject, at first very lively, became quite languid, as the difficulties of the enterprise were brought to view. At length three resolutions were passed, the first recognizing the need of the fund; the second recommending a Conference between the Committee of the Union and the trustees of funds already in being; the third approving of the attempt to group small churches. The greatest interest was manifested in the preaching services of Mr. Spurgeon. He preached both morning and evening in Colston Hall to closely packed congregations—and as multitudes were shut out from the hall an open-air service was held for them in the street.

The meetings of the Congregational Union also began with a sermon, which was addressed to ministers and members who had come to participate in the week's conference. The preacher was the Rev. Thos. Binney, and his text was Heb. xiii. 22—“Suffer the word of exhortation.” He sat and read his discourse, which was on *the spiritual life, and the best means of cultivating it*. For an hour and a quarter he sustained the attention of the large auditory, many of whom had to stand in the aisles. On Tuesday morning the Rev. Dr. Raleigh, the chairman, delivered an opening address on the great ecclesiastical contest of the times, which is said to have been artistic in its construction, finished in style, and most happy in its allusions and illustrations. Papers followed on *the terms and design of church membership*, by the Rev. J. Beazley, of Blackheath; and on *the relation of children to the church*, by the Rev. W. Roberts, London. At the East Parade chapel an immense congregation was presided over by Mr. E. Baines, M.P., at which papers were read by the Rev. Jos. Harrison, on “*The importance of a firm adherence to Protestant principles*,” by the Rev. R. W. Dale, on “*Congregationalism in relation to national life*,” and by Dr. Parker, on “*Christian simplicity in religious work and worship*.” On the following day the Rev. J. Hallet, of Norwich, read a paper on “*Lay work in the churches*,” describing what it should be; and Mr. Henry Spicer followed with another paper, which offered suggestions for its extension. These were followed by a discussion, in which the Rev. J. R. Thompson, of Tunbridge, the Rev. J. H. Wilson, of Craven chapel, the Revs. J. S. Pearsall, G. M. Murphy, Henry Allon, and Messrs. Lee, Manton, and S. Morley took a leading part. THE TEMPERANCE MOVE-

MENT was advocated by the Rev. A. Hannay, of Croydon, on which a resolution was moved by the Rev. F. R. Conder, of Leeds, to the effect that the temperance movement claims the support of Congregational churches, since the prevailing habits of the people in respect to intoxicating drinks impede the evangelization of the country, and frequently bring disgrace on the profession of Christianity. This resolution was supported by several ministers, and by Messrs. Baines and Morley. On Thursday morning, after speeches by ministers from Canada and Scotland, Mr. J. Carvel Williams, of the Liberation Society, read a paper on *the duty of Nonconformists at the approaching election*. A resolution followed thereon, to which many spoke, and the carrying of which closed the business of the third day's session.—At one of the meetings, Dr. Mullens, secretary of the London Missionary Society, gave an instructive summary of *the wonderful religious reformation now going on in Madagascar*. On the accession of the present Queen, the idol-keepers approached her to offer their allegiance, to whom she said, “You are needed in this palace no longer.” She has declined to receive ambassadors or to transact any state business on Sundays. Public worship is attended by large crowds of the heathen, and in the capital alone the Mission has seven large and two small buildings fully occupied. It is estimated that there are now between 25,000 and 50,000 of professing Christians in the island.

Dr. Livingstone has sent despatches from Cazembe's country and Marungu reporting “all well;” and Sir R. Murchison is sanguine in his hopes of soon seeing him in this country.

Marriages.

SINCLAIR—BATTY.—Oct. 8, at the Baptist chapel, Crowle, Lincolnshire, by the Rev. J. Stutterd, Mr. George Sinclair, of Howden Dyke, to Miss Mary Elizabeth Batty, teacher of the senior Girls' Bible class.

GUTTERIDGE—KIRBY.—Oct. 15, at Wood Gate Chapel, Loughborough, by Rev. J. T. Gale, Richard Gutteridge, M.D., of Leicester, to Patty Green Kirby, of Park Road Villas, Loughborough.

WOOD—HAINES.—Oct. 20, at the General Baptist chapel, Fleet, by the Rev. F. Chamberlain, Mr. Ephraim Wood, Holbeach, to Charlotte, youngest daughter of Mr. Jonathan Haines, farmer, Fleet.

HANFORD—LACEY.—Oct. 21, at Wood Gate chapel, by Rev. J. T. Gale, Mr. Wm. Hanford, to Eliza, daughter of Mr. J. S. Lacey, Market Place, Loughborough.

Recent Deaths.

HUTCHINSON—Sept. 2, at Stalybridge, Hannah Hutchinson. She was a scholar in the General Baptist Sabbath school, and while there had been always remarkably attentive and well behaved. She was only in her fourteenth year, yet gave indications of the work of Divine grace being in operation on her heart and life in a striking manner for some time before her death. She was very severely afflicted during the last six months of her life, scarcely ever being an hour without severe pain that no medical skill could remove; yet in the very midst of her keenest pain she displayed strong sympathy with the sufferings of her dear Redeemer. Often was she deeply moved at the thought of the intense suffering he voluntarily endured on account of sinners, and frequently expressed her hope in Him as her Saviour. She was very much pained if any of the teachers or scholars deliberately acted as if they had no regard for Him. On one occasion she called her father to her bedside, and said, "Father, there is one thing upsets me to-day, and that is, that so and so," mentioning their names, teachers in the school, "are breaking the Sabbath to-day by taking a trip to Blackpool, but I hope the Lord will forgive them." Thus did she display her sense of obligation and consistency on the part of those who loved the Saviour. Her last day on earth was marked by much struggling and pain; but

her last moments were calm and peaceful. She fell asleep in Jesus with the full possession of all her mental faculties.

MEE—Sept. 11, at Heanor, in the twenty-fourth year of her age, Catharine, the beloved wife of Mr. James Mee, an occasional preacher in connection with the Baptist church of which the deceased was a member for nearly four years. They were married soon after her conversion. For two years past she had been sinking under consumption. Her long affliction was borne with true Christian patience, and she died in peace, much respected by those who knew her best. At the desire of the bereaved husband and friends her death was improved on Lord's-day, Sept. 26, by Mr. Wright, of Derby. The attendance was very numerous, and many appeared greatly impressed with the discourse, which was founded on Rev. xiv. 13, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

TAYLOR—Sept. 28, at Bakewell, Mr. John Foster Taylor, aged forty-three years.

SMITH—Oct. 1, at Haxey, Lincolnshire, aged seventy-four years, William Smith, for many years an acceptable local preacher in the Epworth church. He was a good man, and feared God above many. His end was peace.

Varieties.

THE TRADES OF ANIMALS.—The following observations, which we copy *verbatim* from an "Old Curiosity Shop," have reference to animals, and exhibit their at least apparent knowledge of the sciences; also, their professions, occupations, and employments. Bees are Geometricians—their cells are so constructed as, with the least quantity of material, to have the largest-sized spaces and least possible loss of interest. So also is the ant-lion—his funnel-shaped trap is exactly correct in its conformation, as if it had been made by the most skilful artist of our species with the aid of the best instruments. The mole is a meteorologist. The bird called the nine-killer is an arithmetician; so also is the crow, the

wild turkey, and some other birds. The torpedo, the ray, and the electric eel are electricians. The nautilus is a navigator—he raises and lowers his sail, casts and weighs anchor, and performs other nautical evolutions. Whole tribes of birds are musicians. The beaver is an architect, builder, and wood-cutter—he cuts down trees, and erects houses and dams. The marmot is a civil engineer—he not only builds houses, but constructs aqueducts and drains to keep them dry. The white ants maintain a regular army of soldiers. The East India ants are horticulturists—they make mushrooms upon which they feed their young. Wasps are paper manufacturers.—*Once a Week.*

Missionary Observer.

THE CHRISTIAN CONSCIENCE THE STRONGHOLD OF MIS- SIONS TO THE HEATHEN.*

BY THE REV. J. CLIFFORD, M.A., LL.B.

EVERY meeting connected with evangelistic missions to the heathen shows that the church, as a missionary institution, has numerous sources of support and an ample supply of materials for the justification of her manifold labours for the conversion of the world. Her armoury is full of the weapons of defence, and the service of each year tends to furbish anew those already in use, as well as to introduce others of substantial value in the warfare with evil. Much use is deservedly made of the logic of success. Accomplished facts are invincible. Victories, mostly of vast range and high quality, have crowned the self-denying and martyr-like labours of the missionaries of the cross *wherever* they have gone. Whilst many fields have borne a hundredfold, not one has been tilled without the promise of a harvest of precious grain for the granary of God. The word of the Lord has sounded abroad from the various homes of the Anglo Saxon race, and the missionary stations of Greenland and Labrador, India and China, are echoing it as from so many different centres, to the remotest parts of the earth. The gigantic edifice of caste, no structure built of sand, but an adamantine barrier, has been shaken to its base by the thunderbolt of human brotherhood shot from the heavens of the divine word. Those two thousand missionaries sent from the protestant churches of Europe and America, and sustained with all their diverse works of schools and colleges, of churches and orphanages, of translating and preaching, at a cost of a million pounds per annum, have already accomplished a work of unspeakable blessedness for the nations of the earth, and have prepared the machinery by which the knowledge of the Lord shall be made to cover the

earth, as the waters the depths of the sea. If, therefore, the effort to regenerate mankind is ever abandoned, it *certainly* will not be because of the proved incapacity of the gospel to grapple with the astute evils of idolatry.

But though we rejoice in the fact of success, and accord to it some weight as an argument for further service, we do not worship it as a fetish, nor depend upon it for the noblest impulses to our work of faith and labour of love. We never borrow our principles of christian labour for God and souls from the low and base-born policies of every-day life. The great Baal of expediency is not our God; and the doubtful paradise of success is not the only heaven to which we aspire. We know better. We remember that the Mahometan, the Roman Catholic, and even the chief Adversary himself, can employ the same argument for the causes they respectively promote. Our hearts are moved to duty by an irresistible impulse when success utterly fails us, and we are forced to cry in bitterness, "Who hath believed our report? and to whom is the arm of the Lord revealed?" We recognize Christ Jesus as the invisible Lord and Master of the conscience he has redeemed, and feel it to be our highest duty, as it is our most perfect act, to obey Him fully, omitting no fragment of His teaching because it is small, excluding no command because it is irksome and unpleasant, and slighting no wish, however expressed, since to us every desire of His is clothed with stronger sanctions than those which made the Israelites quake before Sinai, and urged upon us with a love so pure, tender, and infinite, that we cannot resist. Whether, therefore, we succeed or not, the christian conscience, accepting Christ's mandate, is bound, beyond the chance of release, to the work of the conversion of the world, and we must go on with it or be guilty of treason against our King. In such christian consciences, illuminated by the teaching of God; educated by its acknowledged Master, Christ; roused to the full use of all its powers, and aglow with the love to sinful and miserable men He has kindled, is the central stronghold of all gospel missions to the

* This Paper is the substance of the Address delivered by our worthy brother at the Missionary Meeting in connection with the Baptist Union, on the 13th ult., at Bristol. It has been forwarded for insertion in our pages at the special request of the Secretary.

heathen at home and abroad. Political expediency may dictate a generous treatment of the degraded Hindoo, and urge to many acts having the form, if not the power, of godliness; philanthropy and brotherly kindness may give birth to a number of good Samaritans ready to pour the oil and wine of their charity into stricken, wounded, and half-dead Orissa; the victories of the cross over a "creed which enjoins suicide and self-mutilation, prostitution and murder, and whose temples are little better than consecrated brothels," may revive the faith of the despondent and cheer the hearts of the sad; but the broad and solid basis of christian mission work is not political expediency, fitful philanthropy, or brilliant success, but men, living men, who have entered into it because they have Christ in the conscience, its light and power, its teacher and master, its absolute owner, and imperishable enthusiasm. With a race of such men, aye, even with a few such men, whatever betide, this is certain, the gospel will be preached to the nations that have not seen the brightness of the light of Christ and rejoiced in the blessings of his beneficent reign. Such men will live and act though all societies decay; and will continue in the way of duty whoever forbids and whatever opposes, constantly achieving triumphs thought by friends and foes alike to be impossible. In such christian consciences is the impregnable citadel and the exhaustless motive power of all the chivalrous enterprises of the church for the salvation of a lost world.

Each such man says in effect, I am in this new and divine order of disciples and servants of Jesus, and I must yield henceforth perfect obedience to whatever He commands. He is my King and I ought to do whatever he bids irrespective of my changing fancies and wayward desires, and without consulting my pleasures and pains. He is the unseen but real ruler of my conscience, and to the furthest limit of my power, to the last fibre of my spiritual life I am bound to carry out His command for getting the gospel of God's love into the ear and heart of every human being in the world. *I am to do this.* It is my personal work as a christian man, and because I belong to Christ and His church, and I cannot neglect a single possible effort to discharge this obliga-

tion without endangering the completeness of my fealty to Him. Necessity is laid upon me, and woe is me if I do not preach the gospel or get it preached as far as I can everywhere. I am debtor both to Greeks and barbarians, to the wise and unwise, and so much as in me is, I must preach the gospel to them all.

Nothing should be allowed to corrupt or weaken such a conscience. Neither facts nor words should be permitted to come between it and the will save as they contribute something small or great towards the realization of the end to which that conscience points. The church in its corporate acts must steadily watch against enfeebling by any of its movements this personal conviction of duty. Its keen edge must not be dulled by the operations of societies, or assuredly we shall convert any living men amongst us, acting at the spur of a conscientious feeling of responsibility, into a set of brokers perfunctorily transferring coins from one place and person to another.

It has been said by a careful thinker, "one person with a conviction is a social power equal to ninety-nine who have only interests," and we may add, that a perfect christian conscience, *i.e.*, a conscience guided, swayed, and energized by Christ, has proved itself the mightiest power in the world after God and His angels. The few men with convictions and not mere opinions, with a sense of duty strong in them and not simply an interest outside of them, have ruled the destinies of the human race. Filled with a faith that could not be shaken, rooted and grounded in a single moral conviction, they have set afloat influences that shall finally put an end to the worst vices and villainies that exist. Negro slavery has at length succumbed to the successive blows dealt by such men of conscience as Sharp and Wilberforce, Clarkson and Knibb. . . . The highest missionary periods of the church's life have been the times when her conscience, or that of some of her members, has been raised to sit in heavenly places with Christ Jesus. In close fellowship with the Lord and with His last words as fresh as when spoken on the slopes of Olivet, the first disciples stood forth on the day of Pentecost and preached Jesus and the resurrection; and when afterwards called in question by the council of the Jewish nation they found the

strong defence of their conduct and the inspiration to unflinching heroism in the conviction expressed in the defiant words, "We ought to obey God rather than man,"—a divine law compels us, and we have no choice between offending you and disobedience to the God of the conscience. . . .

