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THE
GENERAL BAPTIST
MAGAZINE

FOR

1869.

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P R E F A C E .

WITH the completion of this, the seventy-first volume, our temporary editorship of the Magazine terminates. For three years and a half it has been a tax upon our time, and we now gladly relinquish what we reluctantly undertook at the request of the Body to which the publication belongs.

We thank all the contributors and correspondents who have helped us in our unlucrative labours. And if any have reason to complain of the treatment which their communications have received from us, we ask them to forgive our unintentional offences.

The circulation which we anticipated three years ago, as the effect of lowering the price from fourpence to twopence, has not been quite realized; but we are confirmed in the belief that the blame rests mainly with the ministers who have not cared about it. Those who have condescended to recommend it to their congregations have done so with encouraging success. The sale has been more than doubled in many cases; whilst twenty, thirty, or more copies have been taken in some places where it was scarcely ever seen.

We ask for the new Editor a larger measure of sympathy and support. As our zeal on behalf of the Magazine did not begin with our official connection with it, so it will not end with the dissolution of such connection. And as our motives in adverting to its future condition cannot be suspected of being selfish, we make free to call on every minister, every deacon, every Sunday school teacher, all leading brethren, and all influential sisters also, to unite in employing whatever means may be available for promoting its increased prosperity.

W. UNDERWOOD, D.D.

Chilwell College.

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THE

GENERAL BAPTIST MAGAZINE.

JANUARY, 1869.

OUR SPECIAL MISSIONARY CONFERENCE.

DESIRING to give prominence, in this periodical, to whatever may appear most important to the Redeemer's cause, whether in conception or in action, we assign an early place, in the present number, to a notice of the Conference recently held in Derby, on the condition and prospects of the Orissa Mission. It was convened by circular, and consisted of ministers, delegates from many churches, and other friends, whose presence was a pleasing proof of their attachment to the Mission. The Circular announced that three papers would be read; one on "The Present State and Needs of the Mission;" another, on its organisation; and a third, on "Native Agency." In accordance with this programme, after several brethren had prayed, the papers were proceeded with. The first was distinguished by the fulness and accuracy which were to be expected from brother J. C. Pike, the Mission Secretary, and was heard with close attention and deep feeling. The second had to deal with various delicate points of finance, with right or wrong modes of obtaining funds, of conducting public meetings, and of carrying on the general business of the Society. Brother Crassweller, after ample apologies for the freedom he intended to exercise, treated

the whole subject both broadly and boldly. Aiming to make his paper effective, he was sometimes rather severe: yet it was evident that the most searching and incisive passages were not written for the mere purpose of exposing weaknesses, and censuring faults; but rather with the aim of amending what has been amiss, and of making the good still better. After these two papers had been read, their reception, and publication, with thanks to their writers, were moved by the President of the College, and seconded by brother Yates, of Kegworth. The latter did not accompany his seconding with a speech, but with the reading of another paper, which he had previously submitted to his own church. The document, we are sure, was not meant to damage the Mission; but it contained details which were deemed by some too trivial for so great an occasion, and complaints the reasons for which all could not see. Pleased as we were to hear the voice of an old friend following quickly upon our own, we regretted that its tones, now so seldom heard in public, should not have carried with them more of their early sweetness. Our excellent brother, however, was not the only one who appeared to have forgotten that "pleasant words are

as an honeycomb, sweet to the soul, and health to the bones." The remaining part of the morning sitting was occupied with discussions in which brethren Roberts of Peterborough, Chapman of Louth, Allsop of March, Cox of Nottingham, and others, took the lead.

At two o'clock the Conference adjourned to the large school-room for dinner; and that being concluded, the business was resumed. Brother Bailey's paper, on "Native Agency," having been read, discussion on it, and on the other questions of the day, followed. The chief speaking at this short sitting was done by brethren W. R. Stevenson of Nottingham, Evans of Stalybridge, &c., and the proceedings were conducted and brought to a close in a lively, orderly, and happy manner.

After a hasty tea a large number of the brethren met in Committee: brother R. Johnson, of Hitchin, Chief Engineer of the Great Northern Railway, presiding. Brother W. Bailey, who had been requested, by the previous committee meeting, to return to India, now gave his answer, to the effect that Mrs. Bailey's precarious health constitutes an insuperable barrier to his return at present. Brother W. Hill was next applied to, and stated that his return is also prevented by family difficulties. The Secretaries were then wished to make inquiries respecting certain young men educated for the ministry who were mentioned as desiring to be employed in foreign missionary work.

At seven o'clock a public meeting was held in the spacious chapel, St. Mary's Gate: Alderman Longdon in the chair. The speakers were brethren Stubbins (formerly missionary) Jackson of Castle Donington, Clifford of London, Hester of Sheffield, and W. E. Winks of Wisbech. The character of the speaking was of the highest order, and the general conviction at the close of

the meeting, was that nothing superior to some of the addresses had ever been heard at our best Annual Associations.

This great gathering of the friends of the Mission was looked forward to by some with a measure of misgiving. Although the circular announcing it presented an intelligible outline of the proceedings contemplated, thoughtful brethren, on meeting together, were heard inquiring of one another what the whole thing was intended to accomplish; and while no confusion marked the assembly, it might, in one sense, be said that "the more part knew not wherefore they were come together." In a little while, however, all vagueness vanished, and when a few familiar hymns had been sung, and some fervent prayers poured forth, the consciousness of a higher Presence seemed to be reached. Gathered together in Christ's name, and feeling Him to be in the midst of us, we became assured that some blessing would be obtained for ourselves, and that succour and help in this time of need would be given to our brethren and sisters abroad. The Special Conference will be a memorable event to the unexpectedly large number of delegates and visitors who attended it. This imperfect account of it will, it is hoped, give a little pleasure to the still greater numbers of sympathizing friends who were unavoidably absent from it. Reviewing, after the lapse of only a few days, the whole line of action that was pursued, and having regard to the appropriate place of concourse, we deliberately, and without any affected raciness in our terms, designate the 8th of December, 1868, **THE DERBY DAY OF THE ORISSA MISSION.**

We gladly make room for the address of Mr. Clifford, under the heading which follows this notice—"Objections of Modern Scientific Men to Foreign Missions."

OBJECTIONS OF MODERN SCIENTIFIC MEN TO FOREIGN MISSIONS.*

BY THE REV. J. CLIFFORD, M.A., LL.B.

I MUST confess that I have been a little disappointed in the study of the subject assigned me for to-night by the Secretaries of this Conference. The recollections I had of the noise and clamour of tongues produced by the discussion of the objections of scientific men to modern efforts for the evangelization of the heathen, gave me a vague and indistinct idea that something had been said, possibly irrefutable, and certainly damaging, which would require on the part of any intending combatant, special skill, good weapons, and a giant's strength. But I have gone over the books of Captain Burton, Sir Samuel Baker, and Winwood Reade, and patiently threaded my weary way through the lucubrations of the young and lusty Anthropological Society, only to discover that there is not the slightest necessity to purchase a new spear, or even to sharpen the old ones, in order to tear open the rusty mail in which these last Goliaths of the Philistines have clothed themselves. A little ordinary knowledge, a disposition to weigh evidence patiently, and a general acquaintance with the works of our missionaries, form the whole panoply necessary for this warfare. So good is the case we conduct, so worthy the cause for which we toil, that any David with a good sling and a few stones out of the brook of truth, will soon despatch the loftiest and strongest hero the enemy has furnished to contend with the hosts of Israel.

But though the objections to any practical scheme may be in themselves of little value, it must be remembered that their effect does not depend upon their inherent

strength, and is not measured by their logical force. It is enough for some minds that objections exist. They require no more. "Weak brethren" are thankful for the smallest mercies in this way, and cherish each coveted morsel as a substantial reason for avoiding the discharge of a duty which has long ceased to be palatable. Few people care to take the trouble of getting convictions, fewer still of having none but honest ones built on the unyielding granite of truth, out of the solid stones of fact, and held together by the cement of a righteous purpose. Hence these objections engender a spirit of indifference; and that is a worse foe to fight than obstinate, stupid, and perverse antagonism. Your treacherous soldiers are not dismissed from the ranks; they are still clothed in all the insignia of their regiments, but they are corrupted and enfeebled, and will be sure to retreat at the first summons from the enemy. They breathe a putrid atmosphere, and the pulses of life are low. They feed on the husks of error, and have not the nerve and muscle of men. They read the *Pall Mall Gazette's* sceptical cant about the "fanatics of Exeter Hall and the enthusiasts of the Anti-Slavery Society," without any ripple of honest indignation, and like a certain lord, soon learn to boast that they always keep clear of the missionary meeting. For the sake of such persons, it is well that these objections of modern scientific men to Foreign Missions should be stated fairly, their weight estimated, and their value settled; and for ourselves, who may have learnt to act on single and imperishable convictions of duty,

* Substance of a Speech delivered at the Mission Conference held at Derby, December 8th.
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without waiting for every man's certificate of our sanity, it may not be altogether a fruitless task. "It is right to learn from an enemy;" and according to the professions of the Anthropologists, they are friends, seeking the same goal of truth as ourselves. They tell us we have made mistakes; and, indeed, it were very strange if we had not committed many, but whoever helps us to discover one of them, does us better service than he who selects our successes for his praise, or makes known the unimpeachable excellence of any of our plans. There have been bickerings amongst the missionaries of rival sects, and the rebukes administered to our petty and miserable jealousies have been well deserved. All our agents are not perfect, possibly one here and there a long way from being what he ought, and we are glad when our travellers point out their faults, and successfully set them a better example. It is allowed that there, as here, converts are not spotless, and that under certain favourable conditions hypocrites may be produced in painful abundance; and the knowledge of this may help us to a true philosophy of human nature. Moreover, it is a gain in the way of freshness, to have to confront new objectors; and therefore we proceed with some pleasure and sense of indebtedness to investigate the statements urged against modern missions to the heathen by some scientific men.

To begin at the beginning, we must consider the asserted incapacity of the negro to receive and adopt the Christian religion. The pure negro, we are told, shows a remarkable cleverness as a youth, acquits himself at the Mission school with honour, and gives brilliant promise of rising above the savage condition of his parental home. But scarcely has he attained the age of fourteen, when lo! the fever of imbecility gradually sets in, ape charac-

teristics rapidly develop themselves, barbarism re-asserts its dominion over its lost child, and there is no chance henceforth for any powers, human or divine, to rescue him from the vices and superstitions to which his depraved nature impels him. By a remarkable law, acting with all the force of iron necessity, there is in the case of this creature an arrestation of the growth of the brain at that age, owing to the structural conditions of his skull, so that it is for ever impossible for him to understand and accept Western Christianity.

Every one will see at once that the conclusion, "*all Missions must fail*," will not rest on this single statement. The pyramid is upon its apex and must fall. Missions to the Hindoos of Orissa, to the Confucianists of China, are not Missions to the negro; in fact, the negro race does not form one-hundredth part of the population of the globe, and since only one-seventh of mankind is nominally Christian, we may proceed with the message of salvation to all minus the negro, even without the serious reprehension of the priests of modern science so far as this objection is concerned. But even the negro must not be excluded from the sympathies and efforts of the Son of Man, unless it is proved beyond all doubt that "his place in Nature" forecloses now and for ever the chance of his finding a place in the kingdom of God. We must deal justly with him, although he is not, according to Captain Burton, a "very nice animal." There is a Society for the Prevention of Cruelty to Animals, and Jeremy Bentham thought the brute creation deserved a more considerate and kindly treatment than it receives. Is it then just to deny the negro the rights of an inferior manhood, on the ground that his brain ceases to grow after a certain age? Is growth of brain to be the condition of admission into the kingdom of men? Does this

fix a man's place in nature, and determine his prospects of success as to grace? Because, if so, I incline to the opinion that others, not a few, beside the Cameroons and their neighbours, will knock at the door of that kingdom in vain. I fancy the negro might, in this respect, claim, without a blush of shame and fear of dispute, a close kindredship with many Englishmen; I am sure he may find many relatives in the Caucasian races, and it is not absolutely impossible that he should discover an uncle or two in the Anthropological Society itself. Stoppage of brain growth is one of the most familiar facts of human experience. No feature is more marked in nine-tenths of the human race. The youth who has just left school laden with prizes suddenly collapses, and you hear of him no more. The cleverest woman of your acquaintance ten or fifteen years ago, has quietly subsided into a most respectable nurse. The scholar who took his degree with *éclat*, has by some misfortune found a competency, and shrivelled up into an infallible judge of old port and the best shag. A minister makes his position, and finds content, and paralysis of brain supervenes; or marries a fortune, and is attacked with bad throat, which soon, alas! produces a determination of the bad blood of indolence to the head. Look at the poor negro's photograph a little more minutely, and notice whether the resemblance to some pictures in your albums is not strikingly exact. "His memory is powerless, except in matters pertaining to his own interest," and we may ask, whose is not? What do we forget sooner that that in which we have no interest? "The action of the brain is weak, a little learning addles it." Any society of even literary men in the United Kingdom, will give you illustrations of that negro characteristic in scores. "He never thinks of claiming equality

with the Aryan race," and what an insufferably long time it has taken the English people to learn their equality with their aristocratic rulers! "He is a Malthusian;" so is John Stuart Mill. "He is the victim of imitation;" so are we all, even to the verge of insanity. "He despises agriculture;" so did the British aristocracy only a few years ago. In fact, the further we go, the more clearly is it demonstrated that this negro, who is incapable of receiving Christianity, has a place in nature not many doors certainly from his enlightened English brother, who affects to despise him; and therefore we think we do no injustice, when we claim for him the chance at least, of obtaining some place in the kingdom of grace.

But is it a fact that the negro intellect and heart are impervious to all the genial influences of the Christian religion, and cannot by any process be brought to accept the message of God's love in the gospel of His Son? Have there been no genuine converts from the low and gross forms of idolatry which abound on the benighted coast of West Africa, to the purer and more spiritual worship of God in Christ? What say our missionaries? They are not all deceived. They have not entered into a compact to cajole British Christians, in order that they may spend years in painful self-sacrificing toil amongst a people they never saw, and to live amongst whom is a slow but real martyrdom. Hear the voice of the Rev. W. Arthur. He said, at a meeting of the Anthropological Society, "Is the point in doubt whether the negro intellect is capable of accepting the doctrines of Christianity? That has passed out of the province of guesses or individual testimony into that of demonstrated fact. It is as much a matter of historical evidence that the negro intellect can accept Christianity as that the Anglo-Saxon can. Gentle-

men say 'No,' but I challenge them to name a form of Christianity, Roman Catholic or Protestant, even down to minute shades and varieties of which we shall not produce a negro disciple. I have seen negro Christians of different tribes, seen them live, seen them die; lived in the same house with them, seen them study, seen them tempted, heard them preach, and marked their whole career. There was my friend Joseph Wright, a negro whose parentage no physiologist could challenge; having witnessed his thirst for knowledge, his progress, his labours, his conduct to his mother, his letters to his children, I should set him in the presence of any gentleman who called the negro 'an unpleasant animal,' and say, he is as much a man as you are." Even more pertinent and triumphant was the answer of Mr. Saker, missionary to the Cameroons. Case after case he cites in his famous letter to substantiate the position that the reception of the gospel by the pure negro is an accomplished fact, which no theories of his place in nature can overthrow, no aspersions of his honest and strenuous, though imperfect, efforts for improvement can invalidate.

The second objection to modern Missions is founded upon the strong, habitual, and inveterate preferences of the negro for a social life of which polygamy is the basis and the superstructure. Sir S. Baker asserts—"Polygamy is the greatest obstacle to Christianity." W. Reade follows suit, declaring that, "it is the great stumbling block to Africa becoming Christian, and an institution which has a most salutary effect in redeeming Africa." Captain Burton holds that the institution is natural and beneficial, and the inference urged forward is the utter hopelessness of all effort to evangelize the people of the West Coast of Africa, so long as we adhere to the social institutions

which centre in the spirit and teaching of the Christian religion.

This question of polygamy is one of the most difficult Christians of the West can have to consider in their endeavour to benefit the East, and requires a courageous, far-reaching, and totally unprejudiced examination. Hard rules will not always fit into the exact necessities of human lives, and the effects of centuries of habit are not to be overlooked in efforts for the reformation of any people, much less in the case of one so completely the creatures of habit as the Africans. Unnecessary burdens ought not to be laid on the shoulders of young converts, and it is at least doubtful whether those brought to the knowledge of Christ after they have entered into polygamous contracts, should be instructed to break those vows, separate themselves from all their wives except one, and cease to acknowledge the claims of their children. But certain great principles are very clear. Leaving the Bible aside for the moment, except as a historical witness, it is a fair deduction, from the history of the human race, that polygamy is uniformly and in the highest degree baneful to the best interests of any people, a gross insult and irreparable degradation to the woman, a withering curse and inseparable clog to the man, a source of discord and bitterness to the household, and of weakness and unprofitableness to the State. God has, so it is now proved, dissipating the error of Montesquieu, put the human family on earth in pairs, and he has rejected, "by His own large mandate" of natural laws, all those monstrous and irregular growths apart from the conjugal relations established by Himself, when he said, and "they *twain* shall be one flesh." Polygamy, possibly introduced by the descendants of Cain, certainly contributed to the swift retribution which overtook the old

world in its moral ruin and utter degradation. Even in Hebrew homes, where it was not practised without some mitigating features, it produced a fertile crop of bitter recriminations, flashing jealousies, and angry strifes. To this hour the Red Indians will not soil their fingers with work, but allot it to the poor squaws, and therefore industry does not and cannot exist among them. Turkey is chronically sick, and it would not be a false analysis of its condition that found a cause, not a mere symptom of its prostration in its crowded harems. From time immemorial polygamy has been allowed in Asia, and still obtains with diminishing force, but in no single case to the real advantage of the people practising it. East and West have differed in this more than in any other principle of social life. Eastward, woman has been placed in a position of entire subordination. Westward, marriage has been regarded as the harmonious union of two beings differing in sex, in relative degrees of emotion and intellect, now placed in relations which will develop the special functions of each, and crown the happiness of both; and surely the stars of purity and progress, as well as that of empire, Westward wend their way. Greece had no better or braver men than the Spartans, and they were Spartan women who were treated with respect, and exercised an influence that seemed to the rest of Greece extravagant and absurd. Rome, in the zenith of her power, gave to the wife and mother the most dignified position the home could afford. Amongst the German races polygamy has been steadfastly resisted. Tacitus describes, with special interest, in the eighteenth chapter of his *Germania*, the unusual content of the barbaric Germans with one wife; and a historian of the Saxon peoples of this day

would not fail of the truth if he were to find in this fact one cause of our readier reception of Christianity, and of its swifter promulgation at our hands. In fact, where woman is regularly treated with injustice, man cannot rise above the level of his brutal passions, is incapable of emerging from the slough of sensualism, and walking the high road of manliness and purity. History declares that the first step to social greatness is the recognition of woman as the equal, though not the same as man, as his heaven-sent helper, and not the blind slave of his lusts, as his angel of mercy, patience, and purity, and not as the creature of his purchase, and the heaviest chain of his worst thralldom. Polygamy is from first to last dead set against this! What then? Shall we countenance and encourage it to win a temporary, but unreal and vanishing prosperity? Shall we follow the practice of the Mohammedans of limiting the wives to four, and so give increased permanence to an institution which is clearly a curse? Surely there is a more excellent way. Polygamy must cease! Slowly by necessity, and perhaps only after many generations. But certainly it must be shown clear as the light of day that for Christians to enter into that condition is a violation of the law of God written in the annals of nations, endorsed in the teaching of the Bible, and enforced by the spirit of Christianity, and though we have to tarry long for the consummation so devoutly desired, yet it shall come; and when it does arrive, it will be lasting as the truth of God which endureth for ever and ever.

And it will arrive. Evils quite as inbred have given way to the conquering energy of the gospel during these 1800 years. The power of the Lord has proved itself present to heal all manner of sickness and

disease, that from any cause whatever has afflicted or can afflict the human race. Even polygamy itself has in many instances given way, strong and inveterate as it was, before the simple beauty and moral majesty of the teaching of Christ. The Christian home of the Saxon race has been transplanted into the sunny regions of the Southern Ocean, and banished dens of infamy, cruelty, and vice. The people of the "Isles of the Sea," in a generous and heroic manner accepted the painful advice of the missionary Williams, and devotedly and consistently followed it. Indeed, Christianity gives the ideal of social and domestic life, and being the power of God, it must go on, slowly but surely elevating the home and the state, till they reach the divine standard.

Again, scientific men tell us we have not received a sufficient return for the vast sums of money expended, and the many lives sacrificed on the plains of India and the coasts of Africa. We are almost sorry to be compelled to say anything about success. The missionary platform has so often rung out that note, and has had such a perfect diarrhoea of self-commendation, that were it not for this totally mistaken, though not ungrounded attack of these clever and intelligent men, we would not now be betrayed into saying one word about it. It is dangerous for our poor human nature to live in an atmosphere of eulogy. Nothing blights and mildews our work like "strife and vain-glory." No poison corrodes so rapidly. But we are challenged to justify our action by our successes, and must speak. Now this charge is most unjust. Suppose that within a twelvemonth of the passing of the Corn Laws, some one had undertaken a similar line of objection. Would it not have been perfectly open to Bright and Cobden when taunted—"Look at the labour

you have expended, see how you have toiled, and what is the result of all"—to have said, "Result, indeed; here and now very little, but then this little will go on and still on, blessing this country as it has never been blessed before, sending the rewards of Free Trade, not only to every man's door in the land, but also to the homes that are in the uttermost parts of the earth?" They would then, just as we are at this hour, have been thrown back upon their faith in the future, and their convictions that acts of justice and goodness never die, but with the sun renew their light; and as they, so we are content in that faith to live, and work, and die. Suppose an Anthropologist had met Paul on Mar's Hill, and listened to his words about Jesus and the Resurrection; he might have said, "Man, where is the sufficient return for all your labour. You tell us you have wandered from Jerusalem, through Asia Minor . . . preaching this gospel, but idolatry is not dead, evil is still victorious: what have you done? why all this foolish waste?" We can answer for the Apostle, by the treasures that are stored up in these rich centuries, instinct with his name and fragrant with his memory.

In no single department of human labour for men, where free and spontaneous action, *i.e.*, resistance is possible, do we obtain a sufficient reward for our labour, in the case of those individuals for whom directly and immediately we work. All good-doing contemplates posterity, recognises its claims, and rejoices in its unending possibilities of progress. The privileges we as Englishmen enjoy at this hour, have cost millions upon millions of money, seas of human blood, and indescribable agony and woe. It is idle, therefore, and utterly mistaken, to speak in such a sphere of insufficient returns. Ours is the noble task of

performing the duty of the hour, clinging to the belief that goodness has an almost infinite power to multiply and reproduce itself in ways and forms unknown to us.

Our success is little absolutely, and little compared with the magnitude of the evil we seek to supplant, but it is positively colossal in its proportions, solid in its basis, and magnificent in its breadth and compass, relatively to the amount of labour expended and the inconceivable resistance that had to be overcome. "The little done doth vanish to the mind in what remains," but even that little might check random assertions if it were known, and inspire enthusiasm if it were correctly understood. Seventy years ago there was scarcely a convert, now there are hundreds of thousands of sincere, patient, heroic, self-sacrificing disciples of the Lord Jesus, thankful for the gospel, and ready to proclaim it to others. At the beginning of this century, a few large-souled men, whom no ridicule could intimidate, no sophistries deceive, no threats cower, began their work in India, Africa, and the Southern Seas, in response to the invitation of God, "Who will go up for me against the evildoers?" To-day all nations are coming, in their representatives, to worship before God and to glorify His holy name. Imagine a system of telegraphic communication set to work with all the chief centres of missionary labour, and the enquiry of the present moment addressed to the peoples whose progenitors half-a-century ago were sunk in the grossest idolatries, gloating in the most barbarous practices, without any adequate conceptions of the obligations of this life, or the possibilities of the next; and along the wires such messages as these would come. From the island of Tonga and its neighbours set in the silver and placid sea. "Idolatry is dead.

The habitations of cruelty are desolate. Peace flows like a river, and righteousness as the waves of the sea. More than 200,000 Christians amongst us. Native churches prosperous, and native ministers holy and devoted. Our own missionaries sent further west. Glory to God in the highest." From Madagascar, the land of martyrs, equal in courage and victorious faith to those who graced the earliest period of the church. "Through much tribulation more than 100,000 have entered into the kingdom of heaven. In the midst of our many sorrows Christ is an all-sufficient friend. Praise His name." From the West Indies. "Men redeemed by the blood of Christ from the slavery of sin, and by the providence of God from the slavery of their masters, now walk in the light and freedom of the truth, and adorn the doctrine of God the Saviour." From Burmah, the land of the apostolic Judson. "100,000 Karens delight in Christ, keep holy the Sabbath, and maintain Home Missions." From India we read the message—"Woman is being rescued from the thralldom of the most besotting superstitions. Purity is gaining admission into many minds, and making perceptible inroads upon the almost universal corruption. Caste is breaking. Buddha retires before the march of the lowly Nazarene. Hallelujah." And from Orissa, the land of the labours of our fathers and brethren, endeared to us by the holiest associations. "A Home Missionary Society set on foot by the native Christians. Orphanages full of happy children left us by the desolating famine. Kogai making noble sacrifices for Christ. Cast down, but not destroyed. Our hope is in God. The Lord reigneth for ever! Amen, and Amen!"