The revival of the missionary spirit in modern times was marked by a similar baptism of the conscience with light and energy from on high, by the same movement from *within* the souls of a few brave and courageous men. They heard a voice speaking in tones of unmistakable authority, and though at first willing to close their ears against the message, yet they could not, and so leapt forth from the charms of home and country, and the dear delights of christian friends, and placed themselves in the very centres of opposition and difficulty. They waited not for societies. They knew nothing of policy. Conscience was inspired by Christ, and that was enough. The best of man was brought into fellowship with the best of Beings, and the best work for the souls of men was fearlessly undertaken and manfully sustained till the isles received God's law, and the Gentiles beheld the glory of their Redeemer.

And this indeed is no fit time for dispensing with the consideration of this first principle. Foreign missions are passing through a crisis of great importance. The whisper of distrust of our organizations is growing into a loud wail. Our societies are exposed to the hot fires of angry and indiscriminate censure, and we have need to look at ourselves and our defences. Still it is well to remember that an examination of the laws of human societies would have led us to anticipate such a condition as this; for however necessary and successful such arrangements may be in conducting vast moral movements, they are almost inevitably honeycombed with decay after a certain period of existence. As they become established and consolidated, they tend to induce mere *acting*; substitute dramatizing for life, elegant dresses for thinking men, the formal and cold discharge of official duties for the heartfelt sacrifices of enthusiastic souls. In their dawn they are replete with vigour. Life flows with unrestrained fulness. Machinery is understood to be machinery, and no more

than the mechanical is expected from it. Should it fail to work well, the directors at once blame themselves and correct their methods. Conscience is not overlaid with cold mechanism, but is stimulated into a healthier and freer movement by the sight of the motion of the works it has set going. But after a while the diseases of routine appear, health fails, energies droop, and the machine warranted to work within a hair's breadth of perfect accuracy, exhibits in its powerlessness the folly of those who had come to trust in it, forgetting the living conscience necessary to maintain its original usefulness. The organization has been set to do the work of men of thought, conscience, and love, and, as might have been expected, it has grievously failed.

So with our missionary societies, at the first men joined them from profound convictions, but now their adhesion is largely due to the influence of custom. Whilst they were young and fiercely opposed, every member stood for a man of strength and substance, who was sure to do much besides pay the "war tax" when called to fight; but adopted by everybody and in every place, the roll-call contains many names that will be of no use to the Gideons who have to go down against the invading Midianites. Fifty years ago a contribution, large or small, represented the man, his conscience, his fervent prayers, and his strong sympathies; now it is to be feared that in many cases it stands for its money value in the markets of the world, and nothing more. We have better organized machinery and a larger host of subscribers, but we have fewer proportionately of the men of intense conviction and absorbing devotion to the salvation of the world. Let us therefore readjust our societies, so that in the fore-front of their plans may be the education of the conscience of those who are the professed followers of Christ; the training of the young, not to give only, but to give from a sense of duty to Christ and the world: so shall we secure the renewed health of our organizations, and the fulness and richness of the life that works them will be the best answer to the attacks of scoffing foes and unwise friends.

Professor Faraday delighted to prove that water possesses a positive antagonism to all impurities, and by a series of

processes frees itself from them; so that if, for example, you freeze impure water charged with bitter salts or acids, it will form a block of clear inodorous ice, not only void of all unpleasant smell, but agreeable to the taste. So the christian conscience, itself put right by the Saviour, cleansed and purified by the Spirit, acts with decided opposition to all that is impure, selfish, and covetous, and continues its action until it delivers the individual and the church from whatsoever defileth or maketh a lie. Brethren, this is our need—Christ in the conscience. The future of missions to the heathen depends upon the degree in which the church meets this grand necessity. The conviction of personal obligation to convey the gospel to every man must root itself in the heart of each christian. Every one of us must be brought to feel—"I *must* do this. It is my work. I *ought* to give myself to it to the fullest extent of my ability." We lack nothing so much as this. Not mechanism—we have the best. Not certainty of victory—the prince of this world is judged. Evil has been defeated by our Brother and Friend in its lord and chief. Not a leader—Christ is with us. Not power—the gospel is *God's* power to salvation. It is conscience—conscience in giving so that we may do it with system and with grace; in praying that it may be fervent and full of faith; in preaching, that our sermons may lead men not to walk by sight, or act at the mere impulse of patriotism, but to stretch out their arms to embrace a ruined world. Oh! for the quick and sensitive conscience of the brave man who would rather die for wayward and offending Israel than the name of God should become a reproach amongst vaunting idolaters; of Elijah, who on the top of Carmel confronted single-handed the confederated and priest-led heathens of his own country; of Jeremiah, who could not rest though weary with forbearing, but spoke out when every word he uttered was as a death-warrant against him; of Paul and his companions, of Luther and Zwingle, of Carey and Fuller, of Bampton and Peggs, of Sutton and Lacey—men who counted not their lives dear unto them, so that they might win souls to Christ! Then, indeed, would the church soon loose herself from the bands of selfishness and indolence, and all Gentiles see her brightness, and all kings her glory.

PROGRESS OF THE WORK AT BERHAMPORE.

THE Rev. J. Taylor, under date of Sept. 12, writes to the Secretary:—

In the Report of last year you will recollect we expressed a hope that a work of grace was manifesting itself in the case of others of our young people and school children; and it is my happiness now to tell you that we have not been disappointed. At our church meeting in June two of our famine orphan girls, and the second daughter of our late brother and native preacher, Juggernath, were received for baptism. In the case of the elder of the famine orphans the grace of God has effected a wonderful change. For months after the children were made over to us she was a sad trial to us, and had constantly to be brought up for reproof and correction; and more than once she assayed to run away rather than submit to the discipline of the school. Now, however, we have not a more tractable girl. Her school-fellows were quite struck with the change, as much so, indeed, as we were; and when some of them were asked what they thought of Ambe's case, they replied, that "they had not a doubt as to her fitness for baptism, they had noticed such a marked change in her." Srumatti, the younger, is a nice, bright, intelligent girl of about fourteen years of age. The brethren appointed to see her, on reporting to the church, expressed their great delight and surprise at her extensive and clear knowledge of the plan of salvation. This we felt to be most encouraging. Kosturi is a very promising girl also, and will, we trust, prove an ornament to the church. On the 1st of August we had the joy of receiving other three into the church by baptism, and in each case there is somewhat of peculiar interest. Luke, a young man of about eighteen years of age, is a younger branch of a very large family residing at our new village, and the most unsatisfactory of all the families in our nominal community. We therefore felt it matter for special thanksgiving that in this youth "there was found some good thing toward the Lord God of Israel;" and especially so, because the testimony to the fitness and consistency of Luke borne by the brethren from Padre Pella was highly satisfactory.

Thoma has long been a member of our nominal community at Berhampore, and

for years has been anything but an ornament to the village. Indeed I have in the desk before me a document containing his most solemn pledge to "keep the peace" as to his wife (whose life he had threatened to take), on pain of once and for ever being expelled the village; the said document was written about twelve months ago. The flood of penitential tears, therefore, which streamed down his cheeks some months ago on being spoken with at the close of the service one Sunday was to us a most cheering and grateful sight. The Spirit of God was then most powerfully at work with him, and shortly after he came and related, in a concise but pointed manner, an experience which, so far as we could judge, clearly indicated that he had become a "new creature in Christ Jesus." And since his baptism, I am thankful to say, his conduct has been such as to confirm the conviction then formed that he is a true disciple, and that he is endeavouring to "adorn the doctrine of God his Saviour in all things."

The *third* case is that of a young brahmin, a native of North Travancore. He is a most intelligent young man, though manifesting no disposition to display his learning; has a very pleasing address, and is evidently of most respectable family. He has told us that while in his native place he had heard and read much about christianity, and felt his mind favourably inclined thereto, but that fear of consequences prevented his ever attempting to embrace it. Still, being most unhappy in heathenism, and everything he had attempted, and every place to which he had gone, having failed to give him the rest and peace of mind of which he was in search, he resolved as a final trial to visit the far-famed "*Kási*," (Benares) or "*Dreisy Swarga*," *i.e.*, visible heaven; and accordingly visited Benares with several more brahmins of his native place. Such, however, were the sufferings he endured by the way, and so thoroughly disgusted was he with the *filth*, literal and moral, with which he met in this so-called "visible heaven," wherever he turned his face, that he resolved if Hindooism had nothing better than that with which to reward and satisfy its disciples, he would from hence cease to be one of them. And from this time it seems he made up his mind to seek for a suitable place and opportunity to embrace Christianity. But how it occurred that he should travel all the

way from Benares, passing, as he did, so many mission stations, and yet finding opportunity to connect himself with none until he came to Berhampore, is yet to us a mystery; but we are fervently hoping—and might go further and say believing—that in this event God is designing great good to this station and neighbourhood. It appears that on reaching Berhampore he went to the bazaar one evening, and on his way saw the new church that has been erected in the town, and this led him to inquire where the missionary lived, &c.; and at length he found his way to the village, and after a lengthy conversation with Thoma and the deacon Daniel, the brethren brought him to me, and together we had a further conversation, during which we gathered that his knowledge of Scripture was *most extensive*; so much so that we began to suspect he had been a christian, but had from inconsistency been expelled, and so ventured to come in amongst us, and we asked him if such were the case; but he denied it most firmly, and added, he had known and talked with many christians, and that he had had a Bible, which he had very carefully read. And when asked how he could have remained in heathenism with so much light, he answered, "Does not Paul say in one of his letters, 'Prove all things, and hold fast that which is good?' and this is what I have been doing." In quoting scripture he frequently gave chapter and verse. On ascertaining that the name of one of the native preachers was Aaron, "Ah!" he said, "that was the name of Moses' brother;" and of another, that his name was Thoma, "Yes, that was the name of the disciple who put his hand into the Saviour's side." But then we were met with another difficulty. He said that in joining us "he wished to devote his whole time to study and preaching about the Lord Jesus Christ." Our difficulty lay here: some had come out from no higher motive than a livelihood; was this the motive of the young man before us? He was a brahmin moreover, and brahmins do not believe in work. And then the question arose as to whence we could support him, if, till such time as we could test his sincerity, we took him on his own conditions? Finally it was resolved to tell him that as the scriptures teach, "He that will not work, neither shall he eat; and that as we had no funds in hand for such a purpose, we did not see our

way clear to receive him, unless he would consent to labour for his bread until we should be satisfied as to his sincerity, and also his fitness for the work he desired to do." On hearing this he expressed himself as very sorry; but that he felt he must spend the rest of his days in preaching the gospel, and as we could not receive him for that work he must seek opportunity elsewhere. He then left with the native brethren, and staid with them until a very late hour; and when about to take his leave, he said, with much feeling, "Well, as you will not receive me, do pray with me before I go, that the Lord may keep me steadfast, and that He may guide me to some place where I may be enabled to preach the gospel to my countrymen." The brethren were much affected at this, and so were the rest of us when we heard of it the next day. It led us to pray and think much of the case, and finally to resolve, trusting in the Lord both as to his sincerity and support, to give him a trial, feeling that if he proved himself worthy he would be made a great blessing, as we should most thankfully employ him as a native preacher. Nor have we thus far had reason to regret this step; for he has not only given satisfactory evidence that he is a Christian, but bids fair to be very useful to a class of men not hitherto reached by us. Though his native language is Malayalan, he is thoroughly acquainted with Tamil; and this being the native language of some of the principal native officials in the Judge's Court and the Government School here, he has obtained access to them, and has, with cheering acceptance, repeatedly preached to them the gospel of the grace of God. Of Telugoo he knows a little, and since he came here has laboured diligently to acquire a more extensive knowledge of it. He has already thrown himself among the Telingas in the town, as opportunity offered, and has endeavoured to preach Christ to them. It is our earnest hope and prayer that the Lord will be pleased to make him a thoroughly efficient Telugoo preacher. For, from a constant increase in the Telugoo population, and the fact that there are at present several interesting cases among this people, it becomes more and more desirable that we should have

Telugoo preachers and Telugoo services as well as Oriya. A very respectable and worthy old gentleman who often comes for half an hour's conversation, and of whose salvation I have great hope, said one day, "You see, were I to come out and join you, you have no service in Telugoo by which my soul could be helped and blessed; and of Oriya I know nothing, and not sufficient English to understand a sermon." I say, therefore, I do hope the Lord has sent this young man to supply our need in this respect.

Up to the present Narayan has displayed both aptitude and disposition for the work. He goes to the bazaar with the brethren, and talks with any he meets who understand either Tamil or Telugoo. His caste, and education, and respectable connections give him introduction to and influence with a higher class of natives than we ordinarily get access to. There are some six or eight native gentlemen with whom he often meets for conversation and reading the Scriptures; and a fortnight ago I was requested, through our young friend, to send to Madras for several copies of the Bible in Tamil and Telugoo for the use of these baboos, for which they said they would gladly pay. Narayan's efforts have so far succeeded with them as to induce them to consent to hold with him a weekly prayer meeting in the house of one of them, and this day week they held their first meeting.

I should like to specially commend this movement, and the case of our brother Narayan altogether to the earnest and continued prayers of all who are interested in the Lord's work here. I would also beg, in the name of my Lord and Master, that some friend, or friends, or church would support this young man, but without, as far as possible, interfering with their ordinary subscriptions to the society. I would most gladly communicate with such friends respecting Narayan from time to time, and, if they wished it, send them accounts direct of what he is doing.*

* The sudden removal of dear brother Goadby has been a sad blow. Weakness before, we are as a mission *weaker* still. How loudly does this event say, "Whatsoever thy hand findeth to do, do it with thy might." May those who have it in their power act upon this regarding Narayan.

GENERAL BAPTIST MAGAZINE.

 DECEMBER, 1868.

NATIONAL EDUCATION.*

BY REV. J. T. GALE.

THERE are two points upon which we may very fairly congratulate ourselves in entering on the consideration of this question: first, that at last it has passed out of the region of statistics; and second, that it is now possible for a body of Nonconformists, and even General Baptists, to discuss the education question without an introductory homily on the text, "*If ye bite and devour one another, take heed that ye be not consumed one of another.*" Whatever differences of opinion, either as to principle or detail, may still exist among us, these are not, I take it, such as to divide us into bitterly hostile bands. If we differ, we agree to differ; but we also agree that no differences shall prevent our combining in an earnest and persevering attempt to reach a practical and satisfactory solution of the greatest social problem of the age in which we live.

Time was, too, when merely to have hinted the necessity of a thoroughly national system of education would have brought forth certain well-known champions of pure and simple voluntarism—

bristling with statistics—exceedingly fierce of aspect—prepared to maintain against all comers that everything was being done that should or could be done for the education of the people—that ignorance was being rapidly chased from the land—and that within a very brief period (fixed and announced with Cumming-like precision and dogmatism) none would say to his neighbour's children, "Know the three R's," for all would know them, "from the least even unto the greatest." We have left all that behind, however. Statistics might silence the gainsayers of a past generation, but they did not educate the people; nor did they convince *all* minds that voluntarism was equal to the gigantic task of leading the children of Britain out of the land of mental bondage and darkness into the promised land of light and liberty. And now the question comes before us, not simply for consideration and the passing of resolutions thereupon, but for practical solution and immediate action. It is felt and confessed on all hands that to obtain for ourselves as a people the intrinsic

* A Paper read before the Midland Conference, and printed by request.

and invaluable advantages of education,—to bring ourselves abreast of our American cousins and our cousins—German in culture, if not in euteness, in solid attainment if not in metaphysical depth,—to prevent the crime which has its roots in ignorance,—and last, though not least, to give our new political masters that knowledge of their letters which a certain high authority says they must be persuaded to get—we *must*, without further delay, set ourselves to work to devise and establish some scheme by the operation of which these varied but most essential objects shall be attained.

If it be asked, What concern have we, as the representatives of a certain and not unimportant section of the Christian church, in this matter? it will, I trust, be enough to reply, that though we have a citizenship in heaven, we have also a citizenship on earth; and our duty, as Christians, includes all that belongs to the duty of citizens. As Non-conformists, moreover, we are bound to make our voices heard and our influence felt in the consideration and final determination of this question. We may stand aloof altogether if we please, acting upon the fatal misapprehension that the *State* has no more right to provide for and control the secular education of the community, than it has to provide for and control the religious education of the community. But with or without us, it is as certain as any thing future can be spoken of as certain, that the new Parliament will take legislative action in this question; and it is absolutely certain that the state clergy and their supporters will move *their* heaven and *their* earth (the aristocracy and the mobocracy) to make the new national system a narrowly, bigotedly *denominational* system, that, namely, which is commonly known as the Church School system. In order to protect ourselves, therefore, from

the intolerable evils of a scheme of National Education worked by a State-paid priesthood in the interests of a State-made and State-supported church, we are bound to stand forward and boldly declare that in the settlement of this question perfect respect shall be shown for the great principles of civil and religious equality.

Now if we were about to begin at the beginning, if the ground were clear and we were required to devise a scheme of national education framed in the liberal spirit of the age, and adapted fully to meet the requirements of the country, I for one should be prepared to say that the plan to be insisted upon would be—a national system of elementary education capable of reaching and including all classes of the community; a system under the control of a responsible minister sitting in the House of Commons, establishing and maintaining schools by local rating, under local management—placed, however, under official inspection and examination. But a beginning *has been* made. By voluntaryism alone, or by voluntaryism supplemented by parliamentary grants, something has already been attempted, and something not inconsiderable has been accomplished.

Thirty-five years ago, the Government assumed the responsibility of proposing an annual grant of public money in aid of private endeavours to provide primary education for the people. Although in the fifteen years preceding 1833 the proportion of day scholars to the whole population had risen from one in 17.25 to one in 11.27, it was then felt that the time had come when the power and resources of the State should come to the aid of private zeal and benevolence in coping with the giant evil of popular ignorance. Accordingly, in that year a sum of £20,000 was voted by Parliament, the administration of which was confided

to the Lords of the Treasury. In 1839 this grant was increased to £30,000, and its management for the future entrusted to a committee of the Privy Council appointed by Her Majesty for that purpose, in the face of the opposition of the present Lord Derby, Mr. D'Israeli, Lord Ashley, and the whole bench of bishops backed by many benches of Tory peers. As Sir J. R. Shuttleworth says, "The Church assumed the responsibility of resisting, by the utmost exercise of her authority and influence in the country, in both Houses of Parliament, and at the foot of the throne, the first great plan ever proposed by any government for the education of the humblest classes in Great Britain." The real ground of this formidable opposition to the appointment of the Education Committee was this—the plan of the government did not recognise the claims of the clergy to be the only authorised educators of the people. With happy prescience the Liberal leaders anticipated the arrogant assumptions of the State-priesthood, and they had only to announce their resolve to resist these assumptions to command the hearty and all but universal support of the Independents and Baptists. Strange to say, however, in 1846 the nonconformist bodies had themselves become the enemies of the government plans, and indeed of almost every plan designated as State Education. Their friendship was turned into hostility in the first instance by the proposals of Sir James Graham to insert certain educational clauses in the Factories' Regulation Bill. The author of these clauses seems to have been so desirous of conciliating the clergy that he was altogether heedless of the convictions and feelings of Dissenters, and the price he paid for priestly support was the indignant and irresistible protest of all the free churches of the land. He was compelled to

yield to the opposition he had provoked; but at the end of the conflict it was discovered that a large and influential section of the Nonconformist body had taken up totally new ground in relation to the question of education. For twenty years under the leadership of Mr. Baines, Mr. Miall, and others, the Voluntaries of England and Wales earnestly and persistently maintained that government grants for educational purposes were needless and noxious; that it was contrary to the true theory of the functions of the State to provide for the building and maintenance of schools out of public funds; and that the principle of voluntarism which is supreme in the sphere of religion occupies no lower place in that of education. Within the last two years, however, Mr. Baines has publicly read his recantation, and Mr. Miall has declared that as a practical politician he must bow to forces which he cannot withstand.* And the question which we have now to consider is this—Are we to follow our leaders, and confess for ourselves, as they have already confessed for us, that voluntarism has done what it could to supply the educational needs of the people, but that, after all, it *has not* supplied them? For my part I cannot hesitate as to the answer which this question should receive. The necessities of the case can no longer be mistaken, and the inability of voluntarism to deal with it can no longer be denied. If, therefore, the people are to be educated, the State, as such, must undertake the duty, and see that it is rightly fulfilled.

Now do not let it be supposed that in taking this position we are surrendering our Nonconformist principles. We may be abandoning Nonconformist traditions, but that is quite another matter. Traditions

* Mr. Baines's Address at Manchester, Oct. 11, 1867. pp. 7, 8.

ought not to bind us—principles must. And so if it could be shown that the employment of State agency and State funds in the education of the people is a violation of our principles, we should be compelled to abide by the traditions and practice of the past. If to dissent from any and every system of State education be an essential article of our Nonconformist creed, why then, at any and every sacrifice, let us “hold the faith in a good conscience.” The honour of sharing in the great work of national education would be dearly purchased if it cost us our honour as men of truth and conscience. In these days of shameful recreancy of principle, necessity is laid upon us to cleave to the right; and I believe we shall be faithful to our principles, God helping us, whatever our fidelity may cost us. But what is there in the creed of a Nonconformist to forbid a consistent advocacy of some system of national education? We say, and say truly, the State cannot lawfully be the patron, the supporter, or the ruler of the church of Christ. She can dispense with its pay; she spurns its patronage, and resents its unhal- lowed attempts to usurp the place of her only King—the Lord Christ. I believe, however, that while we contend earnestly for *this* article of faith—the “article of a standing or fall- ing church”—we *may* and we *must* assert the right and the duty of the State to train up its children in the way they should go. The State does more than its duty when it builds churches and endows a priesthood. It does far less than its duty if it allows its youth to grow up in igno- rance and semi-barbarism. No one thinks of denying that it is the duty of the State to care for its poor—to employ all possible resources for the suppression of crime—to use its ut- most endeavours to convert the criminal into a worthy citizen. How, then, can it be denied that the State

is under obligation to adopt such measures as shall tend to lessen poverty, to prevent crime, and to ensure honourable and intelligent citizenship? The right of the State to teach religion is one thing—the right of the State to teach reading, writing, arithmetic, grammar, &c., is another. To teach religion is the work of the church; to provide secular education is the work of the State—a work in which the church may bear her part as a work of mercy and of true Christian phil- anthropy.

It so happens, however, that this work has hitherto been mainly done by the Church, aided by the State. The State has granted aid only to schools connected with some recog- nised religious body, or schools in which the Scriptures are daily read from the Authorized Version. Thus in the year 1866 the Educational Grant was disposed of as follows—

Church of England, 5,293 schlr.,	recvd.	£351,498
British & Wesleyan	1,131 “ “	£87,215
Roman Catholic	270 “ “	£26,083

Not a shilling was granted to any purely secular school—indeed the Minutes of Council expressly ex- clude such schools from the benefits of the fund. And here a very im- portant point is reached—a point at which the principle of voluntarism must assert itself in full force. We cannot expect, and we do not desire, that all denominational schools shall cease to exist. They have wrought some evil in the past, but they *have* done and are capable of doing much good. Making certain deductions, we are compelled to acknowledge that the various religious denomi- nations have displayed marvellous zeal and generosity in the work of education, and have rendered invalu- able service to the country. But why should State-aid be limited to schools of a semi-religious character? Education is in the main a secular thing, having to do with secular life. If, therefore, in any commu-

nity there be persons desirous of establishing schools for secular education only, surely it would be sound policy to offer them the same amount of assistance that is offered to others. Let all schools be placed upon an equality, provided they be in the fullest sense *public* schools, *i.e.*, schools open to the children of all classes of the community. Certainly, if denominational schools continue to receive State-aid they must be conducted in accordance with the principle, that *public money makes a public school*. We must have no teaching of creeds and catechisms—and where, as is the case in thousands of parishes, only one school exists, and that a Church school, *the rights of conscience must be enforced rigidly and at all costs*. We must deliver and keep ourselves from a system which makes our national schools “nurseries for the Church.” The Archbishop of Canterbury calls upon his brethren “to maintain the denominational system, and secure the undeniable right of the clergy and schoolmasters to teach, at all times, the doctrines of the Church.” “Very good,” we reply, “*sustain* your denominational system—pay for it yourselves—and you may exercise your right to teach the doctrines of the Church as freely and as frequently as you please. But if your schools are supported out of the public treasury, we demand that *our* children shall be free to attend them without being taught the doctrines of the Church.” And to this end an efficient conscience clause must be imposed upon the managers of all denominational schools, providing that “religious instruction,” if given at all, shall be given either during the first half hour of the day or the last, at which time attendance shall be perfectly voluntary. That arch-enemy of dissent, Archdeacon Denison, has thrown out the suggestion that this difficulty may be got over by the

State allowing all school managers to deal with the question of religious instruction as they list! “Surely in vain is the net spread in the sight of any bird;” and we shall scarcely permit ourselves to be caught in this net. We know too well what granting full liberty to school managers means. It means, having the school door shut in the faces of our children if they do not also attend the Church Sunday school. The liberty of the schoolmaster means the bondage and persecution of the parent—and that is a liberty which, in the sacred name of liberty, we must grant to none. No—the days of *such* freedom are numbered, thank God—and the days are coming when parson shall no longer vex parent, nor parent bother parson—when the rights of the one shall be freely acknowledged by the other, and so a foundation be laid for mutual respect and good will.

But *can* the educational needs of the country be adequately met by the grant-in-aid system? In other words, will a mere extension and improvement of the system now in operation ever overtake and overcome the ignorance of the people? As you are aware, at present government originates no schools, it erects no buildings, and supports no schoolmasters; it simply helps to erect school premises, and contributes a part of the master’s salary. Now is this enough? Are there not numberless districts in the land which will never boast a school, and myriads of children who will enter the race of life weighted with the curse of ignorance, while this system lasts? I have no hesitation in replying that were voluntarism to double its efforts and contributions during the next ten years, the most appalling evils of popular ignorance would not only be not lessened, they would be vastly increased. Why, out of 13,838 parishes in England and Wales there are 8,219 whose several

populations number less than 500 souls. In these small parishes the State-aided system is almost wholly inoperative—7,295 of them having no State-aided day school at all. In addition to this inadequate supply of the means of education, we have everywhere an amount of parental indifference to the advantages of education which is simply astounding, and a degree of parental inability to give their children the blessings of education which is equally deplorable. The combined result is this—we have at least a million of children in the land receiving an education hardly worthy of the name, and another million receiving no education at all! I must correct myself—these million children are being educated—but the sciences in which they are instructed are those of beggary, falsehood, thievery, and debauchery. They are being trained to become the pests of society—to fill our gaols and unions and asylums—to provide work for the policeman and the hangman! These are “the dangerous classes.” Now what is to be done *with* them and for the country? Well, to give an answer which shall have the merit of brevity and definiteness whatever defects may be in it, I say, let the State build schools and provide schoolmasters, then *send* these children to school. It is not enough to give them the “chance” of an education. Leave them to themselves, and even if the school were free, hundreds of thousands of them would not take the chance. You must “*compel* them to come in.” We may object to this principle of compulsion and call it un-English—but what alternative can be suggested? It is a principle already largely adopted and acted upon in this very matter of education. As soon as a child begins to work in any occupation regulated by the Factory Acts he *is sent* to school. It is not a “*may go*”—it is a “*must go*,” and in case of failure an action

can be brought against both parents and employer. The State *compels* all its criminals to attend school—it compels all its pauper-children to attend school—and why not compel those to attend school who otherwise are certain to become either paupers or criminals? One may not like the prospect of having our children dragged to school. We do not want to see our police doing duty as pedagogues (in the original sense of that word); but really there is no room for sentiment here. It is a matter of national life or death. But, as a mere matter of feeling, I suppose that most of us would rather see a child dragged to school than dragged to prison or to the poor-house. Beside, in countries where the compulsory law exists it rarely comes into force, for the simple reason that public opinion is sufficient to secure the object in view; and I believe that public opinion in this country would very speedily show itself in the same direction, and with the same happy result. The fact is that the working classes are already very largely in favour of compulsory national education; and at some of their largest and most influential conventions have pronounced themselves strongly in favour of the system.