And yet these telegrams would only chronicle one kind of success.

They say nothing about opening new markets for British enterprise, increasing the interest of men in everything which concerns the human race, advancement of the material and temporal welfare of the peoples of the earth, birth of new literatures, contributions to science and arts, and other like results of the missionary enterprise. Seeing then that we are compassed about with so great a cloud of witnesses, let us be thankful to God, who has blessed our faulty and imperfect work vastly more than it deserved, and lay aside every weight, from whatever source it comes, and run with patient perseverance the race on which we have entered, looking to Jesus, the author, leader, and pattern of our faith.

Another objection raised to Modern Missions by scientific men is the superior need of and greater chances for success amongst the poor at home. The brief and sufficient reply to this assertion is, that it is false in itself, unsound in its principle, and base in its insinuation. We confess at once to the necessity of our fellow-countrymen, but demur to the suggestion that because we are careful to remember the untutored heathen, we therefore forget the poor, vicious, and criminal who rot in our large cities, deprave our towns, and infest our villages. The Church has not forgotten the ingots of gold that lie buried at her feet, whilst looking at the falling stars that shoot through the darkened sky of heathendom. But as the Moon, who derives her light from the Sun, exerts her influence in such a manner upon the surface of the globe, that she raises the swelling tides to the same height at opposite points, here and at the Antipodes, in London and Australia, so the Church, whose light is Christ, reflects her effulgent lustre upon the two hemispheres of Home and

Foreign Work. She is an astronomer, who uses her telescope to discover the most distant wanderer in space from God and His love, but also a microscopist, who adjusts her instrument to detect the condition of the lowest and poorest life that grovels in her garden, or may be found in the wilderness beyond. It is as false to say that an exaggerated share of attention has been given to foreign fields of labour, as it is to insinuate that those who are cosmopolitan enough to sacrifice time and money for the welfare of men abroad, are not sufficiently patriotic to deny themselves on behalf of their countrymen at home.

We are counselled by these objectors to missions for the evangelization of the heathen to retreat from our position, confess our ignominious failure, and ply with steadier aim and brighter prospects of success our machinery to the necessities of the poor and suffering around us. Retreat! Englishmen retreat from a task they have undertaken, urged by an imperious sense of duty! As well bid the sun retrace his steps from West to East. English Christians slink back from a battlefield on which they have often routed the foe, turned to flight the armies of aliens, and received the plaudits of their Saviour and Captain! No, never, never, never! The faith of the invincible Paul fires our souls, and the love of God, and of suffering and sinful men, influences our hearts, and we will stand by our guns till we die. Retreat, too, at such a time as this! When our countrymen are taking the vices of our civilization without its ameliorating virtues, and scattering them like firebrands amongst the unsuspecting and undefended tribes of the earth! Why, if for nothing else than to screen these poor victims from the wicked influences of a pestiferous brood of iniquities left in the track of the

boasted children of Western civilization, we *must* go forth with the gospel of Christ. Respect for the honour of our country, to speak of no other motive, demands that we reject such counsels of cowardice with ineffable scorn. Retreat! What! break up the grand old missionary ship, that, laden with the grain of truth, has gone to the ports and harbours of the nations of the earth, dispensing the Bread of Life, shiver her timbers and set them floating on the everlasting sea to mock us for our cold-heartedness and inhumanity. No! not in the face of a deluge of objections! While the Captain is on board, the guide at the wheel, the canvas unfurled, and the cry goes up, "all hands aloft," we will with bended knee continue to pray to Him who holds the winds in the hollow of His hand to preserve the sacred vessel amid all storms, until the uttermost parts of the earth have been satisfied with the precious Word of God. We retreat! The memories of our society will not permit it. Its sixty years of labour, and prayer, and suffering would each rebuke us, the graves of missionaries, the fatherless and motherless children in Orissa, would denounce us for our cruelty and cowardice. Retreat! Nay, rather to our brother Buckley, who asks in his last letter to be assured that we mean to be faithful to Christ and to the responsibilities incurred in seeking the evangelization of Orissa, we will say this night that we pledge ourselves anew in the strength of God to the divine and Christlike work. As two pieces of dead iron are held together without any fusion, without any chains, by the one electric current that passes through them, so by the current of the Saviour's life are we at home and our brethren abroad held to the task of saving the Oriyas, and nought on earth or under the earth shall make us retreat.

But suppose for one moment we do retreat! What then! Will W. Reade and Captain Burton set out with 2,000 men on a commercial mission, convert our churches into workshops, and make artisans of our ministers, open fresh markets for British labour, and teach the savage how to hew wood, plough fields, sow seed, and build houses? Will Sir Samuel Baker, who tells the missionary to *wait* till the soil is prepared for him, himself go and pioneer the way for the teacher of Christianity? Brethren, we know how to estimate these sayings. Englishmen have gone out to civilize the world, and they have left behind them pictures of incarnate selfishness that has made the pale-face a terror, and the shadow of the vaunting civilizer as the destructive lightning. This one thing is true. The best commercial missions yet founded are Christian Missions. Godliness is profitable for all things, having the promise of the life that now is, as well as of that which is to come. Christianity is the home of every good, and the most safe and rapid approach to the goal of commercial prosperity is by way of the adoption of the spirit and maxims of the religion of Jesus. Forward, then, is the only word for us. We will never pronounce the fatal sign that declares the coward, but will ring the clarion note of progress along all our ranks. The Master has not revoked His command, and till He does we must go on with our work, never halting, never fearing, and leave all the issues to Him. Forward in the track of the great heroes who have preceded us. Forward, borne along by bright and lofty hopes of the world's redemption. Forward, till He who was born in the stable at Bethlehem is confessed by a glad and regenerated humanity, King of Kings and Lord of Lords.

NARROWNESS.

ONE infirmity of human nature is every day observable in the facility with which men every day draw broad conclusions from narrow premises. And the evil of this infirmity is especially obvious in the consequent variations of feeling as disproportionately affected by such mistakes in reasoning. Not only are their generalizations larger than the few facts observed will justify, but their minds are unduly elated or depressed by the character of their deductions as encouraging or disheartening. For the rectifying of such tendencies, both the intellectual and the moral, common sense prescribes a rational method—the elevation of the mind to a higher point of observation, and the extension of view over a wider horizon. As by such a process errors are corrected, so the feelings, provided they be not mal-adjusted by disease, become conformed to a truer standard. A king of Israel confessed that he said in his haste, "All men are liars." His judgment was formed on too limited an acquaintance to justify an expression so sweeping.

The children of Zion are not always exempt from this infirmity. Many are accustomed to reason unsoundly from the little that is near to the much that is remote, from the apparent to the real, from the local to the general, from a few particulars to universal propositions. The two sad-hearted disciples, in their evening walk to Emmaus, were types of a large class. Taking limited views, and those views all distorted, they concluded that their faith had been ill-founded, that their hope had been fallacious, that their cause was ruined. The Saviour joined them, led them to a higher plane of observation, and left them not until he had brought into their field of vision sufficient facts to correct their mistakes and change their tone of feeling.

Not only do men, essentially good at heart, frequently set out of account the promises of God which should ever be their basis of hope in regard to all spiritual matters, but they misinterpret His providence, founding too high expectations on whatever seems to be favourable to their interest, and becoming exceedingly despondent when

the indications assume darkened aspects. Asaph had a temperament that made him susceptible to extreme variations under the power of appearances. Specimens of his versatility are especially striking in the seventy-third and seventy-seventh psalms. As he describes the facts that greatly depressed his spirit, we see that his observation was narrowed down to a small circle. But, as he found himself sinking into a sceptical mood, he was alarmed for the consequences, and said, "This is my infirmity," and, having summoned his power of will, he adopted methods for reversing his tendencies. The result was a sudden transition to the opposite extreme. He, too, was a type of a class not small in the ranks of God's imperfect people.

A revival in a community covering a few square miles has led many an excited Christian to talk of the near approach of the millennium; and in the time of religious declension in that same field, we have known the same individual to speak mournfully of the low state of religion and predict evil to Zion, as if what met his eye around him was true over a wider territory. The man is unduly exhilarated by one class of facts, and rendered morbidly apprehensive by another. Both classes of facts are partial, local, and furnish insufficient grounds for any broad conclusions. He does not remember that in neither extreme is the region about him a fair specimen of the religious condition of one whole country. His sympathies, and activities, and felt responsibilities are appropriately special in that limited field; but he grievously errs when from the local prosperities or adversities with which he is personally familiar, he reasons to anything beyond their immediate range. Would he but lift his eyes and look over a wider territory, he would be wiser in his judgments and more equable in his feelings.

The Christian who travels among the dense populations of Europe and Asia soon learns to regard as very improbable the immediate conversion of the world to Christ. Happy for him if his confidence is not shaken as to the fulfilment of the divine promises re-

specting the ultimate recovery of earth from its apostacy; happy, too, if he realizes that a great work is yet to be done, and addresses himself to the task of doing his own part in that work. A knowledge of the limited progress which Christianity has made in eighteen centuries is a sure corrective of extravagant anticipations and adventurous predictions. We lose nothing, we gain much, by a calm review of history and a comprehensive outlook upon the world still lying in wickedness. On the other hand there is a corrective of doubt and despondency in a candid observation of what foreign missions have already accomplished, justifying large expectations of future developments. Credulity is not faith, and presumption is not hope; and yet, notwithstanding slow processes and partial results, faith and hope of the strongest kind are authorized by the promises of Him who is "from everlasting to everlasting," and has no occasion to precipitate the execution of his purposes. Having these promises, and making a fair comparison of the facts on a broad field, we should

not allow appearances to elevate us much above, or depress us much below, that level where equanimity is the rational condition.

It would not be difficult to show that, other things being equal, the safer friends of Christianity are those who look at facts as they are over an extended field, and regulate their hopes and fears, their convictions of duty and plans of action, with reference, not to the imagined, but the real, and that on a comprehensive scale. There are dark aspects and formidable obstacles; but Christ is on the throne as "he that openeth and no man shutteth, and shutteth and no man openeth," and to him nothing is dismaying, "he shall not fail or be discouraged." He is executing his purposes, and his followers may be confident that "he shall see of the travail of his soul, and shall be satisfied." Among "the last words of David" is a sentence which indicates a creditable breadth of views and strength of faith. "Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things and sure."

MY FACETIOUS UNCLE.

A STORY FOR THE YOUNG.

MY uncle loved to call forth our wonder, though he rarely ever did so without turning it to our benefit. One day when he came in from his walk, full of spirits, he flourished his stick above his head, and called out, "We have them! we have them! They have done mischief enough in the world, but we have them now."

"Who are they, uncle? Who are they? please to tell us what they have done."

"Done?" said my uncle, "I do believe that they have been concerned in almost every forgery that has been committed for the last fifty years! Done? Why they have been spreading all manner of idle reports, that have not had a word of truth in them, and deceiving thousands? Done? I felt sure in my own mind that they have done more evil in the world than all the highwayman and housebreakers that ever lived."

This astonished us more than ever, and we then asked him how many there were in the gang? and how they dressed? and what kind of people they were?

"Oh!" said my uncle, "There are more than twenty of them. They appear in all colours. I myself have seen them in red, blue, green, and purple, but black is their general colour. Some of them are taller than their companions, and these usually take the lead in all their plans and ways."

We next wanted to know where they lived, when my uncle told us that they were well known in the colleges and all public places; but these are not enough for them, forsooth, and they must needs have places provided for their use in the country as well as in the city, and abroad as well as at home.

This quite provoked us, for we thought that instead of having such

attention paid to them, every one of them ought to be put in prison. But how great was our wonder, when my uncle told us that he wished us to become more acquainted with them, for that he really thought they might make us wise about many things which we did not know. "After all," said he, "they would never have done the mischief they have, had they not been led into it by others."

"Who can they be, uncle? But have they ever done any good?"

"You shall hear," said he, "They rendered great aid to Dr. Johnson in compiling his dictionary, and I have good reason to believe that, if they had not lent a helping hand, John Bunyan would never have completed the 'Pilgrim's Progress.' They are friends to arts and sciences; and though I never heard of their building ships, making steam engines, bridges, and mansions, they freely give instruction to others how to do them. At the present time they assist missionaries abroad, and greatly help education at home. In short, I believe they have done much more good than I could tell you in a day."

Having now well enjoyed our wonder, my uncle went on to tell us that the gang, who had done so much good and evil, were neither more nor less than the twenty-six letters of the alphabet. He said that we had many benefits and blessings that were sadly undervalued because they were com-

mon, and the alphabet might be reckoned among them.