To establish and thoroughly work such a universal system of State education as this would certainly involve the country in an expenditure of considerable magnitude. But on economical grounds even such outlay might be justified. It is any how as cheap to educate a child as it is to capture and keep and punish a criminal; and that ignorance and criminality have some kinship is surely shown from the fact, that ninety-six out of every one hundred persons committed to prison in England and Wales are described in the returns as either “imperfectly educated,” or “unable to read and write.” If it be said that the State

cannot afford to educate the people, we answer, the State cannot afford to leave the people uneducated. Better raise eight or nine millions a year in school-rate than in poor-rate and prison-rate. And if we cannot find the money needful for this purpose except at the expense of some branches of the public service, well, let some of these "branches" be lopped. Perhaps without "sacrifice of efficiency" the expense of our army and navy might be cut down a million or two, and the sum thus saved be devoted to educational purposes. Well-manned ships of war may be necessary; but well-filled schools are as necessary to the continued freedom and greatness of the country. The people of England have paid two thousand nine hundred millions for their army and navy since the peace of 1815. It is not impossible that a tenth of this amount expended in their own education might have saved them a large part of the re-

mainder. But there can be no lack of funds. Mr. Goldwin Smith some time ago gave a hint which must not be forgotten. He declared his own belief *that the endowments of all the public schools and grammar schools, if rightly administered, would be sufficient to furnish a sound elementary education to all the children in the land.* From whatever source the funds may hereafter be derived, the thing itself *must* be done. The wisdom of the wisest will be needed in the perfecting of the system, and the arrangement of details; for, that there *are* hard questions to be considered, and great difficulties to be conquered, no one can deny. But if, as a people, our hearts are set upon the accomplishment of this gigantic task, our hands will be found equal to it. I believe it can be done. Let it be earnestly attempted. Ours, then, will be the glory of the work; but all coming ages will share the blessing.

AN INVITATION TO JERUSALEM.*

TO THE EDITOR—

Dear Sir,—In one of the early numbers of the *General Baptist Magazine* for the present year, you kindly referred to my proposal to conduct a tourist party to Jerusalem, coupling with the reference a friendly allusion to my labours in connection with the General Baptist Village Mission, which was established forty years ago, under the direction of which I was employed as the first public agent. During the past eight months your paragraph has often recurred to my recollection, and I have frequently thought I would write you on the two points embodied in it. But numerous and heavy engagements have so engrossed my time and taxed my mental and physical energies, as to leave me no favour-

able chance of fulfilling my desires. I am now thus far on my way to Jerusalem for the purpose of ascertaining the most practicable routes, modes of travel, conveniences, and expenses of the proposed tour; and having to tarry here for a week ere I can pursue my journey to Smyrna, Rhodes, Cyprus, Jaffa, and Jerusalem, I avail myself of this opportunity of putting in shape my previous intentions, and most respectfully solicit space in your December issue for as much of this letter as you may deem worthy of insertion.

The two ends—the first and the last—of my travelling life seem to come into closer proximity the nearer I approach to the culminating point of this long and interesting journey. It is forty years this month since I

* We gladly insert this communication, and hope our readers who cannot accept the invitation of the expert Conductor, may reap some of the fruits of this novel and most attractive expedition.—ED.

left my dear native village, at the call of the Village Mission Committee, and repaired first to Loughborough to prepare for my missionary work, which commenced in the November following, in the little county of Rutland—my work lying on the borders of the three counties of Rutland, Northampton, and Lincoln, with Stamford as its chief centre. I was then a very young and very timid traveller, and though placed with those who afterwards proved very kind friends, I remember how desolate I felt my situation on the first night after my esteemed brother and counsellor, the late Mr. J. F. Winks, had consigned me to the Christian sympathies of the minister and church at Barrowden. Previous to that time I had lived, laboured, and rejoiced in the fellowship of a devoted band of “old disciples,” by whom the church at Melbourne and Ticknall was, under God, mainly sustained; and leaving that church, I found that I should never again meet with a people in whom I could so fully confide, and for a long time I felt the loss of their wise counsels and watchful care—and a distance of fifty miles at that time was more than equal to five hundred miles in the present day. But work upon which my heart was set soon reconciled me to strangers, and as long as the Village Mission existed in active force I continued in the service, my duty being to point the way to Jerusalem.

Passing over a few years of varied trials and changes, in 1841 I took up my residence at Leicester; and here it was that I first began that strange eventful course that has led to my present (in the estimation of many) singular vocation of tourist conductor—a work in which I have tried to be useful in a sense higher than that of a mere caterer for pleasure seekers. My first impressions were that the newly developed powers of railway and locomotion

might be turned to purposes of high social interest; and in that spirit I began this work, and, with increased convictions of its utility, have continued it until this day. But my friends did not all view it in the same light; and when I thought I was doing good service in taking away thousands of the youth of Leicester from the dangers of the race course, I was censured by my minister of that day (peace to his memory!) and others for making such arrangements on the day of our chapel anniversary; and that censure was never withdrawn or qualified. But, strong in the conviction of rectitude and propriety of aims and purposes, I have continued to extend these operations wider and wider every preceding year, until I am now within a comparatively short distance from Jerusalem, and I feel a yearning anxiety that some of my General Baptist brethren (and sisters too) should be enrolled in my party for the early months of 1869. Lord Bacon says that “travelling is a sort of education,” and I feel that such a journey as I now propose might be turned to the most useful account in the interests of the General Baptist pulpit, the College, and the Magazine. The great facts of the gospel history which are being brought to light by the explorations and investigations in Palestine and Egypt cannot fail to have a powerful influence on the interests of truth; and the churches of other denominations are doing a good work in providing their ministers with the means to enable them to visit the lands of the Bible. In Scotland this is done to a great extent, and the ministers return richly laden with treasures of facts corroborative of divine truth. I take it that a couple of months spent in Palestine and Egypt might do more for ministers and congregations than years of theoretical studies. I wish your Nottingham (Chilwell)

school of prophets could spend a session of study in Jerusalem, on the banks of the Jordan, and in the other cities and places immortalized in gospel story. I am sure that both tutors and students would be highly benefited by such a change of locality for the prosecution of their great work.

It is a lamentable thing to hear the unceasing complaints of want of success in the circulation of your Magazine. Suppose a trial was made of sending a special editorial commissioner to Jerusalem, to gather up a store of facts and personal observations with a view to the enrichment of the pages of the denominational organ. In a trip to Rome two or three years ago, I was accompanied by a representative of one of the popular religious periodicals, whose expenses were paid by the proprietary of the work, for the purpose of securing a series of short monthly papers; but a journey to Rome in the miscalled "Holy Week" would be of trifling worth in comparison with a trip to Jerusalem. I remember with what intense interest I read the report of Dr. Burns's trip to Rome, which was given in the *General Baptist Magazine* a few years since. Depend upon it there is no class of magazine literature more attractive than that of notes of travel; and nothing could afford greater scope for an observant Christian writer than a journey to the Holy Land. I intend to make this tour as cheap and as popular as possible. I hope to accomplish it for a hundred guineas for ten weeks—travelling and hotel accommodation included—a sum unprecedented in the history of Eastern travels; and if a hundred friends will contribute a sovereign each as a Christmas gift in the interests of the Magazine, I will contribute the other hundred shillings in furtherance of the object. I doubt there are not many, if any, General Baptist

ministers whose salaries will enable them to appropriate the same income for such a trip; but there are churches that could do it by a little effort, and it would be a nice new year's gift to a minister to qualify him for such a trip. I referred to ladies, and have little doubt of having some to accompany me, if I can assure them of the perfect safety and practicability of their undertaking such a journey. Many brave women have already accompanied me on my longest journeys, several having ascended to the summit of Vesuvius, and scaled other high mountains. I shall give the offer of my first ten tickets for Jerusalem to ladies, in addition to which I do not intend to give more than twice that number to gentleman, as it is not my desire to make the party unpleasantly large.

I intend to start about the first of March; to go through Italy, stopping at Rome for the so-called Holy Week; then calling at Venice; from thence proceed to Trieste, and there embark for Constantinople, taking the course of the Dalmatian and Albanian coasts, the Ionian and Grecian Islands, the Dardanelles and Sea of Marmora, to the Golden Horn of this wonderful city. After spending a week here, we may, if desired, make a trip to the Crimea, and see the ruins of Sebastopol, and the graves of thousands of British soldiers; and then take the coast of Syria, calling by the way at Athens, Smyrna, Ephesus, and the sites of others of the seven churches; from Smyrna proceed to Jaffa, and there land for Jerusalem, visiting all practicable parts of Palestine; afterwards proceed to Cairo, for the purpose of seeing the pyramids, and then return by Alexandria to Italy by the shortest sea route, and over Mont Cenis for Paris and London, completing the whole by the middle of May. This will give April, the best month in the year, for Palestine.

Such a tour cannot fail to be most valuable in its practical results. If visits to famous places intensify the thirst for information and drive inquiring travellers to books and other sources of intelligence, how intense must be the interest of Bible students in contemplating and examining those countries and places where the greatest events of the world's history transpired, and where infidelity and scepticism stood abashed before existing monuments and mementoes of historical truth. The *Times* said recently that Scotland was indebted for its popularity as a tourist country to the sentiment created by the genius and writings of Scott; but what is there in those writings to compare with the stories and records of holy writ which have invested Egypt and Greece and Palestine with a halo of glorious sentiment, which pervades all earth, and rises to the heavenly Jerusalem, of which the earthly was once a brilliant type, and from the events of which the believer draws his hopes of immortality, and his perfect deliverance from the house of bondage.

Please, dear Mr. Editor, excuse the length and the plainness of this letter. I do not thus write for the mere purpose of obtaining tourists: my small party will be easily made up when my programme is issued on my return to England. But I wished first to invite some of my esteemed General Baptist friends to accompany me ere the list will be completed. I have travelled very far, and seen many exhibitions of what is called religion in papal and pagan lands; but at the end of these "forty years in the wilderness" of sentimental heterodoxy and ritualistic ceremonial, I can find nothing so beautiful in its simplicity and really Godlike in its tendencies as that old form of faith and practice which characterized my early General Baptist associates at Melbourne. I have seen much in travelling to

weaken asperities and annihilate sectarian exclusiveness, but nothing to shake the first love of strong denominational attachment, which is not incompatible with feelings of high esteem for all who love the common Saviour.

Yours very truly,

THOMAS COOK.

P.S.—I expect to be at home by the time your December number is issued, and shall be glad to hear from any who desire to communicate with me, at 63, Granby Street, Leicester.

On board the "Principe Tomoso," off Ancona, Nov. 11, 1868.

My dear Sir,—Since writing you from Constantinople, I have enlarged my designs touching a projected tour to Palestine, &c., and I shall be much obliged, in the event of your publishing my letter, if you will so far correct it as to say that I purpose to give three departures from England—the first about the last week in January, for three months, and to include a trip on the Nile as far as the First Cataract; to include Memphis, Thebes, and other famed places and monuments on the banks of the Nile, or adjacent thereto. This trip will be about six hundred miles up the Nile from Cairo.

My second departure to be about a month later, in time for the tourists to meet me at the Pyramids on our return from the Nile.

The third a little later still, after the Easter week at Rome. That party to fall in with us at Alexandria, and all go together or in sections, to Palestine, Turkey, &c.—all getting back about the 1st May.

I shall thus give to this Eastern expedition three months at the very best time of the year for seeing the famed places dear to every Christian and to every student of antiquity. The fares will be regulated in accordance with this three-fold scheme, but I cannot yet quote the exact figures.

T. C.

THE GENERAL CONFERENCE OF THE FREE-WILL BAPTISTS IN AMERICA.

BY THOMAS GOADBY, B.A.

THE Triennial Conference of the Free-will Baptists of America was held in October last, at Buffalo. The sittings extended over eight days; and the delegates about seventy in number, who are appointed by the different yearly meetings, seem to have been nearly all present. It was in every way a most important and memorable Conference, and will mark an era in the history of the Free-will Baptists. The state of the country, the close of the civil war, the change passing over the Southern States, the opening of vast fields at home for Christian labour among the freedmen, the tendency on the one hand to union amongst all Free Communion Baptists in the States, and on the other to separate action in some matters among the Free-will Baptists in the West and in the North, the desire and determination to attempt greater things for Christ's kingdom both at home and abroad, give special significance and interest to the discussions and decisions of the recent Conference. It is gratifying to note that on the whole a wise spirit of forbearance and mutual concession characterized the proceedings, and that enthusiasm and zeal kindled their fires afresh as friendly debate went on, and the prayers of the brethren ascended to God.

The organization of this Conference is more complete than that of our Annual Association. There is a considerable staff of officials—a moderator, a secretary, a clerk, and assistant clerks. The roll of delegates is read every day, and the attendance registered. Over twenty standing Committees upon every imaginable subject that can fairly come within the notice of the Conference introduce original resolutions and suggestions, or special reports upon matters referred to them. Nothing escapes the supervision of this argus-eyed body, from peace, temperance, and moral reform, up through all the denominational institutions to church polity and doctrine. Volumes of talk are poured forth, a good stroke of business is well and earnestly done, and the story of the proceedings from day to day is told by their newspapers

to the whole denomination. It is evident from the reports that the recent Conference was full of life and spirit. There was no lack of social cheer, of friendly greetings, of healthy mental and religious stimulus. The prayer meetings were "brimming over with soul and fervour;" the public meetings throbbed with the pulse of a quick and vigorous enthusiasm; the preaching was rich with choicest thought and eloquence, and full of inspiration and power; the communion service gave sweet refreshment to the spirit amid the jading toil of business; and the excursion out into God's fresh pure air away to the Falls of Niagara, that scene of unparalleled beauty and grandeur where the Father of Waters, rainbow-spanned, sits throned amid mighty thunders and the thousand-voiced chorus of the foaming torrent, afforded a most agreeable change, and broadened the soul's psalm of praise into unison with old prophetic song.

The Statistics of the Denomination are not given at large, but an increase in the number of members is reported amounting to 9,420. Some General Baptists of the west, 2,000 in number, have joined the Conference; 5,000 more are to follow in a few weeks; 10,000 Free Baptists in the South are said to be ready to join; and a deputation was welcomed bringing friendly salutations from 6,000 Free Christian Baptists in New Brunswick. The indications are that the Free-will Baptists, now that slavery has disappeared from the States, will gain great accessions of numbers from various quarters. The noble stand they took against communion with slaveholders and pro-slavery never diminished their numerical strength; but the battle of freedom has been won, and no longer will the negro be a cause of division in the church. The Free-will Baptists already number between 60,000 and 70,000 in church fellowship, and unless their rate of progress is checked they will soon be at least eighty or ninety thousand strong.