"Most of our mercies," said he, "may be misused, and few things have been more misused than letters. When used aright, they make us wiser, better, and happier; but when put to bad purpose they do much mischief in the world."

"But if," said my uncle, taking up the Bible that lay on the sideboard within his reach, "the letters of the alphabet had never been applied to any other purpose than that of making known the will of God in the world, this of itself would raise them above rubies in the eyes of all who truly fear the Lord. They proclaim the truth to the whole earth that all are sinners, and that salvation is only to be found in the Saviour, who died for sinners on the cross."

Though my uncle, when he began to talk about the letters of the alphabet was in jest, before he had done he was in right earnest; and if at the beginning of his remarks he awakened our wonder, at the end of them he called forth our thankfulness."

"Remember," said he, "that all who can read and write are bound to turn their talents to a good account, and bear in mind that the letters of the alphabet may assist us in keeping alive love and affection, in doing deeds of charity, in correcting evil, in imparting useful information, and in promoting virtue and piety in the world."

Literature.

THE QUEST OF THE CHIEF GOOD.
Expository Lectures on the Book
Ecclesiastes. With a New Transla-
tion. By Samuel Cox. London:
A. Miall.

WE have deferred our notice of this most respectable work in the hope of being able to discuss some of the moot points which relate to the sacred book called Ecclesiastes. But as our pages are preoccupied with matters of more general interest, and as no critique which we could elaborate might either satisfy the learned or be serviceable to the unscholarly, we content ourselves

for the present with a brief reference to our brother's production. Clinging, as we do, with a fond, it is hoped not a foolish, tenacity to the Solomonic authorship of Ecclesiastes, and regarding its aim as capable of being better expressed than by its being entitled "the quest of the chief good," it may seem that we widely differ at the outset from one with whom we would fain be found in fraternal agreement. In vindication of our leading views we are able to cite an array of the highest authorities, both ancient and modern. At the same time we admit that Mr.

Cox is supported in his opinions by critics equally eminent, from the learned Grotius to Dr. Ginsburg, who ranks among the ripest Hebrew scholars of the present age. But religious thought should be allowed the utmost freedom, and biblical studies ought to be pursued without undue deference to old traditional beliefs, on the one hand, and on the other, without preference for more recent conclusions as if they must needs be more correct. Mr. Cox avows his discipleship and indebtedness to Dr. Ginsburg, and he has popularized the painstaking work of his erudite master. But this is not his sole merit. He has followed his own bent, and maintained his own mental independency throughout. His *Introduction* has nothing hard or heavy in it, to tax the attention of even ordinary readers, but is an easy connected narrative of events which any lover of history will gladly follow to its close. His *Translation* seems to us to be an improvement on Dr. Ginsburg's, where it differs verbally from that gentleman's; and if not faultless in its fidelity to the original, it is in meet accordance with the vernacular dialect and familiar idioms of the English language. The *Exposition* is in the form of lectures rather than in the shape of commentary; for instead of lingering tiresomely on terms and phrases, it runs quite excursively through large portions of text, yet without skipping any material thoughts which the translation may have left obscure. Bating a few things in the Notes, which the longer criticisms on the work which have appeared already have not failed to censure, our frequent examination of it has impressed us with its general excellence. And while retaining most of our life-long views as to the date and design of Ecclesiastes itself, we thankfully accept Mr. Cox's commentary upon it as a good specimen of skilled labour in one of the highest departments of sanctified service.

PROCEEDINGS OF THE AMSTERDAM
CONFERENCE OF THE EVANGELICAL
ALLIANCE, held in August, 1867.
Edited by the Rev. Dr. Steane, one
of the Hon. Secretaries.

THIS bulky volume may seem to have been very tardily issued, coming out,

as it does, sixteen months after the Conference at Amsterdam. Why so long an interval has occurred between the proceedings themselves and their publication officially, we cannot positively say, as we do not find any reason assigned for it. But we do not complain. The work was no doubt arduous in preparation, seeing that so large a portion of it had to be translated from other languages into our own. The contents are so numerous and varied, that the table of them is too long to be transcribed for our pages. The heads under which they are ranged must be named in order that our readers, but few of whom may ever see the volume, may be able to judge of the value of this record of the last, and in some respects the best, gathering of the more distinguished members of the Evangelical Alliance. Some of our brethren are not approvers of this Christian organization, thinking it unsound in its basis, motley in its structure, indefinite in its objects, and unprofitable in its results. That it is misjudged by those who so regard it, we are quite as certain as human fallibility allows us to be about anything, and therefore we the more regret that the eyes of so many should be thus darkened. It comprises among its members some of the wisest and best men of the age living in all parts of the world. It elicits from such men some of their best thoughts and feelings, and embodies them in the shape of written papers which are worthy of being put among the choicest collections of Christian literature. It secures places of meeting for its larger assemblies, of the most public nature, and most desirable to be seen. It offers the broadest platform, in its local gatherings, to Christian ministers and men who would never otherwise be found sitting together. The utter absence of unpleasant rivalry and angry contentions among its many-minded constituents, entitles it to be named the very Arcadia of Christendom. And while the area of its home operations is pervaded with a spirit of peace and quietness, it sends abroad its thoughts and solicitudes wherever they are most needed; for no sooner does the occasion occur for the manifestation of active and practical sympathy with the persecuted and oppressed, in any

quarter of the globe, than steps are taken to make its will and power of protecting or releasing the sufferers known and felt.

The literature of the Alliance alone redeems it from the reproach of insignificance, and entitles it to the esteem, if not the actual adherence, of all Christian men. In the present volume we have an inaugural discourse by one of the greatest of the Dutch divines, Professor Oosterzee, of Utrecht. Then the "Religious Condition of Christendom" is concisely reported by no less than fifteen writers of eminence in the countries which are separately represented, and among these is a sketch of the Nonconformists of England, by our friend the Rev. J. H. Hinton. Next comes the department of "Theology"—eight contributions, beginning with the "Spirit of Criticism," by Professor Henzog, and ending by "Reformation and Revolution," by Dr. Oosterzee. The last of these consists of Aphorisms, to the number of fifty, "regarding reformation and revolution on the territory of the Church and Theology"—a very remarkable paper. Following this is a third series, entitled "Social Questions," in which Christianity is treated of in connection with modern society—religious liberty—the school and the Bible—education—nationalities—literature—art and science. A fourth collection of documents is ranged under the head of "Christian Philanthropy," furnished by English and Continental writers, lay and clerical. "Christian Missions" is the subject of the *fifth* section, and is discussed in ten papers by as many other writers. Speeches, resolutions, and farewell addresses close this valuable publication. To the whole Dr. Steane has prefixed some thirty pages of most interesting narrative, imbued with his own amiable spirit. The more this goodly volume is read, the higher will it be prized, if we may judge from our own experience of the effects of perusing it.

THE CHRISTMAS SUPPLEMENT TO "COOK'S EXCURSIONIST" is a sixpenny pamphlet, issued for the purpose of explaining his arrangements for three great tours projected for the year 1869. These tours were announced in our last number in a letter from Mr. Cook,

which we learn has been received with lively interest by our readers. To those who perused that letter, and to others who skipped it, we commend this pamphlet, which is crowded with valuable information, highly instructive to the stayers at home, and especially useful to those who may undertake the tours. The suggestion of the Conductor that the Editor of this Magazine should form one of the party, and his generous offer of assistance, demand our thanks; but when our daily engagements are considered, together with the costs of the longer journey, all hope of personally accompanying the excursionists is extinguished. If, however, we are not permitted to "go thither unto the land of Israel," so as to be able to tell what we have seen, we anticipate the pleasure of recording some of the incidents of travel from Mr. Cook's own pen. His communications will be most acceptable to his old and new friends among the General Baptists.

POEMS AND BALLADS. By Janet Hamilton, Authoress of Poems and Essays, &c. *Glasgow: J. Maclehose.* 1868.

A VOLUME of poems to which the Revs. George Gilfillan and Dr. Wallace have written introductory biographical sketches, might be presumed to possess intrinsic value. Yet great men are sometimes induced by benevolent motives to commend that which has only a mediocrity of merit. Not knowing how far these patrons of a Scotch poetess, whom we are sorry not to have known earlier, might be influenced by partiality in the praises they have lavished upon her, we approached her pretty looking volume quite warily. Needless caution! The book is all that its eulogizers represent it. The soul of poetry is in all its parts, and one after another may be read without any abatement of the pleasure at first afforded. Janet Hamilton's words are imbued with such a grace, that like those of the angel addressing Adam, they "bring to their sweetness no satiety."

Of the poetess herself we may give her own account:—"My father, being bred a shoemaker, found it convenient to remove to the town of Hamilton

with his wife and child (myself). I would then be between two and three years old. There we resided till I was seven, when my parents, having suffered severely in their health by the close confinement, removed to the small village of Langloan, parish of Old Monkland, where they both worked as field labourers on the farm of the estate of Drumpellier for about two years, while I kept house at home; and being early taught by my mother to spin, my daily task in her absence was to produce two hanks of sale yarn, in which I seldom failed. When my mother left the out-door labour, I was taught to work at the tambour-frame, which was then a very remunerative employment for women and girls. My father also left the out-door labour a short time after, and commenced working at his trade on his own account. He engaged a respectable young man to assist him. This young man became my husband in 1809. I had ten children by him, seven of whom, with their father, still survive. We have lived together in the married state fifty-nine years. My husband will be eighty in August, 1868, and I seventy-three in October of the same year."

The present volume of her poems is lovingly and respectfully inscribed to her brothers, the men of the working classes; and in verses which may be given as a specimen of many pieces in the book itself—

"Ah! not low my aspirations,
High and strong my soul's desire,
To assist my toiling brothers
Upward, onward, to aspire.
Upward, to the heaven above us,
Onward, in the march of mind;
Upward, to the shrine of freedom,
Onward, working for our kind.
This to you, my working brothers,
I inscribe; may nothing low
Dwell in mind, in heart, or habit,
Upward look, and onward go."

A REFUTATION OF THE PERSONAL
REIGN OF OUR LORD JESUS CHRIST,
&c. In Twelve Letters to a Friend.
By W. H. Mortimer. Second Edition
Enlarged. London: E. Stock. 1869.

THE Author, in an Introduction, assigns the reasons which induced him to publish these letters. A valued friend assured him that he would find overwhelming evidence in the Word of God to prove the personal reign of God our Saviour on earth. But finding

no reign of Christ to be revealed excepting His spiritual reign, he undertook to defend this view. This defence was not intended for publication, but the letters being shown to some friends, and greatly approved, he was induced to send them to the press in 1867: and now the call has been made for a second edition. They have our cordial recommendation.

THE HIVE: A STOREHOUSE FOR
TEACHERS. Vol. I. 1868. London: E. Stock.

THE Publisher might have hit on some other and happier title, but he could hardly have projected a better publication than "The Hive." We have more than once expressed our approval of the work on its appearance in monthly numbers; and now it comes in the form of a cheap and handsome looking volume, we cheerfully renew our praises of it. The Class exercises, and the Outlines for the Desk, are not only helpful to the teachers of our Sunday schools, but might be studied to advantage by village preachers, and be found serviceable in their preparation for sanctuary work.

Three months ago we had the pain to animadvert on a work, entitled "Life and Death as taught in Scripture." The same book attracted the notice of a few earnest thinkers, and led to their meeting at the house of a minister for the purpose of holding "conversation on the topics therein treated of." The meeting ended in the appointment of one of the number to prepare a review of the book, and to submit his paper at a subsequent meeting. The result has been the publication of a sixpenny pamphlet, called "A Few Words" on the work reviewed by a writer, whose initials only are given. Who A. D. may be is quite unknown to us, but we thank him for his "Words," which we believe to be "words of truth," and well fitted to counteract the mischief which is contained in "Life and Death."

Our notices of the monthlies kindly sent to us must be short. *The Sunday Magazine* has a mixture of the solid and the superficial — of theological

teaching, and of entertaining tales, embellished with many pictures.—*Good Words for the Young*, November and December, by the same publishers, is got up in a very attractive style. Its paper, open type, and numerous illustrations, all assist to render the readable matter more alluring and winsome. This new serial can hardly fail of success.—*The Sword and Trowel* completes its volume for 1868 with a number of average excellence, and is likely to enter on its fifth year with its full complement of subscribers.—*The Baptist Magazine* is fairly filled with

sensible articles; but the Editor would have deserved more commendation by writing an ordinary proface than by penning the *Nota Bene* which is put into the place of one, and which is as pure a bit of bumpiousness as ever invited general censure.—*The Church* has closed with an Editorial Postscript, which is only another name for a Preface, expressing gratitude for past support, and craving a larger measure of favour in the future.—*The Scattered Nation*, *The Appeal*, *Old Jonathan*, and *Topics for Teachers* (Part 2) are all good.

Poetry.

THE MOTHER'S PRAYER.

With eager arms a mother pressed
A laughing babe against her breast.
Then thus to heaven she cried in prayer:
"Now even as his face is fair,
O Lord! keep thou his soul within
As free from any spot of sin."
From heaven the Lord an answer made—
"Behold! I grant as thou hast prayed."
Within her door the darkness crept,
And babe and mother sweetly slept.
From belfry rang the midnight bell;
The watchman answered, "All is well!"
The mother, by the cradle side,
Awoke to find the child had died.
With grief to set a woman wild,
She caught and clasped the marble child,—
Until her heart against his own
Was broken, beating on a stone!

"O God!" she cried in her despair,
"Why hast Thou mocked a mother's
prayer?"

Then answered He, "As I have willed,
Thy prayer, O woman, is fulfilled!
If on the earth thy child remain,
His soul shall gather many a stain;
At thy behest, I stretch my hand
And take him to the heavenly land!"
The mother heard and bowed her head,
And laid her cheek against the dead,
And cried, "O God! I dare not pray—
Thou answerest in so strange a way."
In shadow of a taper's light,
She moaned through all the livelong night;
But when the morning brought the sun,
She prayed, "Thy will, O God, be done!"
—Theodore Tilton.

TO THE "ANGEL OF PEACE."

Hover gently round our loved one,
Bear him to the land of flowers,
Where the roses bloom eternal,
Climbing o'er the heavenly bowers.
Whisper softly in his hearing,
Of that heavenly home above,
Where the rippling, pearl-clear waters
Mirror back God's holy love.

Throw thine arms of love around him
When all earthly friends shall fail;
Press him closely to thy bosom,
Bear him through the shadowy vale.
Guide him through the troubled waters,
Though the surging billows roar;
Bear him safely past the breakers
To the ever "shining shore."

Correspondence.

CENTENARY FUND.

THE Committee appointed to superintend and carry out the movement to raise a fund of £5,000, in commemoration of the Hundredth Anniversary of the Connexion, have met and resolved upon certain plans of operation. It is proposed not to confine the effort to raise this sum to the Centenary year, but to begin at once, and to complete the work in the year ending June, 1871. Circulars will be issued forthwith to all the churches, and to private individuals, members or friends of the denomination. The formation of local or congregational Centenary Committees in connection with all the churches is earnestly recommended, and it is suggested that such committees consist of the minister or ministers, with a treasurer and secretary, and a staff of collectors. The churches are requested to make three collections for the Fund; the first during the first six months of the year 1869, the second before June, 1870, the third as soon as possible afterwards. Liberal donations to the Fund are earnestly requested from our wealthier friends. Annual subscriptions for three years are solicited, the first payable at the Association in June, 1869, the second at the Centennial Association in June, 1870, the third in the course of the following denominational year. Collecting books will be provided for use in our Congregations and Sunday Schools. The ministers of our churches and occasional preachers are respectfully urged to assist in preparing the minds of the people for co-operation in this effort; and it is suggested as very desirable that Centenary sermons be preached, and Centenary public meetings held in all our chapels and preaching places. Arrangements are to be made for deputations to visit the churches, in accordance with the resolutions of the Association at Louth. A brief Centenary Paper is to be prepared and printed for judicious and careful distribution. The attention of the Conference at the beginning of the year (1869) is specially

invited to this Centenary movement; and the earnest advocacy of the enterprise by one at least of the speakers at the Home Missionary Meeting at Sheffield in June next, is to be recommended as exceedingly desirable. It may be proper also to add that half of this Centenary Fund is to be set apart for the Union Baptist Building Fund, and half of it for Home Mission purposes, either in the erection of a Centenary Chapel in some suitable locality hereafter to be agreed upon, or in such other way as the Association shall determine. This at least will be the apportionment of each sum received, if no other apportionment is desired. At the special request of donors, contributions will be applied either wholly to the Building Fund, or wholly to the Home Mission Fund; but where no request is made for any other appropriation, such contributions will be equally divided.

There can be no just reason to doubt the practicability of raising from the whole Connexion this modest sum of £5,000, on the occasion of its attaining the venerable age of one hundred years. There are over 20,000 members in our churches; an average contribution of one shilling and eightpence per year from each member for three years, will amount to the sum proposed. The Building Fund needs help, our Home Mission efforts should start afresh after a hundred years' experience of their importance; may not a prompt and liberal response to this appeal be anticipated, especially as the occasion calls for practical recognition of the goodness of God to the Connexion during more than three generations of men?

It may be proper to add, for the information of friends, that the Centenary Committee appointed by the Association consists of the following brethren: Mr. W. B. Bembridge, of Ripley, Mr. E. Johnson, of Derby, Mr. R. Johnson, of Hitchin, Mr. H. Jelley, of Yarwell, Mr. T. W. Marshall, of Loughborough, Mr. W. Newman, of Louth, the Rev. W. R. Stevenson, M.A., and Mr. F.

Squier, of Nottingham, and Mr. J. Wilford, of Leicester, Mr. Arnold Goodliffe, of Nottingham, is the Treasurer of the Fund, and the Rev. Thos. Goadby, B.A., of Derby, Secretary.

TOUR TO TURKEY, EGYPT, AND PALESTINE.

TO THE EDITOR—

Dear Sir,—The very interesting appeal on this subject in the December number must have awakened a strong desire among many of our friends to join Mr. Cook in his eastern expedition. I write to say that I shall (D.V.) be one of his February travellers, leaving Paris with the second party on the 24th of that month. I shall be most happy to extend all Christian kindness and attention to any friends in the denomination who are disposed to give themselves so great a treat. As an old traveller I think I could give some useful aid to those less experienced than myself. Five years ago I had £200 deposited in a bank for this purpose, £100 having been presented to me by the church, but the bank failed, and I got two hundred eighteen pennies dividend instead of £200. I am looking forward, therefore, now to the great desire of thirty years, to visit Egypt, the cradle of early learning; and Palestine, the land of the Divine special favour, and the wonders wrought by the Messiah, the Saviour of the world. I need scarcely add, that while the pleasure and inspection will in the first place be mine personally, the profit, in the way of results, will be for my congregation, and the churches of Christ generally, as opportunity may offer after my return.

I am, yours most truly,

Paddington. J. BURNS, D.D.

P.S.—I consider Mr. Cook's terms as being very low, besides taking from parties all trouble as to hotels, modes of transit, interpreters, &c. I had calculated on doing it for about £150.

THE ORISSA MISSION.

TO THE EDITOR—

Dear Sir,—At the Free Conference of the subscribers, &c., to the Orissa Mission, held at Derby, Dec. 8, the very excellent papers of brethren Pike

and Crassweller, did not, as I thought, embrace the cause of our deficient funds, or supply the needful remedy.

At the meeting I ventured the opinion that our pecuniary position might be attributed to the want of general organization throughout the body for producing the needful means; excepting in the juvenile department, which, from its efficient working, has saved the Mission from ruin.

Analyzing the last Report, I find only eighty-eight churches, numbering 15,425 members, had public collections during the year yielding £692.

One hundred and twelve churches in all aided the Mission, comprising 17,708 members. These churches supplied only two hundred and thirty-eight collectors and obtained £916.

The Sabbath schools of seventy-seven churches, containing 19,600 scholars, have fully one thousand collectors at work, and realized in the year, £740.

From these sources the principal income of the Society is derived. Deducting from the £916, the amount given by twenty-two subscribers, viz., £204, whose contributions do not much, if at all, depend upon the collectors, it will be seen that the juveniles obtained the largest amount.

The one hundred and twelve churches assisting the Mission contain, as stated, 17,708 members, and have but two hundred and thirty-eight collectors; which, for all to be asked to subscribe, gives an average of seventy-five members to one collector—the result, no doubt, being that many hundreds are never applied to.

The seventy-seven Sabbath schools, containing 19,600 scholars, have fully one thousand collectors at work, an average of one to every twenty; these, as a rule, collecting weekly, and paying their receipts to the treasurer monthly, are well supervised, and their work, on the whole, satisfactorily done.

Feeling very deeply that a much better state of things is needed, I respectfully submit the following suggestions.

Those best acquainted with the course of the British and Foreign Bible Society, are aware that one of its most important elements of success has been the most efficient working of the local auxiliaries; and the principal

business of the travelling secretary has been to form country branches, and in succeeding years, beside attending the public meetings, to meet the officers and collectors of each, and see that all was in active working order.

That the funds of the Mission may be prosperous in future depends, I consider, very much on the extensive formation, throughout the Connexion, of Congregational Auxiliary Societies, and for the purpose of establishing them our two secretaries may render most valuable and efficient aid, which the meeting at Derby directed them to give; and, in my judgment, they should make it for some time their principal work, and so get the whole body into active operation.

But not to wait for the secretaries, who cannot be everywhere at once, I would earnestly recommend every church of one hundred members and upwards, to forthwith organize an auxiliary according to the suggestions printed on the last pages of the Mission Report; if this be done we may soon have about eighty societies formed, and by the smaller churches also putting forth earnest efforts, the staff of collectors might at once be raised from 238 to at least 1,000.

It will be desirable that churches forming Societies should communicate with the Secretaries, who will furnish the necessary books, &c., required for carrying on the work; and if such churches do not feel it needful to have

an early visit from the secretaries, it will afford the latter opportunity to see those who may consider their aid more important at the commencement.

It appears to me that the adoption of this course, very humbly put forward, may do good in other respects than to the funds. The old supporters of the Mission are passing away, and young members hear but little about it in the churches; great numbers of brethren and sisters would be most usefully employed who have now no fixed work; attending the monthly or quarterly meetings of the auxiliary would make them better acquainted with what is doing in heathen lands; and we may hope and believe that missionaries to go forth would be developed, who might find suitable partners to share in the work.

Trusting that the suggestions offered may lead to the subject being taken up by abler hands, and praying that the important commission our blessed Saviour gave to His disciples may be more deeply felt by all His followers in the Connexion,

I am, dear brethren,
Yours in the Gospel,
CHAS. ROBERTS.

N.B.—Forty-two churches, numbering close upon 3,000 members, and Sabbath schools with 10,000 scholars, are not supporting the Mission. Surely they will speedily come forward to help.

Intelligence.

Denominational.

THE LINCOLNSHIRE CONFERENCE was held at Boston on Thursday, Nov. 26.

In the morning brother Cookson read and prayed, and brother Staddon preached from Rev. i. 12, 13.

In the afternoon the reports from the churches were read, from which we found that sixty-two had been baptized since the last Conference, nineteen received, and thirty-one remained candidates for baptism.

The church at *Isleham* was received into this Conference.

In reply to an application from *Whitesea*, it was resolved,—That brethren

Allsop, Winks, and Barrass be a committee to assist the church at *Whitesea* in obtaining a minister; and that the grant at the rate of £10 per annum be continued if a suitable minister be procured.

The application from *Yarmouth* was deferred until the next Conference.

No report was received from the committee in relation to the *Gedney Hill* chapel property.

The committee appointed to inquire as to some other suitable sphere for Home Mission effort, presented the following report, which was unanimously adopted: "The question referred to this committee as to some suitable field for further Home

Missionary operations, was largely discussed. After many places had been mentioned, and the practicability of raising the necessary funds had been considered, it was resolved,—That in view of the superior claims of the Centenary Fund, there is no prospect at present of our successfully attempting any increase in the direction of Home Missionary work."

The committee appointed to consider how the interest of our Conferences may be increased, presented their report, and the following resolutions were passed:—

1. That the next Conference meet at half-past ten in the morning for devotion, and that at eleven a paper be read, to be followed by discussion and worship.

2. That a Home Missionary meeting be held in the evening of the Conference; that all the ministers be requested to remain if possible; and that at the previous Conference brethren be appointed to address the meeting. The chairman to be a layman.

In reply to an application from *Chatteris*, it was resolved,—That we recommend the churches in this Conference to sanction their ministers supplying at Chatteris one Sunday each before the next Conference.

An appeal having been made on behalf of the National Society for Aged and Infirm Baptist Ministers, &c., it was resolved,—That we commend this Society to the sympathy and liberality of the churches in this district. The Rev. W. Orton, of Bourne, will thankfully receive subscriptions.

The next Conference will be held at *Spalding*, on the first Thursday in June, 1869. In the morning brother Allsop is expected to read a paper on "The kind of literature that we recommend to our young people."

The following have been requested to speak at the evening meeting—brethren Chapman, Cookson, Winks, Taylor, and Mathews. Brother King, of Boston, to be the chairman.

An unusually interesting Home Missionary meeting was held in the evening, at which brother Ward presided; and brethren Tetley, Payne, Orton, W. Sharman, Mathews, and the Secretary spoke.