The Rev. G. T. Day, now editor of the *Morning Star*, and honoured with a diploma in divinity, gave to the brethren

an account of his visit to the General Baptists of England at the Association at Loughborough two years ago. He specially referred to the cordial and enthusiastic reception given to Professor Dunn and himself, though they came without credentials, and declared that the welcome of the Association in spirit and noise was like the enthusiasm of a Western political convention. He said kind and generous things of us, and was, on the whole, favourably impressed with the earnest and devout spirit shown by our brethren, and the culture and piety of the ministers. He was specially pleased with his hospitable welcome to the homes of friends in the midland counties, which he considers form almost a paradise. He said, "If there is a place anywhere in this world where the domestic life of the human race is beautiful and touching, it is in the domestic circle of the middle classes of England." The Committee on Correspondence submitted resolutions gratefully recognizing the generous and honouring welcome given to the Rev. G. T. Day and R. Dunn by the General Baptists of England, specially desiring continued intercourse, appointing the clerk to represent the Conference by letter, and nominating the Rev. G. H. Ball, of Buffalo, and Dr. Graham, of Chicago, to attend as delegates our Centennial Meeting. Mr. Day spoke of the Association at Loughborough being a year ago last June—it was two years ago; and the resolution speaks of our Centenary as next year,—it is not until 1870, but we shall greatly rejoice to see the brethren next year, if they come.

The business done at the Conference was unusually important. For years the denominational organ has been the *Morning Star*, published at Dover, in New Hampshire, under the able management of the late Mr. Burr, this paper, and the whole printing establishment, have been very successful, yielding a large profit annually to be divided amongst the denominational institutions. Under the new editorship of the Rev. G. T. Day, the *Star* shines with even increased brilliancy, and is one of the best religious papers in New England or the whole States. But for some time it has been thought desirable to remove the *Star* from Dover, or to start a new paper for the

West. As the *Star* appeared fixed and not planetary, and the needs of the West demanded it, another paper, the *Christian Freeman*, was started at Chicago, under the able direction of the Rev. Dr. Graham, whom our churches had the pleasure of seeing and hearing in 1860, and Mr. F. W. Dunn, who, with his father, was present at Loughborough in 1866. It was determined at the recent Conference to accept the *Christian Freeman* as a denominational organ, encourage the projectors and their work with a grant of twelve thousand dollars from the establishment at Dover, set apart ten thousand dollars for the establishment of a third paper in New York, or some central place, and remove all three papers from the control of the Conference by placing them in the hands of "Corporators," who should divide the profits between the denominational institutions, and report their financial condition to Conference for information only. The decision has taken everybody by surprise. Dr. Graham says, in an editorial, "If the best thing has been done on the whole subject of papers, we shall be most happy to confess our error in judgment." Dr. Day says, "The results . . . are not probably what were expected by a single individual, . . . they are the fruit of much compromising, . . . they were accepted by a vote which had little emphasis, and much half-reluctant acquiescence in it;" and he even deplores the policy which tends, he thinks, to localization, not unity, which will probably deprive the benevolent institutions of the body of the customary help, which will make it hard for any paper to exist at all, and which has dissolved the dream of a vital and vigorous denominational literature just when it was on the eve of realization. Few of us but will sympathize with these forebodings, but let our brethren all take courage. What they have done is a purely American thing. Had they done less they would have been faithless to their national spirit. The sons of the founders of a republic that stretches from the torrid to the frozen zone, that includes the white man, the negro, the Red Indian and the Esquimaux, and is an epitome of Europe and the world; the representatives of a people who build cities of "magnificent distances," and lay

out streets and avenues for coming generations to fill up, and whose plans of political action contemplate the time when America shall have shaped the destinies of all nations, and be the dominant power in the world, cannot be expected to be satisfied with methods of operation that just meet an existing want, and do not involve and provide for unprecedented growth and almost universal extension.

The resolutions in relation to the Foreign Mission will be read with deep interest if not with complete satisfaction. Their staff of missionaries in Northern Orissa was never more efficient than now, and never more useful. Four churches have been gathered, numbering in all one hundred and forty-nine members, and about one thousand children are under instruction. The society is out of debt, and has raised ten thousand dollars during the year. The Free Baptists of New Brunswick have adopted two of the missionaries. Under these circumstances we in England have great cause to be devoutly thankful to God that ever the Free-will Baptists joined us in the evangelization of Orissa. But our own experience in other fields leads us to regard with misgiving the resolution which the Conference adopted favouring the policy of limitation of effort in Orissa, and recommending the maintenance of a staff of missionaries there only sufficiently strong to superintend native agency, while attention should be directed to the founding of new missions to Turkey, to Africa, or to China.

The debate upon the proposal to change the name of the Conference indicated a conservative tendency. The old name, "Free-will Baptist," it was twice voted to retain against all competitors. The answers to questions upon points of doctrine and discipline were also indicative of the presence of a good deal of genuine orthodox conservatism. Now and then, however, something specially American crops up. A sister, Miss Ann S. Dudley, spoke with much feeling and propriety, and at considerable length, about her work among the Freedmen, and her determination to give up Orissa for the South. A poet and singer was introduced, and sung one of his own "inspiring songs," for

which he received the thanks of the Conference. A gentleman who represented the American Foreign Christian Union said he was an Episcopal Methodist, but some years ago he had been immersed in Lake Ontario, and he didn't know but he was a good deal of a Baptist. It was moved, amid great laughter, that he be received in full communion. On the question whether baptism by an unordained minister was valid (to which the answer "No," was given,) one speaker said—"I have been sprinkled once, and immersed twice, and if the last operator was not an ordained minister, I will be baptized over again." As to sending out young men only partially educated into new fields, a brother said—"I see a difficulty. If I go into the new fields, by and by somebody will come along better prepared, crowd me out into the woods again, and keep me there." Concerning our good friend, Mr. Day, the reporter of the Chicago paper says, "Mr. Day is an unusually uninteresting looking personage, and as he rose to preach a shade of disappointment ran through the congregation. But long ere he closed the audience were perfectly spell-bound, and if we judge by the expressions at the church doors at its close, a great crowd would greet the speaker should he again preach in the city." A vote for President was taken on the "cars" returning from the excursion to Niagara—Grant, 143; Seymour, 0. The subject one of the speakers took at the Temperance Meeting was the title of an article in a magazine, "Will the coming man drink wine?"

The report of the Conference, as it appears in the Free-will Baptist papers, cannot be read without leaving the impression that our American brethren are earnestly and with characteristic spirit doing their work for the Lord. The well-known Secretary of the Conference has resigned, after thirty years service. The Rev. J. D. Stewart will be our correspondent in place of our old friend, the Rev. Silas Curtis. Sixty-nine ministers had died since the last Conference, and suitable reference was made to them at the communion service. It was felt to be a solemn call to those who remained to close up their ranks and labour with increased faithfulness for Christ. That thus our

brethren will labour we doubt not. Many of them we know, and greatly esteem and love, and we pray God to bless them with abundant grace and large success in their work. That they will see greater things still in their denomination we confidently believe, for the recent Conference shows that; as Mr. Day said of us we may say of

them,—“They are earnest men, men of intelligence, many of them men of culture and of earnest souls. They are not satisfied to reproduce their past—satisfied with nothing but a future which shall be something grander, richer, better than anything the past affords.” May God give them and us to see it!

THE YOUNG WITNESS.

A LITTLE girl, nine years of age, was witness against a prisoner who was on trial for a crime committed in her father's house.

“Now, Emily,” said the counsel for the prisoner, upon her being put into the witness-box, “I desire to know if you understand the nature of an oath.”

“I don't know what you mean,” was the simple reply.

“There, your honour,” said the counsel, addressing the court, “is there anything further necessary to show the force of my objection? This witness should be rejected. She does not know the nature of an oath.”

“Let me see,” said the judge. “Come here, my little girl.”

Assured by the kind tone and manner of the judge, the little child stepped towards him and looked up confidently in his face with a calm, clear eye, and in a manner so artless and frank that it went straight to the heart.

“Did you ever take an oath?” asked the judge. The little girl stepped back with a look of horror, and the red blood mantled in a blush all over her face and neck as she answered—“No, sir.”

She thought he meant to inquire if she had ever blasphemed.

“I do not mean that,” said the judge, who saw his mistake. “I mean were you ever a witness before?”

“No, sir; I was never in a court before,” was the answer.

He handed her the Bible open.

“Do you know that book?”

“She looked at it, and answered, “Yes, sir; it is the Bible.”

“Do you ever read it?” he asked.

“Yes, sir; every evening.”

“Can you tell me what the Bible is?” inquired the judge.

“It is the Word of the great God,” she answered.

“Well, place your hand upon this

Bible, and listen to what I say;” and slowly and solemnly he repeated the oath.

“Now,” said the judge, “you have sworn as a witness. Will you tell me what will befall you if you do not tell the truth?”

“I shall be shut up in prison,” answered the child.

“Anything else?” asked the judge. “I shall never go to heaven,” she replied.

“How do you know this?” asked the judge again.

The child took the Bible, and, turning rapidly to the chapter containing the commandments, pointed to this one—“Thou shalt not bear false witness against thy neighbour.” “I learned that before I could read.”

“Has any one talked with you about your being a witness here against this man?” inquired the judge.

“Yes, sir,” she replied, “my mother heard they wanted me to be a witness, and last night she called me to her room, and asked me to tell her the Ten Commandments; and then we knelt down together, and she prayed that I might understand how wicked it was to bear false witness against my neighbour, and that God would help me, a little child, to tell the truth as it was before Him. And when I came up here with father, she kissed me and told me to remember the ninth commandment, and that God would hear every word that I said.”

“Do you believe this?” asked the judge, while a tear glistened in his eye, and his lip quivered with emotion.

“Yes, sir,” said the child, with a voice that showed that her conviction of the truth of it was perfect.

“God bless you, my child!” said the judge; you have a good mother. This witness is competent,” he continued.

"Were I on trial for my life, and innocent of the charge against me, I would pray God for such a witness as this. Let her be examined."

She told her story with the simplicity of a child, as she was; but there was a directness about it that carried conviction of its truth to every heart. She was rigidly cross-examined. The counsel asked her many troublesome questions, but she varied from her first statements in nothing.

The truth so spoken by that little child was sublime. Falsehood and perjury had preceded her testimony. But before her testimony falsehood was scattered like chaff. The little child for whom a mother had prayed for strength to be given her to speak the truth as it was before God, broke the cunning devices and matured villany to pieces like potters' vessels.

—*Weekly Record.*

Literature.

THOSE who desire an additional book on experimental religion will find the small work entitled "*Sure of Heaven*,"* by Thomas Mills, both good and cheap. The topic commends itself to our judgment and feelings as alike important and attractive. The lowest view which the Christian can entertain of heaven is that it is incomparably better than earth; considered either as a place or a state it is one of superlative bliss. If it is possible to be sure of this future possession, it is in every respect proper to attain the assurance; and as there are true and false ways of seeking the certainty desired, safe guidance in the pursuit is of inestimable value. This work treats of the whole subject in answer to three questions, viz., *Can we be sure of heaven?* *What is assurance of heaven?* And, *How can we be sure of it?* The aim of the author in meeting these pertinent inquiries is so manifestly benevolent, and the style in which his thoroughly Christian sentiments are clothed is so clear and simple, that the book deserves the warmest commendation which any reviewer can award.

The next work lying on our table, although scarcely half the size of the foregoing, is one of even greater merit considered in its theological and literary character. It consists of "*Seven Sermons*,"* preceded by a Sketch of the Congregation to which the author preached them. Charles Williams is a man conspicuous among the dissenting ministers of the present age, but best known to the religious public by his

labours on the platform, both as a lecturer and a controversialist. Those who admire him in this capacity, and who do not know him as a preacher, will be delighted to find that his ability in the pulpit corresponds with his eminence on the platform. Often asked to publish a volume of sermons, he has consented to issue these seven, not for fame or profit, but to assist in raising £100, which he generously promised toward the reduction of the heavy mortgage on his chapel in Southampton. The history of the chapel is sketched with fidelity and skill, and the sermons are short, scriptural, and beautifully tender and touching. There is nothing to arouse, to astonish, or to inflame the passions, but there is a course of calm consecutive thought running through the whole, and a deep vein of refined emotion which captivates and subdues the reader. The sixth sermon, on Everlasting Punishment, takes the affirmative side of the solemn question, and discusses it in a simple, serious, and scriptural manner. Feeling the doctrine to be a burden, he bears it dutifully, but only for the purpose of convincing men of its reality and equity, and of persuading them to avoid it by a hearty dependence on Him who alone "delivers from the wrath to come." Still more moving, in another direction, is the last sermon on "My Father's house," from which we should be glad to give some extracts, but cannot for want of room. This taste of Mr. Williams' sanctuary food has created in us an appetite for larger meals out of his storehouse, and made us wish that all our younger

* London: E. Stock, 62, Paternoster Row.

ministers, by whom he is admired, may strive to feed their people with provisions equally acceptable and wholesome.

The Baptist Union Papers are printed separately at twopence each, or neatly bound together in a volume for one shilling. We need not recommend these able productions to any who heard them read at Bristol, but we do advise the many who have not heard or seen them to lose no time in procuring them. One of the sermons preached at the Bristol gathering is also published by request, and may be had for an additional twopence. The title is "Moveable and Immoveable Things," by the Rev. W. T. Rosevear, of Abingdon.*

Our Sunday School friends will be interested in a new serial work—"Topics for Teachers," by J. C. Gray, of Halifax, author of the "Class and the Desk." Part I. treats of the animals named in the Bible, and it gives a large amount of valuable information, derived from the best sources, for the small price of threepence.—In connection with this help to teachers, we are glad to introduce a new penny book—"Children's Psalms and Hymns," just

* London: E. Stock.

published by Messrs. Haddon & Co. Most of the hymns are well known, but several are original; and the whole number, amounting to 108, may be recommended to any schools who are not satisfied with what they already possess.

We omitted undesignedly last month to announce the appearance of "The General Baptist Messenger," by our brethren of the Old Connexion. The first quarterly number contains, amongst other good papers, a very full report of the "Deputation to Derby" sent by the Assembly at its last sitting. Our friend Mr. Means speaks of the great pleasure derived by Mr. Marten and himself from their fellowship with us at the Derby Association, and hopes that the younger ministers of their section of the body may, in future years, have the privilege which was this year allotted to them. It is published by E. T. Whitfield, 178, Strand, at one penny.

The most notable fact in relation to religious literature is the republication, by Cassell & Co., of "Foxe's Book of Martyrs"—two hundred and fifty-two pages for one penny; to be followed by "Bunyan's Pilgrim's Progress" complete, at the same price!

Poetry.

A CHRISTMAS HYMN.