THOMAS BARRASS, *Secretary*.

NOTTINGHAM, *Broad Street*.—On Monday, Dec. 7, a large number of the members of the congregation assembling in Broad Street chapel took tea together in the school-room, to commemorate the erection of that place of worship fifty years ago. After tea the plans for enlarging and improving the meeting-house, which have been prepared by Messrs. Booker,

architects, were exhibited, and elicited general commendation. The alterations, together with a new organ, will cost about £1,400, towards which sum £1000 has been raised and promised. It is intended to commence the alterations in March next. Interesting addresses were delivered in the course of the evening by the Revs. W. R. Stevenson, M.A., J. Clifford, LL.B., J. Batey, Messrs. Mallet, A. Goodliffe, and others.

BIRCHCLIFFE.—During the summer we have been making extensive alterations and improvements in this ancient and revered sanctuary. We commenced by entirely removing the old pews in the body of the chapel, and erecting new pews on an improved plan, drawn by Mr. T. Horsfield, of Halifax. Then we substituted wood for stone in all the aisles, so making the place warmer and more comfortable. We next took out all the windows and doors, which had very much gone to decay through lapse of years, and put new ones in their places; and then we have had the whole stained, painted, and varnished. Altogether, we have made the chapel look very neat, and worthy of the denomination. The total cost will be something over £400—£200 of which we have borrowed at 4 per cent.; £75 10s. we collected, when Dr. Burns preached at the re-opening; and the rest we are now raising by private subscription. Our prayer is, that "from this day God may bless us." W. G. B.

VALE, *Todmorden*.—A meeting for the purpose of welcoming the Rev. J. Fletcher as pastor of the church, was held here on Saturday, Nov. 28, when upwards of two hundred persons sat down to tea. After tea a meeting was held in the chapel, presided over by Rev. R. Ingham, late pastor of the church. Addresses were delivered by Mr. T. Horsfield, the Revs. C. Springthorpe, J. Finn, J. Dearden, J. Maden, and J. Wolfenden. After appropriate speeches, the senior deacons, Messrs. J. Greenwood and J. Crabtree gave, on behalf of the church, the right hand of welcome to the minister. The meeting was pervaded throughout by the utmost good feeling, and after the usual votes of thanks was closed with the doxology and benediction.

LINEHOLME.—The church and congregation assembling in the General Baptist chapel, have just held their jubilee and re-opening services, in connection with which sermons were preached as follows: On Wednesday, November 11th, afternoon and evening, by the Rev. J. Clifford, M.A., LL.B., of London, and on Sunday, Nov. 15th, morning and evening by the Rev. T. Goadby, B.A., of Derby; and in the afternoon by the Rev. J. Fletcher, of Vale.

Collections were made after each service towards defraying the expenses in cleaning and painting the chapel, when about £30 was realised.

BIRMINGHAM, Lombard Street.—On Nov. 9 a juvenile missionary meeting was held to pay respect to the memory of the late Rev. John Orissa Goadby, chiefly with the view of interesting the Sunday scholars and young people in the affairs of the mission. The Rev. John Harrison presided, and referred to Mr. Goadby's connection with the society and his labours in India. Mr. Insley, who had been personally acquainted with Mr. Goadby at Barton, gave a sketch of his earlier years. Our space forbids the insertion of this address, or we would gladly give it.

BEEFSTON.—On Dec. 20 Mr. Wilkinson paid his annual missionary visit, preached twice on the Sunday, and addressed all the schools in the village assembled in our chapel in the afternoon. On Monday evening the missionary meeting was held. Dr. Underwood presided. The cash account was read by the secretary, Mr. J. T. Underwood, showing that the *collecting books* had produced several pounds more in the past than in former years. Good addresses were delivered by Messrs. Jolly and Silby, students, and Mr. Wilkinson followed in a speech which was marked by his usual aptitude and ability.

CORNHOLME.—On Thursday evening, Nov. 12th, a lecture was delivered to a good audience, by the Rev. J. Clifford, in Mr. Shackleton's shed, Cornholme, (kindly lent for the occasion), subject—"Clogs Old and New."

BAPTISMS.

LEICESTER, Friar Lane.—Three young friends were baptized by the pastor, on Wednesday evening, Dec. 2, and were received into the church on the following Sabbath. These friends seemed to be literally "baptized for the dead," for since the previous baptism three had been removed from the church by death.

LEICESTER, Archdeacon Lane.—On Sabbath evening, Nov. 20, seven persons put on Christ by baptism.

HATHERN.—On Sunday, Nov. 29, four persons were baptized, after a most convincing and encouraging discourse by Mr. T. W. Marshall. In the afternoon of the same day the newly baptized were received into the fellowship of the church. The three services were well attended, and it was a happy day to many souls.

NOTTINGHAM, Broad Street.—On Lord's-day, Nov. 1, two persons; and on Dec. 27, seven.

BIRCHCLIFFE.—On Lord's-day, Dec. 6, we baptized five persons, three of them young men, after a sermon from, "Will ye also be his disciples?" This question was addressed to a large number in the congregation who are in a hopeful way, but hesitate to avow themselves the disciples of Jesus, in the hope that some may soon be brought to decision for God.

SHORE.—On Dec. 12, our pastor baptized thirteen young believers, who were welcomed to the Lord's table the day following, with another sister who was restored to our fellowship.

PETERBOROUGH.—On Lord's-day, Oct. 25, two persons were baptized by Mr. Barrass; and on Dec. 6 two others were baptized and received into church fellowship.

SUTTERTON.—On Lord's-day, Nov. 15, two persons were baptized, both of whom were received into the church.

RECENT BAPTISMS IN ORISSA.—On Lord's-day, Oct. 4, seven were baptized at *Cuttack* by Jagoo Roul, after a discourse by Shem, from Psalm cxxxix. 23, 24. One of those added to the church on this interesting day (an orphan boy under Mr. Miller's care) finished his brief Christian course ten days later.—On Lord's-day, Nov. 1, fourteen were baptized at *Piplee* by Pursua. Mr. Buckley preached on the occasion from John xiv. 23. In the afternoon the newly baptized were received into the fellowship of the church, and the Lord's supper administered. Kombho and Damudar took part in the service. It was a season of solemn and holy pleasure. On the following morning six couples were married; and in the evening all the Christians and school children were entertained at a feast. More than six hundred partook, and all passed off well.—It is pleasing to add that at *Cuttack*, *Piplee*, *Berhampore*, and *Choga* a goodly number of young persons are candidates for baptism. In the midst of our deep sorrow the Lord is giving us unusual encouragement.

THE COLLEGE.

On Dec. 9, a large committee meeting was held in Derby, at which the sanction was given to Mr. R. R. Roberts' acceptance of the call to Portsea, and to the settlement of Mr. Colman at Lenton.

Four probationers were fully accepted for the usual term of study, viz., Messrs. Godfrey, Pepper, Parker, and Cook.

Two applications were considered—one from a young brother at Todmorden, which was favourably regarded, but the decision on which was deferred until the spring meeting. The other was from a

brother who has been four years minister of the church at Lineholme, and who, being married, applied for a grant of money to assist in living apart. This wish was met, and he will commence his studies in the new year.

The Treasurer begs most sincerely to thank the friends for the assistance rendered during the past year, especially in the liquidation of the debt, and as they are now arranging for their various collections and subscriptions for 1869, he affectionately begs they will allow the College to have a share in their sympathies, as the present income does not meet the ordinary expenses. Without extra subscriptions

and collections *this year*, the sum voted for the partial support of an out-door student will involve a rather serious debt.

The following sums are gratefully acknowledged:—

	£	s.	d.
Legacy from the late Miss Briggs, per Rev. E. Stevenson, and B. Brock, Esq. ..	5	0	0
W. D. Ditchett, Esq., Louth ..	2	0	0
Jos. Nall, Esq., Hoveringham ..	1	5	0
Burton-on-Trent	6	12	0½
Ford	2	9	6
Queensbury	1	7	0
Ripley	7	10	0
Walsall	3	3	0

Marriages.

FRIER—NURSE.—Dec. 7, at Stoney Street chapel, Nottingham, by the Rev. J. Greenwood, M.A., Mr. William Frier, of Coalville, to Miss Fanny Nurse, of Nottingham.

JACKSON—LAW.—Dec. 7, at the Baptist chapel, Shore, by the Rev. J. Maden, Mr.

James Jackson, of Portsmouth, to Miss Sarah Jane Law, of Redwater-foot.

MALLET—ELSEY.—Dec. 17, at Mansfield Road chapel, Nottingham, by the Rev. S. Cox, W. Henry, eldest son of Henry Mallet, Esq., to Sarah, third daughter of Jos. Elsey, Esq., Elm Avenue.

Recent Deaths.

MORRIS.—Nov. 15, in London, the Rev. A. J. Morris, aged 51. Mr. Morris began his ministry at Warrington; but while a young man he removed to Holloway, where he rose to the highest eminence as a preacher. He had no regular collegiate training for the ministry, but he was highly gifted and well educated. After a successful career in London, he was persuaded to remove to Bowden, Lancashire; but the pain of separation from his metropolitan friends was too much for his tender spirit to bear. He brooded over the event, and became so melancholy as to be totally unfitted for his work. He preached but once in his new place; and for nearly a dozen years past has been quite laid aside. Recently, however, he recovered, and began to write and preach again. But having to undergo a painful surgical operation, he died from its effects.

WAITE.—At Hereford, aged 60, the Rev. J. J. Waite, well known as the advocate of improved congregational psalmody. At the age of seventeen he lost his sight, but

having previously attended to his education, he began to preach, and was minister in succession at Ilminster and Hereford.

ELLIS.—Nov. 26, very suddenly, at the residence of his son, Mr. E. C. Ellis, Wilson Street, Derby, Mr. John Ellis, late of Mountsorrel, Leicestershire, aged 80 years.

ADKINS.—Dec. 9, at Southampton, the Rev. Thos. Adkins, in the 82nd year of his age.

OVERBURY.—Dec. 11, at Devonport, suddenly, the Rev. R. W. Overbury, in his 57th year.

COOK.—Dec. 13, at Belfast, the Rev. Dr. Cook, the Distributor of the Irish Regium Donum, and one of the leading ministers of the Irish Presbyterians.

CHAPMAN.—Dec. 8, at Loughborough, Mrs. Catherine Chapman, aged 80, a "wise woman"—one who feared the Lord and kept His commandments; endeared to a wide circle of relations, and revered by many attached friends.

Varieties.

MORALS AND POLITICS.—If people considered the Bible as a whole, and not in its separate texts, they would see that no book presents morals in such an inextricable union with politics. Did those Hebrew prophets, who are the prototypes of our modern preachers, refrain from meddling with politics? Are not their utterances instinct with the sense of the national life, the national vocation, and the continuity of the national history? These prophets, in fact, were not so much what we should call moralists as politicians of a doctrinaire school, addressing rather classes than individuals, and dealing with public affairs rather than private. I do not urge that they should be closely imitated; but modern preachers seem to think they are following the Bible when they omit all mention of politics, and treat English history with complete indifference. Because the prophets speak of Jerusalem, their own city, they too speak of Jerusalem, a foreign city, and by way of imitating men in whom patriotism was a burning passion, are silent about their own country and the events of their own age.—*J. R. Seeley, M.A., in Essays on Church Policy.*

HOW THE ABILITY OF THE TEACHING CLASS IS DEPRESSED.—The standard of ability among orders of men who for purposes which require high ability, is lowered by their election. That is by the practice of narrowing the area of choice, of diminishing by disqualifications the number of eligible candidates. What lowers ability in the American Congress? The rule which requires a man to belong to the particular State for which he is returned. In the same way half the elective wisdom of England is lost by the rule which confines a man's vote to a special locality. The standard of teaching ability at Universities is lowered when Fellows are elected only from the members of particular colleges, or only from the particular university. But this closeness prevails most intensely in religious bodies. It is practised on grounds which are perfectly tenable and most plausible; nevertheless it depresses everywhere the efficiency of religious teaching. Not from any selfish or corrupt motive, but from zeal for what is believed to be truth, each denomination refuses to be taught by any one whose belief does not exactly coincide with its own. It is certain that such a rule is exclusive of the highest order of

teaching power. Genius refuses to be thus fettered. And in a lower rank power will constantly be postponed to correctness, or supposed correctness. Extensive belief will be preferred to intensive. A great number of half convictions will be preferred to a smaller number of entire and infectious convictions.—*Seeley.*

THEOLOGY AND MORALITY MUST NEVER BE SUNDERED.—The want of moral teaching is a great evil, but theology must not be thrust into the rear to make room for morality. Theology is indispensable. Life itself requires the support of a hope which goes beyond calculation, and of a faith transcending knowledge. Theology is the elastic spring which sets virtue in motion; and the motives to virtue, with the temperaments or affections of virtue, must be put before the deeds in which they result. But whatever may be said of morality without theology, there is much also to be said against any religion that is without morality. The religions of antiquity were more or less of such a kind, and the religion which superseded them did so mainly because it was not of such a kind. If the first Christians had been so busy with their theology as to find no leisure for a protest against the infamous amphitheatre, then religion would have remained undistinguished from the pagan worship which surrounded it.

THE TRUE WAY OF TEACHING CHILDREN is that by which God Himself taught the world—the historical method. The child's homage, no more than the man's, cannot be fully evoked by abstract goodness. It needs goodness incarnate to command his worship. In a word, what the child needs to know thoroughly is the life of Christ. With every particular of that biography he should be rendered familiar. He should be taught how the Old Testament history leads up to Christ; and how the history of the apostles and of the early church looks back to Christ. All should be made to centre in Christ, and the teacher's whole effort should be to give the scholar a vivid conception of Christ. Such teaching would be a constant appeal to the conscience. Once presented to the children, Christ Himself will do the rest. He will win them and draw them, and they will worship Him. For even children can do more than "say prayers"—they can really worship. They can learn to count all their thoughts of God with Jesus, and in their cravings to

"be good" they will welcome the "good news" that Jesus came to save, and will send His Spirit to dwell in those who pray for it. Without any formal teaching of the doctrine of the Trinity in unity, they will readily be brought to believe sincerely in the Father, Son, and Holy Ghost.

PULPIT PHRASEOLOGY.—Every intelligent preacher knows that the stereotyped phraseology of the pulpit is the bane of pulpit teaching. The orthodox sentences come out Sunday by Sunday, and convey no meaning to the majority. Any preacher who in the least understands his work is aware that if he is really to teach, to arouse genuine feeling and thought, he must incessantly vary his language; that if Scripture itself is not to be a dead letter, he must first, by the medium of modern language, instil into his hearers' minds Scriptural ideas, and refrain from quoting Holy Writ till they are prepared to see that the Scriptural language is the fullest and truest expression for those ideas that can possibly be found.

THE TRUE DEFINITION OF A DOGMA.—If we look to the derivation of the word, a dogma is some statement that has been decreed. A decree implies a decreeing authority, and such an authority would never dream of decreeing the truth of any doctrine if it was not questionable, or, at any rate, questioned. The very fact of a doctrine being decreed indicates the existence of some doubt respecting it. The object of the decree is to obtain for it credence, or additional credence. We arrive then at the conclusion, that a dogma is a doctrine for which acceptance is demanded because it has been promulgated by authority. This definition being conceded, dogmatic teaching is immoral teaching, because, instead of appealing to the conscience, it imposes itself by authority.

BETTER SONG.—Church music should be the best of all music. From doggrel, rant, twaddle, poverty of song, the house of the Lord should be as sacred as from dogs and swine. They who are responsible for furnishing the Lord's house and for the conduct of its service, should make conscience to see that nothing is wanting to it which they can supply: and those *for whom* the song is, *whose* it is, should make conscience of singing their best. Ah! young ladies, whose musical education has cost so much, and who can sing a solo in a room full of people on other days, why so silent on the best day? Why ashamed then to open a music-book and hear the sound of your own voice? Come! lend the Lord the fruit of the voice He gave you, and help the swell and sweetness of

the church's song. And you, young men! musical and merry enough from Monday to Sunday, be merry and musical before the Lord. And to all, let us say—more pains! more culture! more thought! more truth! more conscience! more heart! more voice! more worship, and blessings, and thanks, and praise, in the service of song in the house of the Lord.—*G. W. Conder.*

ENVIOUS AMBITION.—The forest of Lebanon once held a consultation to choose a king, upon the death of the king, the Yew-tree. They agreed to offer the crown to the Cedar; and if the Cedar should refuse, to invite the Vine and Olive to office. They all refused the honours for the following reasons: the Cedar refused, "because," said he, "I am sufficiently high as I am." "I would rather," said the Vine, "yield wine to cheer others than receive for myself." And in the same manner, the Olive preferred giving its oil to honour others rather than receive any honours to itself. All these having refused the honours offered them, they next agreed to call the Thorn to the government; and if he should decline, to choose the Bramble. The White Thorn, in its beautiful dress, received the honour, speaking thus to itself: "I have nothing to lose but the white coat, and some red berries; and I have prickles enough to hurt the whole forest." But the Bramble instigated a rebellion against the White Thorn, and kindled the fire of pride in the forest, so that all the trees were set on flame.—Two or three vain and proud men in a peaceful congregation have, by contending for the preference, disturbed the peace and obstructed the prosperity of many a church, while there was no more virtue in them than there is of value in the white thorn or prickly bramble.—*Sermons of Christmas Evans.*

BELIEVE AND LIVE.—I desire to bow myself before the will and wisdom of God; but I find that, without a hold of Christ, there is no hold of God at all. I fear that I have not adverted enough to the reception of the gospel as the great initiatory step of our return to God. Let us work as we may before this, we may widen our distance, but certainly not shorten it; and not till the tidings of great joy be simply taken in—not till credit is given to the plain word of the testimony—not till we believe the Word—not till we are persuaded by the promises, and so embrace them—are we translated into the vantage-ground of reconciliation with God; and this entrance into peace is also the entrance into holiness.—*Dr. Chalmers.*

Missionary Observer.

SACRAMENTAL COLLECTIONS FOR THE WIDOWS AND ORPHANS OF MISSIONARIES.

WE beg to remind our friends that the first Sabbath of the new year is the usual time for making these collections in the churches. It is very desirable that they should realize about ONE HUNDRED POUNDS. Hitherto this amount has not been reached, and last year it was necessary to take over twenty pounds from the ordinary income of the Society to meet the Life Assurance Premiums of the Missionaries. The great value of these auxiliary contributions is illustrated in the case of our deceased brother, the Rev. J. O. Goadby, whose widow and family will receive in due course the amount of his policy, viz., £300. Where the first Sabbath of the year is found to be an inconvenient time to any church, it is suggested that the collection might be made in February or March. All Sacramental Collections should be remitted direct to the Rev. J. C. Pike, Leicester. Unless this is done, they are liable to be mixed up with the ordinary collections for the Society, and it is particularly wished to keep them distinct.

MISSIONARY MEETING AT THE SPECIAL CONFERENCE IN BEHALF OF ORISSA,

Held at St. Mary's Gate Chapel, Derby, December 8th, 1868.

THIS busy day, in which there had been two protracted sittings of the Conference and an important meeting of the Missionary Committee, was concluded by a public meeting in the chapel. The chair was ably filled by Mr. Alderman Longdon, of Derby. After singing and prayer, the Chairman gave a short introductory speech, and then called upon the Rev. Isaac Stubbins, of Quorndon, to address the meeting.

MR. STUBBINS said that he confessed to feelings of strong emotion in connection with the proceedings of that day. Some of the remarks which had been made could not be otherwise than painful to an old missionary who had toiled in the work of the Mission for nearly thirty years; who had known the bitterness of following to the grave, only six weeks after his arrival in India, the endeared wife of his youth; of another fondly loved one who had assisted and comforted him in his work for a quarter of a century; and of three darling children, whose remains rest in that distant land. Still, however, the all but unanimous feeling of the friends present, and the general tone of the remarks made, were of such a nature as to show the deep and continued interest felt in the Mission, and the confidence which was still exercised in the missionaries, than whom a more devoted band of men and women could nowhere be found. He selected as

a sample of the rest, their bereaved and sorrowing sister, Mrs. Goadby, from whose recent letter to himself he read the following extract. Under date of October 28th Mrs. Goadby wrote—"I felt terribly worn at times with all the sunshine of earth by my side, and he used to mourn so for my weariness. Now, I cannot tell you how I feel! Some days I get on tolerably, others I have to pray all day to get on. You know a little of the labour of a large school, but neither you nor any one at home can conceive of the care and labour of so many, and the terrible sorrows of the last two years. We, (*i.e.*, Miss Packer and I) have nursed and watched to the end 300 of the most wretched creatures, and nursed hundreds more to health and strength. We relieved my darling of nearly every care, except the buildings, to let him give himself entirely to the work his soul loved. The Industrial School for the boys tries me a good deal. I go and sit at the looms and help to make out the patterns. I can look after gardeners, dirzies (tailors), house servants, &c., but blacksmithing is beyond me. Our English school numbers about forty, and is getting on well. The next two days I have to examine twenty-five candidates for baptism, make arrangements for the marriage of six girls next Monday, and then a feast for more than 500. Next week I have to go to

Bonamalipore to see what work has been done there; to mark out fresh houses and a room for school and worship. Our Cuttack friends seem quite disposed to let me have things in my own hands, and I am much obliged to them. They shall see a woman can carry on, and that I am worthy of the name I bear." It had been trusted that Mr. Bailey might be able to return at once, in the hope that his dear wife might join him after a little season, but now the opinion of her medical adviser is most decidedly adverse to any such step, so that our brother is obliged to relinquish the desire of his heart. The Committee next turned to Mr. Hill, but in his case also there are insuperable difficulties. When Mrs. Hill returned from Orissa, it was with a most shattered constitution, and there is every reason to fear that should she again go thither, renewed and probably increased failure of health would be the speedy result. In addition to this fact, sufficiently appalling in itself, they would be compelled to leave five of their dear children at home, and that too just at an age, at least in the case of some of them, when they require all the tender and watchful care and supervision of their parents. Under these circumstances, was there a father or mother present who was prepared to say to them, go? The speaker, who had passed through a somewhat similar trial, could not; but rather honoured the decision of their brother that he could not accede to the request of the Committee. For his own part, he should have been glad to have offered his service again, but felt that at his age, and with a constitution greatly broken by long residence in India, it would be the height of folly, both to himself and the Mission, to entertain the question. The providence of God had sent him home, and he now felt that his duties were at home for the short time that might be allotted him. The fact is, he said, we want young men to fill up the waste places. There are brethren now in the field who cannot be expected to continue much longer; and, however painful such a prospect may be, we must look it boldly in the face and prepare for it. Under these circumstances, we turn to you young ministers of Jesus Christ, and ask, are none of you prepared to say, "Lord, here am I, send me?" Are none of you prepared to carry out the holy aspira-

tions of your childhood and youth? The Orissa Mission has been dear to you, and will you not endear it to yourselves still more, by at once offering your personal service to its most solemn and pressing claims? The speaker concluded his address by earnestly and affectionately urging the subject on the attention and prayers of his young brethren.

The Rev. EDWARD HALL JACKSON, of Castle Donington, addressed the meeting as follows:—Mr. Chairman and Christian Friends,—Some little time since I was very much interested in a speech delivered by Lord Stanley, in which he divided the House of Commons into three classes; the first class comprised those who had something to say and could say it; the second class, those who had nothing to say and said it; the third class, those who had something to say but could not say it. I do not quite know to which division I may chance to belong, but I do know that the weakest words become a power when employed in the service of truth, that it is of little moment how much they falter, if they be agitated only by the magnetic force of sympathy. You are aware that if a piano is struck in a room where another stands unopened and untouched, who lists at the untouched instrument will hear a string within, as if wakened by the hand of an invisible spirit, sounding the same note; it is a grand and solemn chord that we must sound to-night, and I believe it will vibrate upon the answering chord of every generous heart before us, from these to others, and onwards perhaps to the stillness of eternity itself. Brethren, think of the scene of our labours and our prayers—the far-distant, the gigantic continent of India. All the conquerors of the world have been there, all the merchants of the world have hovered round her shores; she has given her gold, her diamonds, her pearls, and her ivories to almost every nation under the sun; and still she ministers to the ambition of the British people with her luxuriant riches. Her institutions, her temples, her sacred books, have an almost unrivalled antiquity. But what more do we know of India, except that she is sunk in humiliating dependence, in gross sensuality, and in the darkest superstition, gasping, dying at the feet of hideous idols? Now turn to our own dear land, the brightest spot on the great globe. Compared with