*"Gloria in excelsis Deo,
Et in terra pax, hominibus bonæ voluntatis."*

Cast out by men, where oxen stalled,
A babe was born at dead of night;
But then upon the world's dark need
Uprose the Everlasting Light.

In outward form so poor and mean,
He seemed the very weakest thing;
Yet heavenly eyes beheld in Him
The fount from whence all glories spring,

And virtues too, for never yet
Was goodness found in any man,
But they can trace it up or down,
And find it with that babe began;

And, wider than an angel's thought,
The vast circumf'rences shall fall
Of love, and light, and endless good—
That babe the centre of them all.

Chapel House, Castle Donington.

Still in the manger is He laid;
No better lodging can we give;
What manger poorer than our hearts?
And 'tis in them He deigns to live.

We are so poor—we have no gift,
No myrrh, no frankincense, or gold,
No raiment spread we in His path,
Not e'en the palm they strew'd of old.

We cast ourselves, and lo! our sins
Consume beneath His burning feet,
While His kind hands stoop down to raise
The sinner to His shining seat.

Thus man for evermore will see
In that weak birth eternal power;
And life, and light, and love for all,
In that far distant midnight hour.

E. H. J.

TOILING AND TAKING NOTHING.

Luke v. 1-9.

THROUGH the lone night the fishers toiled,
Tossed on the Galilean lake;
But in that night their skill was foiled,
For nothing did those fishers take.

At morning-tide came Jesus near,
Attended by a gathering crowd,
Who pressed the precious truth to hear,
Which He was sent to preach aloud.

Describing there two empty ships,
At anchor lying by the shore,
He entered one, and soon His lips
Began their treasures to outpour.

His speaking "left," to Simon then
Turning, He gave this brief command:—
"Launch farther out into the main,
And linger not so near the land."

The weary fisherman replied:
"Although the night's fatigue was vain,
At thy behest the net, oft-plied,
Shall be at once let down again."

The obedient deed was promptly done,
And quickly crowned with rare success;
But such a draught—till then unknown—
Swelled out the net with dangerous stress.

The partners in the neighbouring boat
Were beckoned to afford their aid;
Fleetly they set their boat afloat,
And cheerfully their service paid.

But now their vessels proved too weak
To bear their burdens to the brink:
Filling through many a rapid leak,
They floundered and began to sink.

Those sinking ships alarm upraised;
That wondrous draught awakened awe;
And Simon, startled and amazed,
Could scarcely credit what he saw.

Prostrate he seized the Saviour's knee,
And, with a deprecating word,
He rashly cried, "Depart from me—
From me, a sinful man, O Lord."

Know ye, whom Christ hath deigned to make
"Fishers of men," their souls to gain;
Some bootless labours for His sake,
And blighted hopes, ye must sustain.

But while your nets ye mend, and ply
With tact, and patience, and good-will,
Be sure the Saviour will be nigh,
Those well-used nets to guide and fill.

Intelligence.

Denominational.

YORKSHIRE AND LANCASHIRE CONFERENCE.—The next Conference will be held at Burnley Lane, on Wednesday, Dec. 23. In the morning the Rev. B. Wood, of Bradford, will read a paper on—"How we may best utilize the individual power in our churches for the extension of the Redeemer's cause;" and the Rev. James Maden, of Shore, will preach in the evening. Morning service to commence at *half-past nine o'clock*.

J. ALCORN, *Secretary*.

SHEFFIELD, Cemetery Road.—On Sunday, Oct. 18, two sermons were preached by the Rev. J. Burns, D.D., of London. Subjects: morning—"The Essential Salt—the quantity not prescribed;" evening—"The unfailing Saviour." Both sermons were given with much fervour and eloquence. We had good congregations, and hope that much good will result from them. On the following evening a tea meeting was held in the large school-

A A

room, when upwards of two hundred sat down together. The trays were given by ladies and friends. A meeting was held afterwards in the chapel, under the presidency of Mr. Councillor Alfred Allott. Fervent and heartfelt addresses were given by the Revs. Dr. Burns, R. Stainton, J. Flather, Giles Hester, W. Whitehead (Rotherham), J. Parkinson (Brightside), and other friends. Collections were made after each service, and at the meeting, and including the proceeds from tea, being clear, upwards of £45 was handed over to the treasurer. J. F. H.

NORTHALLERTON.—Most interesting and encouraging anniversary services were held at the General Baptist chapel, on Lord's-day, Oct. 25, when the Rev. W. Taylor, of Leeds, preached afternoon and evening. On the Monday following 240 persons partook of tea, gratuitously provided, which was followed by a public meeting. A very large congregation assembled, and listened with profound attention to addresses from the Revs. W. Taylor (Leeds), W. T. Adey (Darlington), C. Springthorpe (Heptonstall Slack), R.

Crookall, and W. Stubbings. On Tuesday evening the Rev. C. Springthorpe preached. Altogether the services have been the most successful we have ever held. They were much enjoyed, and it is hoped lasting good will result.

LINCOLN, *St. Benedict's*.—The services connected with the anniversary of this chapel took place on Sunday and Monday, Nov. 8 and 9. Three excellent sermons were preached on the Sunday, those in the morning and evening by the Rev. W. Underwood, D.D., of Chilwell College, and that in the afternoon by the Rev. W. F. Clarkson, B.A., of Lincoln. Too much cannot be said in praise of the spirit which gave utterance to these sermons. On Monday a public tea was provided in the Corn Exchange, at which between three and four hundred persons sat down. All the trays were bountifully provided, and freely given by the ladies. In the evening addresses were delivered by the Rev. T. W. Mathews, of Boston, and other esteemed friends. The result was highly satisfactory, the nett profit amounting to £50 9s. J. C.

TODMORDEN, *Wellington Road*.—The friends worshipping in this chapel have been attempting to improve their service of song, and, at a cost of about £130, have purchased and fixed in the chapel a medium sized organ of excellent tone. The organ was built by Mr. George Wood, of Middleton; and on Saturday evening, Nov. 7, the opening service was celebrated by the performance of selections of sacred music from *Elijah*, the *Creation*, and the *Messiah*, and an appropriate address was delivered by the Rev. Julius Brigg (Wesleyan minister); and on Sunday, Nov. 8, sermons were preached in the morning and evening by the Rev. J. Alcorn, of Burnley, and in the afternoon by the Rev. J. Finn. All the services were well attended, and the collections, with previous subscriptions, amounted to £66 5s. 7½d.

STALYBRIDGE.—On Lord's-day, Sept. 13, two sermons were preached by the Rev. J. Sutcliffe, late minister of the place, on behalf of our Sunday school. The congregations were good. The sum realized by the collections and donations amounted to £26 9s. 8d.

KIRTON LINDSEY.—On Lord's-day, Aug. 30th, anniversary sermons were preached in the General Baptist chapel, by Mr. Smart, of Great Grimsby, in behalf of the Sabbath school attached thereto. The collections amounted to £3 8s. 6d., and at the close of each service appropriate pieces were sung. On the following day the scholars had their usual treat of tea and plum bread, and games in a field kindly lent for the occasion.

BLUNTISHAM.—Mr. F. W. Goadby, M.A., of Regent's Park College, has accepted an invitation to the pastorate of the Baptist church, Bluntisham, Hunts. Mr. Goadby succeeds the late Rev. J. E. Simmons, M.A., who was pastor of the church for thirty-eight years.

PORTSEA.—Mr. R. Y. Roberts, senior student at Chilwell College, has accepted the earnest call of the church in Clarence Street to become its pastor. The Rev. E. H. Burton, who has laboured there since 1835, has become incapacitated for his work by failing health; and the congregation, once large and flourishing, had greatly declined. The probationary labours of Mr. Roberts have been richly blessed in the revival of the cause, and it is hoped that this incipient success will be but the earnest of permanent prosperity. Portsea, with its surroundings, is now one of our most populous towns, and we are sure that our young brother will have the sympathies and prayers of distant friends in his efforts to enlarge the church there.

BAPTISMS.

CARRINGTON.—On Sunday, Nov. 1, six were baptized at Stoney Street chapel, Nottingham, by the Rev. J. Greenwood, M.A., pastor, who preached to a large congregation a most eloquent and convincing discourse from John iii. 5. In the afternoon the newly-baptized were received into fellowship at Carrington in conjunction with a sister dismissed from the General Baptist church, Arnold, by brother J. Edwards. H. B.

BURTON-ON-TRENT.—On Lord's-day, Sep. 6th, the Rev. J. P. Tetley baptized two; and on Lord's-day, Nov. 1, seven. Of the latter number five young men were from the Episcopal church, and do not unite with us, but remain in communion with the church to which they previously belonged. The rest were received into fellowship with us on the days of their baptism.

LONGFORD, *Union Place*.—On Sunday, Oct. 11, after a sermon by Mr. Cooper, of Coventry, one of our supplies, four persons were baptized in the canal before a large number of spectators. In the afternoon of the same day, after a sermon by the Rev. H. Cross, the newly-baptized were received into the fellowship of the church. It was a good day to many souls.

ARNOLD.—On Lord's-day, Oct. 4, three young persons were baptized on a profession of their faith, and received into the church on the same day. Two of them are from our Sabbath school.

BROUGHTON—On Lord's-day morning, Nov. 16, two active teachers in our Sabbath school were baptized. After the afternoon service the two baptized went round part of the village distributing tracts, thus shewing to the world they were not ashamed of Christ. May we have many such happy days.

SHEFFIELD, Cemetery Road.—On Lord's-day, Nov. 8, after a powerful and convincing sermon by our pastor—subject: "What mean ye by this service?"—nine persons were baptized, six of whom are scholars in our school, and are the fruits of earnest and devout teaching. Congregation large and attentive. J. F. H.

NOTTINGHAM, Stoney Street.—On Lord's-day, Nov. 1, we baptized five candidates,

who were received into fellowship in the evening of the same day.

THE COLLEGE.

THE following sums have been received since the last acknowledgment in October Magazine:—

	£	s.	d.
Broughton Collection	2	1	6
Rent of Land at Chilwell	15	10	0
New Basford Collection	2	11	0
Kirkby do.	3	3	0

N.B.—The next general committee meeting of the College will be held in Derby, on the morning after the Missionary Conference, viz., Dec. 9, at ten o'clock.

Notes on Public Events.

THE election of General Grant to the *Presidency of the United States*, by an immense majority, is regarded as a happy event. The anticipations of its good results in America itself are very sanguine. Men of all parties, North and South, East and West, have faith in the justice of the new President's purposes, in the moderation of his views, in the tolerant tone of his mind, and in the sound sense which governs his public actions. He has declared his policy to be, that such a degree of peace may prevail, that a man may speak his mind in any part of their great country, without hindrance or injury. It is expected that the difficult questions long pending between this country and America will be settled before the new President takes possession of White House.

In Spain the form of Government has not yet been determined. Garibaldi advises the Spaniards to proclaim a Federal Republic, and immediately nominate a Dictator. The Republicans are reported to be active, united, and rather numerous.

The most exciting events of the month have been *our own Elections*. They have been attended with some scandalous scenes of outrage and violence, and even of blood, more or less disgraceful to all parties, but especially so to the one which claims to be the Conservative or Constitutional party. The result of the elections is adverse to the interests of this party, but in some instances it has gained unexpected triumphs. Taking advantage of the defective machinery of the new Reform Bill, and of the disgraceful disunion which has marked some of the Liberal constituencies, the

Tories have won some seats from which they had long been excluded. The question of the Irish Church has also elicited all the latent political zeal of the clergy and the State Church gentry in the support of the existing Ministry. But their victory is one which will probably cost them too much, and which may prove more disastrous than defeat. If the privileges of a State Church are used to thwart the policy of the State itself, it will soon become a question in England, how long such privileges shall be continued? The clergy ought to be comparatively neutral in questions such as now occupy attention; and a few more manifestations of the kind recently given will tend to prove how small is their stock of either modesty or piety!

The London University has been fortunate in selecting as its first representative a man so enlightened and able as the Right Hon. Robert Lowe. At his unopposed election, he made a speech which deserves to be long remembered. He spoke of the House of Lords as a mass of absurdities and anomalies—a vexatious drag on the wheels of legislation. He would revolutionize it altogether, and assimilate it to the Senate of the United States. He advocated equal electoral districts—complete religious equality—the disconnection of the State from all sectarian disputes—and a system of education national, secular, and compulsory, to be supported by local rates.

The new Archbishop of Canterbury is Dr. Tait, the able Bishop of London. He has succeeded in the Metropolitan See by

Dr. Jackson, Bishop of Lincoln; and the vacancy caused by the transference of the latter is filled by Dr. Wordsworth, Archdeacon of Westminster. These appointments have given much satisfaction to Churchmen generally, but the high Tory section has expressed strong disgust that the Premier should have preferred those whose politics are Liberal before others who claim to be Conservatives. In reality, the effect of them on the outward relations of the church will be small, as all these dignitaries are earnest advocates of establishments both in England and Ireland.

Dr. Candlish has been addressing the Theological Students connected with the Free Church of Scotland on the importance of bearing a clear and strong testimony to the civil magistrate's duty to regard the Church of Christ as independent of the State in all matters spiritual. He contended that the doctrine of the present Prime Minister, that all causes, whether civil or ecclesiastical, should be subjected to the control of the Crown and the Courts of Law, is one which threatens great mischief to the free churches of the country. He did not wonder that the Church of England should idolise the Royal Supremacy as her great palladium, because it was that supremacy which liberated her from the Papal yoke by simply taking its place, though it is hard to say what the change has done in preserving her peace and purity. He urged that the English Nonconformists ought now to be fully alive to the threatened danger, since men of all sorts and shades were combining to bring all the churches under the civil yoke, in order that religion may be moulded to their own minds. To prevent this mischief, he desired a counter confederacy of true Christians. He then adduced the case of the Free Church of Scotland as a living testimony of the possibility of a disendowed Church being really national, and fulfilling all the functions of a Church of Christ, without the adventitious help of State support or State pay.

Some of the leading Monthly Magazines are discussing at great length the principles and prospects of State Establishments. In the *Contemporary Review*, Dr. Alford has followed his article on the "Church of the Future," by a second paper on "Principles at Stake." To expose the absurdity of pleading for the Established Church as a "bulwark of religion," he records the fact that "every year is witnessing greater and greater departures from the faith of our forefathers, and from the terms in which it was confessed." On the want of better episcopal supervision in a commu-

nity which calls itself episcopal, he says it is the earthly pride of the Church which has hitherto been the obstacle to any real increase in the episcopate; adding this startling observation—"A general appeal to the State on the part of churchmen, headed by their spiritual fathers themselves, to relieve the bishops of their parliamentary duties, would be the grandest thing that Christendom has seen for many an age." The right of the Bishops to sit in the House of Lords is one of the many flagrant wrongs which arise from the union of Church and State. Our old favourite, *Blackwood*, gravely entertains the question of the times, under the title of "Disestablishment and Dean Alford," and after trying to foreshow what the position of Anglican Christians would be on the morrow after disestablishment should have been brought about, he adds that, "a collection of dead and disjointed bones would alone express the actual fact." The Church of England, by the mere act of disestablishment, becomes an aggregate of individual Christians of various kinds, who had formerly been knit together in an organized society." That is tantamount to the confession, that the very paragon of churches is no Church at all apart from the State. Spiritually considered it is nothing, but politically regarded it is paramount and supreme! We thank "Maga" for an idea so bold, and probably quite true. Still more remarkable is the article in *Fraser*—"Facts and Phantasms on the Ecclesiastical Question." Adverting to Mr. Disraeli's peroration on the marriage of authority and religion, and to Lord Shaftesbury's opinion as to what would constitute National Apostasy, the writer observes: "A company of free churches kneeling round the throne, lifting hands of prayer to God for the welfare of the Sovereign and the kingdom, or the free churches of England, Scotland, and Ireland, as at the present moment: this, in the view of Lord Shaftesbury, would be national apostasy. This would bring down upon us the wrath of God; while the infinitude of confusions and disorders at which we have glanced, the spectacle of a state of ecclesiastical anarchy unexampled in the planet, is believed by his lordship to be, in comparison, well pleasing to the Creator. Had Shakespeare ever dared to attribute to an imaginary character so astounding a contravention of all reason and truth, his knowledge of human nature would have been called in question."

It is painful to be obliged to contrast with this honest and manly mode of treating the vital controversies of the day, the time-serving duplicity of the President of

the Wesleyan Conference. Having been asked certain questions, such as whether political meetings might be held in Wesleyan Chapels? whether public meetings of Wesleyans might be convened to promote the interests of certain politicians? and whether Wesleyan ministers might take part in political affairs? He replies to each in order, and to the last his answer is in these sapient and solemn terms: "The right of a minister to vote for a candidate at an election cannot be denied,

although the Christian expediency of exercising this right under certain circumstances must be questioned." Surely, the old despicable Delphic oracle never uttered a more dubious response. At a time when the State Clergy are turning their school-rooms into polling booths, and are overbearing all classes that are subject to their control by their anti-national partizanship, the liberty-loving public has a right to demand, in the Methodist body, something better than political poltroonery!

Marriage.

WEST — WRIGHT. — Nov. 10, at the General Baptist chapel, Rothley, by the Rev. Edward Hall Jackson, Mr. C. C.

West, of Rushden, to Miss K. R. Wright of Rothley.

Recent Deaths.

REV. J. LYON.

WE have to record the death of the Rev. James Lyon, for forty-three years pastor of the General Baptist church, Chatteris, Cambridgeshire.

This mournful event took place on Sept. 26, after an illness of five weeks—an illness borne with the same Christian patience and resignation manifested by him in many a season of affliction, in a life extending over a period of seventy-three years.

It is a consolation to his bereaved family and sorrowing friends that he retained his faculties to the last, and preached twice only four Sundays before his death.

His pulpit ministrations were distinguished by simplicity, earnestness, and a judicious view of Scripture truth. Possessing a memory well stored with facts and ideas obtained from extensive and varied reading,—a sound discrimination that rejected all that did not immediately subserve his purpose as one who lived to benefit his fellow creatures by expounding to them the doctrines of Christianity,—and taking a large-hearted, loving interest in all that affected man's destiny here and hereafter,—his sermons supplied material for serious and edifying reflection.

With a disposition eminently social, and a spirit free from bigotry, he had for years won the regard of many belonging to all sections of the Christian church, who saw in him a man whose life illustrated the power of gospel truth.

This general feeling of deep respect for

the departed was shown in the demeanour of the numbers attending his funeral. The solemn impression resting upon all present seemed to be, that they were conveying to the tomb the mortal remains of a man of God, a wise, faithful teacher of righteousness, and an affectionate friend.

"Long do they live—nor die too soon,
Who live till life's great work is done."

SALSURY.—On October 21, at 6 a.m., the spirit of Mr. George Salsbury ascended. He was born at Melbourne, Derbyshire, on April 25, 1847, so that he had only reached his twenty-first year at the time of his decease. He became early impressed with the necessity of an interest in the death of the Redeemer. At eighteen he avowed his attachment to the Saviour, was baptized, and from that time all the mildness of his character, the consistency of his conduct, the ardour of his love, and the high sense of his responsibility, were made to bear upon the interests of that cause to which he had given his allegiance. By his kind disposition and Christian deportment he won for himself the esteem of all who knew him. Beyond the bosom of his own relatives, in whose inmost affections his name will be embalmed; beyond the circle of his Christian friends, among whom the most of his blameless and useful life was passed; even among those who were not in any way connected with him, will his departure be felt and lamented; but our joy and boast to-day is,

not his amiable disposition and loveable character, but that he was a consistent and happy disciple of Christ, rejoicing in the consolations of the gospel, reverencing the ordinances of God's appointment, and labouring for the advancement of God's cause.

BURDETT.—Oct. 29, at Leicester, Mr. John Burdett, aged 85 years, the only surviving son of the late Rev. Job Burdett,

Cauldwell, who was minister there in 1780. He enjoyed the ministry of the late Rev. S. Deacon, of Barton, for more than twenty years. His last illness lasted about a week. His hope was in Christ, and his end was peace.

COTTON.—At Woodhouse Eaves, near Loughborough, the Rev. Joseph Cotton, after a lingering illness. We shall shortly publish a memoir of our esteemed brother.

Varieties.

QUAINT QUESTIONS.

By Thomas Tusser.

- WHAT wisdom more, what better life, than
pleaseth God to send?
What worldly goods, what longer use, than
pleaseth God to lend?
What better fare than well content, agreeing
with thy wealth?
What better guest than trusty friend, in sickness
and in health?
What better bed than conscience good, to pass
the night with sleep?
What better work than daily care from sin thy-
self to keep?
What better thought than thought of God, and
daily Him to serve?
What better gift than to the poor, that ready be
to starve? (starve).
What greater praise of God and man than mercy
for to shew?
Who merciless, shall mercy find, that mercy
shows to few?
What worse despair than loath to die, for fear to
go to hell?
What greater faith than trust in God, through
Christ in heaven to dwell?

The foregoing lines are from one of the earliest didactic poems in our language, entitled, "Five Hundred Points of Good Husbandry." This poem contains some lines which have found currency in modern times as rhythmical proverbs, such as,

"At Christmas play, and make good cheer,
For Christmas comes but once a year."

And—

"The stone that is rolling can gather no moss;
For master and servant oft changing is loss."

The truth of this sentiment was illustrated and confirmed by his own experience. For Thomas Fuller tells us that Tusser, "while yet a boy, lived in many schools, and when a man, he lived in many counties; so that this

Stone of Sisyphus could gather no moss. He was successively a musician, schoolmaster, serving-man, husband-man, grazier and poet: more skilful in all vocations than thriving in any. He traded at large in oxen, sheep, dairies, grain of all kinds, to no profit. Whether he bought or sold, he lost; and when a writer impoverished himself, and never enriched his landlord. He spread his bread with all kinds of butter, yet none would stick thereon. Yet I hear no man charge him with vicious extravagancy, or visible carelessness, imputing his ill success to some occult cause in God's counsel. However, none were better at the theory, or worse at the practice, of good husbandry.—*Fuller's Worthies*, i., 518.

BEWARE OF FLATTERERS.—*A Tale of the Mistletoe*.—"I have a proposition to make," said the Mistletoe. "Let me take up my quarters in your branches till Christmas, and if I am fetched to any of the houses, I shall bring back with me plenty of good things, and we will have a jolly time of it." The Apple-tree's weak point had been touched. He allowed the Mistletoe to take up his quarters with him, thinking it would only be for a short time, and he would be well remunerated for it. At first Mistletoe was pleasant enough, saying many flattering things; but when he had firmly established himself, he assumed airs as if everything belonged to him. Not satisfied with occupying by himself more room than had originally been agreed upon, he invited his friends and relations; and after the door had been once

opened to them, there was no getting rid of them. The Apple-tree began to complain. He had as yet not seen anything of the Christmas cheer, nobody having come for the Mistletoe; and at last he tried to rid himself of his unpleasant visitors. One night when there was a heavy gale he improved upon the occasion by shaking himself violently; but the only result was, that all his fruit blossoms fell off, and one of the best branches, hitherto free from the Mistletoes, broke off. What was worse, the Mistletoes perceived the Apple-tree's anger, and laughed right out at him. He found they were getting the better of him, and consuming all he had. Ruin was staring him in the face; first one branch, then another, began to wither; and wherever there was an unhealthy part it was sure to be taken possession of by his unscrupulous and voracious visitors. At last, finding all his struggles to free himself and to restore to his frame the original vigour hopeless, he began to sink fast, and ere long died. He was cut down by the farmer and thrown into the cart; and as his funeral was passing along, the Apple-tree who had been proof against the solicitations of the Mistletoe, uttered a deep sigh, and murmured to himself, "There goes another victim to flattery!" The Mistletoe had again to look out for a home; but as all the apple-trees of that part of the country were now aware that his only aim was to live upon others, and lead an idle, useless life, all his applications met with a refusal. So he made up his mind to go abroad; but, being without resources of his own, he found the long journey too much for him, and ultimately perished miserably on the road.

THE CHURCHES OF THE NEW TESTAMENT.—I regard it as certain that the churches of the New Testament, so far as they correspond with their ideal, consisted of spiritual men who had a living faith in Christ, and again that each church formed a definite society, having its members duly registered or otherwise distinguished from the world. This is implied when St. Paul directs the excommunication of an offender, and when we find that the church was not co-extensive with the congregation of hearers, from which

even the heathen were not excluded (1 Cor. xiv. 24, 25). It would indeed be passing strange if the Christian church were the one voluntary society which had no right to accept or reject candidates for membership. As no rules for excluding the unworthy are laid down in the New Testament, each church must frame rules for itself. It is, therefore, beside the mark to say the practices generally observed are not sanctioned by Scripture. The same may be said of our colleges and Sunday schools. The one question is, whether our customs secure the end designed, and secure it in the best way. When the matter assumes this form, it is evident that no categorical assertion can be made. What is suitable for one age and place may be unsuitable for another, and different regulations may all be equally good. It is, however, clear that, other things being equal, the simplest rules and tests are the best. Now, if a church is satisfied of the good repute of a candidate, and takes care that he learns what Christ requires of His followers, I think it has taken every necessary precaution, and that all further responsibility rests with the candidate himself. Let it also be an understood thing that all our members are bound, if they can, to engage in Christian work, and certainly the churches will present very few attractions to the worldly and insincere. A distinction between communicants and church-members would be a pernicious absurdity. We may not choose what duties to fulfil and what to forego. We are as much bound to unite with the church as to receive the Lord's Supper, and the requisite qualifications are identical.

PREACHING.—Look at the preacher if you want him to preach at you. The same sermon is often dull to a sleepy-head and helpful to an attentive listener, and the difference is one of reception. Oliver Wendell Holmes, picturing a lecture audience, talks of "faces without a ray of sympathy or movement of expression. They are what kill the lecturer. These negative faces, with their vacuous eyes and stony lineaments, pump and suck the warm soul out of him." And how many such people we find in every Sunday congregation!

Missionary Observer.

A SABBATH AT PIPELEE.

BY THE REV. J. BUCKLEY.

Cuttack, Sept. 24, 1868.

I SPENT the first Lord's-day in this month at Pipelee, and felt that it was a solemn and interesting day. I preached in the morning from 1 Peter v. 4, and exhorted the church bereaved of its beloved pastor to meditate on the tender, loving care of the "Chief Shepherd." The congregation for some time before our dear brother's death was much too large for the chapel, which was built eighteen years ago, and regularly met in the Girls' School-room, which is large and commodious. When they all rose to sing, after reading the first hymn, I felt that it was quite an inspiring, as well as touching sight. The Lord's Supper was administered in the afternoon, and we felt it good thus to renew our pledge in life and death to be the Lord's.

It is gratifying to state, that at the church meeting held the day before, *eleven* were proposed for baptism, and others were mentioned that appeared concerned about the salvation of their souls. With some of these I conversed, and felt much encouragement and hope. These pleasing and hopeful appearances render the removal of our dear brother the more mysterious and painful; but we must gird ourselves afresh, and cry to God for help in carrying on the work in which he nobly fell. I need hardly say that our widowed sister, Mrs. Goadby, and our estimable friend, Miss Packer, will do all that it is possible for them to do; but Pipelee requires the services of a devoted and faithful Missionary brother as well. It is an inviting and an important sphere of labour. The district contains half-a-million of souls. The native Christian community is happily increasing. The number of famine orphans on 31st March last was 380. None of our stations have been in the same length of time so fruitful as Pipelee, and in none of our districts is there apparently so decided an impression made on the heathen as in this. Shall we cry in vain for help, burdened as we are with weighty responsibilities, while

still hoping in God. Will there be no response from a heart filled with love to Jesus, and with love to souls—"Here am I, send me?" The Society will not, I am sure, be unjust or ungenerous to any of its old servants detained at home by personal or family affliction; but I am confident that if the Mission is to go on satisfactorily, there must be an infusion of young blood into it.

I am writing on Sept. 24th, and cannot forget that it is twenty-four years to-day since I reached Berhampore, Ganjam, and entered on the work. Mrs. Buckley has been engaged in it for three years longer. It is a day to write with a full heart and with devoutest thankfulness, Ebenezer; and it is also a fitting time to say that we are not tired of the work, but that, as years pass away, we love it more and more, and hope to die in it. Our gracious Master has given us, according to His promise, the "hundred-fold in this life;" and the recompense beyond the grave—not of merit, but of grace—will not be withheld. But we are all most anxious to hear of a revived Missionary feeling among the friends at home, and to be assured that they mean to be faithful to us and to the responsibilities they have incurred in seeking the evangelization of Orissa.

COLD SEASON LABOURS IN THE PLAIN OF RUDINGY.

BY THE LATE REV. J. O. GOADBY.

RUDINGY is a valley, or rather extensive plain, lying to the north of the Chilka lake, and between it and Pooree. It is low and flat, like the fens of Lincolnshire, and the waters of the Chilka lake are kept back by long embankments. This valley is studded with villages, which are built on mounds, mostly natural elevations, the houses of which are in addition well raised, the floors being generally from five to six feet above the ground. During the floods of the rainy season of 1866, owing to the vast amount of water flowing down the Mahanuddy, a branch of which empties itself into the Chilka, the waters of the

lake rose nine feet above the sea-level. This information I had from the Government officer, who narrowly escaped with his life, while clearing an outlet in the old channel by which the lake communicates with the sea. He contemplated effecting an opening of about 300 yards broad, when suddenly, without any previous warning, through the waters percolating underneath the sand, a whole mass gave way, forming an outlet of upwards of a thousand yards broad, through which the waters rushed with terrific force, sweeping the boat in which he was standing through it into the sea, where the torrent met the surf, and formed a huge wall of water, out of which it seems almost a miracle that he succeeded in extricating himself. As a natural result of this vast accumulation of water in the lake, the embankments gave way, and flooded the whole of the flat plain of Rudingy and its adjacent valleys. Thus each village was cut off from communication with the others, each becoming a small island. There seemed to have been but few boats in the vicinity, for in ordinary rainy seasons, communication was kept up by walking along the embankments, or wading through the shallow water of the rice-fields. Thus isolated from each other by ten or twelve feet of water, help was not forthcoming. The villagers were in possession of no signal code by which their distress could be made known to their neighbours, and even had communication been possible, all being involved in the same calamity, self-preservation was their first thought. Even those who had rice buried it, and professed to have none, lest violent hands should be laid on their store; and a harrowing tale was told me of suffering from hunger and thirst. So hundreds died of starvation, and their bodies being thrown into the water, famine was quickly followed by disease and pestilence. In nearly every village we visited, half the houses were in ruins, sometimes the whole of one side of a street. One, Badabennakunda, which before the famine and flood had contained 110 houses, and was thickly populated, at the time we were there had only five houses inhabited. The ruins were a sad sad sight to behold. When passing one large and substantial house, which had belonged to the principal man of the village, on my asking a bystander who lived there, he replied—

"All who lived there are dead, the house is empty, you can go in and see." We went. The cow-house was large enough to contain twenty cows; through this we passed into the court or square, round which the other buildings were erected. In the centre stood the household god. In the various rooms were cooking utensils, fire-places, &c., but no living creature. On opening the door of the granary, not a grain of paddy was to be seen. This house contained forty souls, for in native families of good caste, when the children marry they do not leave the paternal roof, but accommodation is made for them, so that whole branches of the same family occupy different portions of the same building. The head of the family fell from small pox, and subsequently the whole, with but one exception, a child of six years, died off by disease and famine. The villagers said that for weeks nothing but the sound of weeping and mourning came from this enclosure. We preached in front of the next house, and our congregation was composed of the whole village, viz.—ten men, eight women, and six children. An old woman—a nice-looking old dame, who sat in the doorway, listened very attentively; she told us that in that house but five remained out of two-and-thirty. As we were going, she said, very touchingly, "*A blessing be on you, for you have indeed told us good news to-day.*"

Though during my tour through the Bonamaliapore district, marks of the famine were everywhere visible in ruined houses, forsaken villages, uncultivated fields, and heaps of bones bleaching in the sun, I did not so vividly realise the awful nature of such a calamity, with its harrowing details, as during our stay in Rudingy. Famine, pestilence, and death, seemed to be concentrated in this valley, as in one focus. Its villages were almost depopulated, the people appeared bending under the recollection of the calamity that had overtaken them—every tongue was ready to tell its tale of sorrow and bereavement, and many a time ere we could begin to preach had we to give ear to their vivid descriptions of scenes their eyes had witnessed, and never could forget during those desolating months.

Our reception by the people was all we could wish, and as we could point to ruined temples, and remind them of

instances they themselves had related of gods and goddesses being stolen for the sake of the trumpery ornaments upon them, and could appeal to their own acknowledgment of the fruitlessness of all their observances in averting the dire calamity through which they had passed, they appeared to have no ground for opposition. An unusual seriousness marked their demeanour, their spirits seemed subdued, and it was apparent that to many the tale of love and mercy, which was the burden of our message, fell soothingly upon their ears. We were everywhere welcomed, and should our lives be spared until another cold season, we hope to be able to visit more fully this interesting district.

A SPEECH ON FOREIGN MISSIONS,

Concluding with a Specimen of Spiritual Arithmetic—delivered at the General Conference of the American Board for Foreign Missions, Maine.

I WAS in an assembly not long since, awaiting the service. I was early there, but soon the organ commenced. It began on a single note, very sweet and tender. Soon another note was heard, in perfect concord; and then another, and another, all in exact harmony; till at length, all the range of keys was in use, and the grand resources of the instrument were waked.

So now, with a grander instrumentality in the kingdom of Christ. There was first the voice of the brother who told us of the Papist—what he is, and what he needs. Then came the plea for the sailors, a class that act as the nerves of the nations, in their intercommunication; then another—for the Bible, and the millions that are without it; still another—for the Tract cause, that gives to the neglected so much good reading; and then the good word for the Freedmen, so helpless and wretched, as well as for the destitute that cover the great wastes of the west and north. But we now have, last of all—to crown all—the whole world. There is no clashing or jarring here. These things are in harmony, as the various notes and swells of the great organ. My plea does not displace the pleas of these brethren, but expands them and complements them. I but put

my feet on the pedals of the great instrumentality and touch the silent keys, to get out the whole music.

I am agent, then, of the Bible Society, as it spreads out over the world. The missionaries of this one Board have put the treasures of the Bible into the tongues spoken by half the human race. I am agent, too, of the Tract Society, as it walks across the sea, sprinkling the nations with the leaves of life. I am agent, also, of a Church Building Society, that has dotted the lands with rude sanctuaries. I act for an Education Society, that carries light to the darker places of earth. We are helping the young men there; we are putting them through their course; and have more such in training than all the Theological Seminaries of our order in the land.

I work, too, for what is a Home Missionary Society, abroad. This one Board of Missions has two *native* pastors and preachers to one that is sent to its missions from our own churches. And best of all, those far-off churches, just planted, are sending the gospel to places still more distant. The seed is becoming a tree—a moral banyan in the East. The centres seek to evangelize their surroundings; and those fresh Christian impulses do not stop there, but reach out the hand over mountain ridges and broad seas, to feed the hungry and to save the lost.

So I come on last, to take what these brethren leave, to touch keys they have to pass over, and bring out the grandeur of the Christian benevolences. But we all alike call for money, and a great deal of it; not *yours*, brethren, but the *Lord's*, in your keeping; not for our *societies*, but for the poor and the neglected!

The fundamental rules of religion are these—addition, subtraction, multiplication, division. "Add to your faith virtue, and to virtue knowledge, and to knowledge temperance," etc. And then, "*put off* all these, anger, wrath, malice," and the like. You notice subtraction comes after addition. We don't put off till we take on, or in, and thus we come to *multiply* and abound in all good things, to the glory of Christ. Then follows the *test* rule of *division*,—the distribution, the tithing, the scattering abroad of the good things of God. This last is the *proof* rule of the others; and if well wrought, shows our work in the Lord to be right, and not in vain.

SPAIN, A FREE COUNTRY.

SPAIN, A FREE COUNTRY! This is the fact of deepest interest for the close of eighteen hundred and sixty-eight. That beautiful land, with its noble mountains, mines of precious metals, extensive vineyards, and richly cultivated fields, is now FREE! The Christian Missionary may now travel over most of its provinces, and receive a welcome from their interesting inhabitants. Twelve months ago the world would scarcely have believed such an announcement. Perhaps no country on earth, with such a bright intelligent population, was so thoroughly enslaved by priestcraft and anti-Christian error. The stronghold of Papacy was here. Its most absurd idolatries were here practised by the duped and deluded millions. Not that there was any deficiency of mental power in the Spaniards, but Satan himself seemed to have concocted his schemes so cleverly as almost to have excluded the pure light of Scripture truth from the country. It was a crime against the nation's laws to introduce the Bible into Spain. But the Bible did enter for all that. Gibraltar was a British citadel, and the Spaniards would cross over to our territory, and in this town make themselves possessors of the proscribed book. Spanish traders would come to England, and, in the Port of London, the City Missionaries would supply them with the Word of God in their own tongue. In fact, as time went on, it was found almost as impossible to shut out the Bible from Spain as it would be to turn back an advancing tide. Christians had been praying for Spain, and prayer has power. It touches the world's springs. The most unlikely instruments may be used. Men with political tendencies, be they right or wrong, may be led willingly, or unwillingly, to accomplish the purposes of Him who will overturn, overturn, overturn, till He shall come whose right it is to reign.

The shackles which bound the Spanish nation were being rivetted more closely by the Ultramontane party; the Concordat with the Papacy rendered them still more galling; whilst the hollow pretensions of a corrupt and corrupting priesthood became daily more apparent. The people writhed under the yoke. They could endure it no longer. They had minds capable of intelligent thought,

and although their powers were weakened through the influence of the Confessional, and their meagre knowledge of Truth, yet they had strength enough to burst their bonds like Samson; to demand a purer government; and then to proclaim in the capital, "*Long live religious liberty and free education!*"

The change which has come over the nation has taken Europe by surprise; it has foiled the intrigues of Rome; and has rejoiced the representatives of pure evangelical Christianity. Now there is hope for Spain. If the affirmation of our own beloved Queen was a truth, that "the Bible made England a great nation," then what effect is it likely to exert upon the newly-liberated Spain, which has so long been desiring to possess the same boon? To what an extent the Word of God has been introduced into that country it is impossible to say; but this we do know, that in one city, at least, the Scriptures were read by thousands; that their perusal had been so much blessed, that above twenty small Christian Churches were privately organized; and that multitudes of people in that city were only waiting for a favourable opportunity publicly to profess their attachment to Protestant Christianity. In one locality they ventured to meet in numbers as high as forty, and even dared to sing hymns, without interference. But the recent attempt of the priesthood to crush out this work of the Lord, which we reported not long since, though it led to the dispersion, and temporary inconvenience of the Christians, led them also to prayer. We believe in the omnipotence of prayer; not of saying prayers as a clever parrot might say them, but *souls* in sympathy with God may draw forth the exertion of His Almightyness, and then the barriers of ages can be made to crumble in the dust in an incredible short period of time. Now see what an Omnipotent Friend has permitted to be done! Woe to the opposers of God's work, when their persecutors drive His people to their knees. If only the friends of the Most High can get into communion with Him about their position, there is no knowing how He may plead for them by terrible things in righteousness.

The Christians of Spain, though occasionally imprisoned in consequence of their confession of Christ, have continued, quietly and cautiously, to evan-

gelize. "A Christian Spaniard having occasion to visit a shoemaker's shop, is constrained to listen to the tale of his unhappy lot. 'How can it be otherwise,' was the reply, 'when you never bring your wants to the Almighty? Do you desire to do this, the means is through prayer; and be sure of one thing, the Lord never forsakes those who trust in Him. But your way is totally opposed to that marked out for us in His Holy Word, and you can never obtain the peace and hope of His children, till you give yourself to him.'"

The result of this conversation was, that the man sought for, and obtained, religious information, which he, in his turn, communicated to his family. Nor did the good end here. Three of his workmen, struck by the change which they saw in their master, at first from curiosity, afterwards from better motives, applied for religious tracts and books. These were at once given them, and now, master and men, forming a congregation of eleven or twelve, meet to hear the Gospel.—*Missionary News.*

NOTE FROM REV. W. MILLER, JULY 7, 1868.

YESTERDAY the Sanitary Commissioner for Bengal, who had been down to Pooree to devise measures for lessening the evils attending the pilgrimage, especially in regard to cholera, visited the orphanages. I give you his remarks in the Male Orphanage Book:—

"July 6th. I visited the Orphanages with Dr. Stewart. The Rev. W. Miller kindly took us round the establishments. I have been greatly interested in seeing hundreds of native children who must otherwise have been friendless treated with the utmost kindness and care. They seem to be well trained in every occupation likely

to be useful to them in after life. I need scarcely say they are also carefully educated, both in a secular and moral point of view. They are in good physical condition, and evidently extremely happy. The great value of such an institution as this is almost incalculable. The good effects of its working will be even more conspicuous five or ten years hence than they are now. I can scarcely describe in a note of this kind the very deep interest with which I have looked into the details of the Peyton Sae Male Orphanage.

Signed, DAN. B. SMITH, M.D."

Foreign Letters Received.

BERHAMPORE.—G. Taylor, September 12.
CUTTACK.—J. Buckley, August 22, 27; September 4, 12.
" —W. Miller, September 12.
" —T. Bailey, September 23.
PIPLEE.—Mrs. Goadby, September 9.

Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,
FROM SEPTEMBER 20th, TO NOVEMBER 20th, 1868.

	£	s.	d.		£	s.	d.		£	s.	d.
Allerton	12	5	0	Denholme	6	7	0	Mountsorrel—Miss E.			
Audiem	6	3	7	Derby, Mary's Gate ...	14	12	3	Marshall	0	4	0
Bacup	1	15	0	Ditto—Mrs. Challoner	1	0	0	Ockbrook—Mrs. Goodall	2	0	0
Barton and Barlestone	27	15	7	Derby, Osmaston Road	15	1	7	Quorndon & Woodhouse	8	5	0
Belton	3	5	3	Halifax	39	0	4	Sheffield, on account ...	40	0	0
Birchcliffe	24	2	9	Hathern	1	5	6	Shore	3	15	0
Bradford—Miss Wood-				Heptonstall Slack ...	17	11	2	Smarden—Mrs. Mills...	0	10	0
head	1	1	0	London—Major Farran	2	0	0	Do. —Miss M. A.			
Burton-on-Trent ...	15	0	0	Ditto—Miss Dunbar,				Welch	0	18	4
Caversham, near Read-				for Miss Packer's				Stantonbury	0	19	6
ing—E. West, Esq. ...	5	0	0	School—by Rev. W.				Tarporley	51	2	10
Clayton	12	0	2	Bailey	0	8	6	Vale, near Todmorden	5	10	0
Crich	0	3	0	Mansfield	6	4	8	Wirksworth & Shottle	7	13	3

Subscriptions and Donations in aid of the General Baptist Missionary Society will be thankfully received by T. HILL, Esq., Baker Street, Nottingham, Treasurer; and by the Rev. J. C. PIKE and the Rev. H. WILKINSON, Secretaries, Leicester, from whom also Missionary Boxes, Collecting Books, and Cards may be obtained.