the vast extent of Asia, England is but a plot of ground, yet our national flag is upon all the waters, and our influence is felt from pole to pole; the language which we speak is spoken in almost every capital in the world, and the destinies of the nations seem to lie hidden in the folds of England's narrow robe. Whence all the activity, the power, the glory of our native land? The answer is, that we are the sons of the Bible. Why the wretched civilization, the moral weakness, the spiritual misery of India? She is at this moment to an appalling extent destitute of the Bible. Here, then, is the fact of facts respecting India. She must, she shall possess the Bible—from the Himalaya to the Island of Ceylon her myriad hands shall hold the charter of the love of God. But who is to give this priceless boon to these suffering millions? England under God. I entreat you to cherish this thought until it becomes with you a great conviction. Depend upon it no man, no Christian, no church, no nation, ever did or can do much except in the divine white heat of great convictions. Now, from this conviction that England must give India the Bible, there is no escape for any Englishman, still less for any Christian. India is ours in the providence of God; for a hundred years it has been a part of our empire. How we came to possess it I shall not stop to discuss, for who does not know that if you trace the patrimony and title of a nobleman back to the first bestowal of them upon his family, you will have a very doubtful opinion indeed of his real right to possess them? If you trace the history of our own country through the quarrels of Norman, Saxon, Dane, and Roman, you might be sorely puzzled to decide who has the best claim to it now. We find ourselves in the providence of God the inhabitants and possessors of Britain, and in like manner we find ourselves the possessors and lords of the vast empire of India. If we were to withdraw, as some assert we ought to do, a heavy curse would fall upon India, because the Hindoos are for the present simply incapable of self-government; we should only leave them to the mercy of the subtle and ferocious Mahometan, or to be torn in pieces by their Rajahs and native princes, who would contend with each other in bloody strife, till one all-powerful ruler had wasted and crippled

his weaker opponents. In spite of the many crimes and blunders which stain the fair fame of Britain, both in the acquisition of territory, and in the administration of government in India, we believe a merciful providence has led England on to supremacy in that land. But that splendid empire was not given to us merely that we might find situations for our young men, or comfortable berths for our very old men, or prizes for our ambitious and our great men, but that we might bless it with our laws, our civilization, and most of all with our Bible. It is the flag of the sons of the Bible that is floating over that land; it was an Englishman, a mighty son of the Bible, who first deciphered its mysterious languages, to compel them to spell out the story of the cross. Sir, these things are a prophecy as plain and clear as any in the Book of God. Sons of the Bible arise and fulfil this prophecy, and give to India the Book which has crowned our beloved country with glory and salvation. We as a society have a special reason for cherishing the conviction that we are divinely appointed to give India the Bible. We did not choose it as the field of our operations, but God chose it for us. Wonderfully, almost without our own knowledge, did He lead us up to the very fortress and stronghold of the Asiatic superstition, to the cradle and birthplace of the Asiatic philosophy and religion, that we might be the instruments in His hands of shaking the power of heathendom in its very centre and citadel. Every report that comes to us from our sister churches in Orissa is a repetition of the prophecy that England must give the Bible to India, and reminds us that we are one finger of the great national hand that is reaching over land and sea to give God's Holy Word to all the mighty continent of Hindostan. Let us now hasten to think of the means by which the work will be accomplished. Sir, we have no confidence in the mere arm of flesh. You might as well endeavour to dig the soul out of the "Paradise Lost" with a pick-axe and spade, as to deal with the spiritual miseries of India by Acts of Parliament. If any man is weak enough to long for State patronage and control for religion in India, let him look at the condition of our beautiful but unhappy sister, Ireland, and remember that, as the wisest and most powerful government in the world

has failed to disseminate a pure religion in a land close to our own shores, so the failure would be all the more egregious and disastrous in the vaster field of the great peninsula of heathendom. Still less shall we do it by the mere applause of the enterprise, or earnestness of speech, or by the singing of soul-stirring hymns. Often we have felt a generous glow while singing the noble words of Bishop Heber—

Waft, waft, ye winds the story,
And you, ye waters roll,
Till, like a sea of glory,
It spreads from pole to pole—

But from the beginning the winds have been sweeping and sighing over the peaks of the Himalaya, yet neither the gentle zephyr nor the wild tornado has ever sounded in the heathen's ear the blessed name of Jesus: for ages the waters have been rolling in the bay of Bengal, and in the Arabian Sea, yet neither the melodious ripples nor the roaring billows have ever taught the heathen the lessons of redeeming love. No, if the story is to be told, it must be told by the voices of living men, and living, loving hearts must send them. This kind goeth not forth but by prayer and fasting. Sir, we are not Romanists, nor are we Ritualists, but we can fast as well as they, and we believe that there is no fast so acceptable to the great and good God as for a man to deny himself that he may place the words of eternal life in the hands of his perishing fellow-creatures. Who will dare to set limits to the results of self-denial and prayer? What cannot be accomplished in the power of these? The discovery of the laws of gravitation did not effect a greater revolution in science, or the application of the expansive power of steam in mechanics, than we might speedily produce in the moral aspect of Orissa by the simple exercise of self-denial and prayer. Even now the field is white to the harvest: while I speak a voice is sounding in our ears, "Go ye up and possess the land!" The Lord has famished the gods of the heathen (Zeph. ii. 11), He has gathered the children of the idolator around the missionary of the cross, He has raised up men to help us from other sections of His church, whose noble liberality has not been inferior to anything we have accomplished ourselves, He has enlisted in our cause the powerful press of this great country, and touched the heart of

the British empire with a feeling of sympathy for the desolations of Orissa. Brethren, seize the splendid opportunity! rise to the level of this great occasion! put on a new and hitherto unheard-of might, and the day is not far distant in which Orissa will be at once the wonder and the glory of Hindostan! You may not live to see it here, but when you join the flight of souls who are leaving earth's sin and sorrow far behind, and speeding to the presence of the Lord, you will be accompanied by kindred spirits washed and redeemed from the land of your sacrifices and your prayers—and, from some golden window, or over some shining battlement of heaven, shall look, and see the good begun by us flow onward in an ever-widening stream, compared with which the mighty Ganges shall be a brooklet in the summer's sun. We may not live to see it here! This then reminds us that we must have helpers in our work, that we must train successors to it. Our cry must be an army of willing hearts and hands for the Mission, and every man of us must make, and as it were baptize more disciples for the Mission. O! for some practical law of arithmetical progression by which we might multiply the number of true and faithful adherents to the greatest work of God's church: this is to a large extent in our own power, and well within the compass of our opportunities, and without doubt it is a chief duty to fasten our strongest endeavours upon the young. You have read in classic story how the Carthagenian Hamilcar led his little son Hannibal to the altar of his country's gods, and made him swear the solemn oath of eternal hatred to the Romans. Let us take our children to God's altar, and swear them to better sacrifices and a nobler cause. Over the dear old Bible let us tell them of the claims which India has upon the great Christian nation that governs it; let us tell them of the wrongs which our own government has inflicted upon its unhappy millions in times past, and of the errors which still make India to be (not excepting even Ireland) the worst governed portion of the British dominions, and then pledge them to a life-long endeavour to redeem the honour of their country, to fulfil the hopes of their fathers, by giving to that vast dependency not our western civilization merely, but the glorious gospel of everlasting life.

Brethren, a thousand arguments are ready to our hand if we had time to dwell upon them. Tell me first, if you know a holier, a more God-like work than this? We give our admiration to the achievements of past ages, to the sculpture, the architecture, the literature of nations long since buried; but what work that man has ever gloried in can be compared with this, which is the greatest mark upon the age we live in. Believe it, it is true, there is for us, and for us at this moment, a grander, braver, nobler utterance than that of the colossal chisel of Praxiteles, or the mighty trowel of the Egyptians, or the world-famous epics of Homer, of Dante, or of Milton; it is to proclaim in the thrilling and never-to-be-forgotten tones of love, that there is a place in the bosom of the eternal Father for the millions of India: to speak the word of life, that like a mighty lever shall lift all India up—not merely in the scale of nations—not only to a higher intellectual and moral platform, but higher still—up! up! to that beautiful, eternal and limitless expanse—the sea of glass mingled with fire. Here is another argument: The earth is the Lord's, and the fulness thereof. I read the other day in our newspapers that a vessel sailing from Australia discovered one or two islands in the waste of waters; I noticed how carefully they were claimed for our gracious Queen, and how geographers were called upon to mark them in future maps as a part of the British dominions. The kingdoms of this world belong to our God and to His Christ; but Satan's boast has ever been that all the good and the glory of this world belong to him. Churches of the living God awake! awake! and deny the claim; you are loyal to the King of Kings, hurl back the lie! Plant high on every Indian hill the royal standard of the cross, and call upon the world to know that India is claimed for God. Again, sir, there is a shrewd suspicion abroad in the world that Christians are not afraid to trust God with anything, excepting only their money. Now I would that, standing on this platform, I could deny that suspicion for every man and woman who bears the grand old name of Christian, and here and now I ask every Christian present, to give it a practical denial for himself. There are hundreds of men in all our towns who would be brought nearer to Christ and

salvation, if they felt we were more anxious to extend the Redeemer's kingdom than to accumulate a fortune. The world will believe a Christian to be sincere when he pays for his convictions, and only then. Brethren, if you would win souls all round you, if you would convince men that you have been baptized into the religion of love, if you would evangelize at once the cities of our land and the continents of the world, and gather the great populations for heaven and for God, you must break the alabaster box, and pour the precious ointment of costly sacrifice for Christ and for souls. To Him shall be given of the gold of Sheba, prayer also shall be made for Him continually, and daily shall He be praised. My last argument is this: It is possible for us to carry a part of our possessions to heaven, and to enjoy the good of our substance in the great eternity. But the only money we shall have for eternity is what we give to the Lord: as with our life, so with our money, he who will save his money shall lose it, and he who for Christ's sake is willing to lose his wealth, shall find it for ever and ever. Thank God, He has not commanded us to sacrifice our sons as He once commanded Abraham; He has not required us to give till we feel the pinchings of poverty and hunger; His merciful law is give as I have prospered you. Think, therefore, of the claims of India, and lay up for yourselves treasures in heaven. I know that this is not the highest argument, but I can truly say that it is one out of a thousand that might be urged if we had due opportunity, and most certainly it is an argument which appeals to the conscience of every Christian here. Now perhaps some one is saying—"Yes, it is all true, I must think about it." I reply to you, my brother, don't you think about it, don't intend anything about it, but do it! The heathen are calling to you now, the Gospel of infinite love commands you now, you feel the stirring of a kindly impulse, give it way then now. If you are to do a mean thing think about it, wait till to-morrow, but if you are to do a noble thing, do it now. Your heart is glowing with a generous feeling, be like the blacksmith when he swings the white-hot bar on to his anvil, and brings the poudrous hammer ringing down upon it—Strike while the iron's hot: do it now!

The Rev. J. CLIFFORD spoke next, and delighted the meeting by the able manner in which he combated some of the modern objections to Christian Missions. Through the kindness of Dr. Underwood, and in consideration of the limited space allotted to the "Missionary Observer," Mr. Clifford's speech will be found in an earlier portion of the Magazine.

The Rev. G. HESTER, of Sheffield, commenced with some playful allusions to the previous speakers. He had not Mr. Jackson's gift of poetry, nor had he, with Mr. Clifford, the advantage of coming from the vicinity of "the British Museum," where books are ground up into all kinds of intellectual utility and beauty, but he came to address them from the hard matter-of-fact, literal *grinding* Sheffield. Mr. Hester then proceeded to say—The cause of christian missions is the cause of christianity. Missions are the natural product of spiritual life and christian principle. Our very existence as a church at home implies, and involves duties towards the heathen. It is well for us to consider thoughtfully and prayerfully what those duties are—their nature and extent. The first glow of missionary excitement and impulsive enthusiasm has passed away. We must now make our escape from mere sentimentality, and confront the stern facts of the case. The time of review has come. The time to re-consider the field of labour, the qualifications and requirements of the labourers, and those inward principles and motives which have, and which are, to actuate us in this great and noble work. Every history has its epochs and its eras. The history of christian missions is no exception to this law; and I trust a new epoch has now arrived which will usher in greater triumphs of the gospel among the benighted and superstitious idolators of India. It is, appears to me, to be of the utmost importance that we should consider well the *field of labour*. Providence seems to have marked out India as the special field of the Baptist denomination. It is identified with all that is magnificent in nature, marvellous in art, mysterious in philosophy, and astonishing in religion. This extensive land, with its teeming millions of inhabitants, with its gorgeous temples, its ancient and splendid literature; with its hoary and broken monarchies, and its infinity of gods, is adapted to seize on the imagination as well as to take hold on all the sympathies of the heart. Speaking roughly, India contains 150,000,000 of inhabitants. Four millions of these belong to the aboriginal tribes. Thirty millions are under the influence of the Mohammedan faith.

Four millions are Buddhists. One million one hundred thousand are regarded as christians, and the remaining one hundred and forty millions are Hindoos. Taking the whole into our estimation we have a field of labour presenting ample scope for our mightiest united energies, and for our most earnest and abundant labours. The hundred and forty millions of Hindoos are bound together by the ties of an ancient and gigantic superstition. While separated by caste, they are held together by the principles or observances of their religion. Socially they are divided into four sections, but religiously they are united in one body. Brahminism, the religion of the Hindoos, is one of the most colossal superstitions in the world. What is the secret of its strength? What are those elements of power which hold together one hundred and forty millions of individuals? Brahminism, in some of its aspects, is a sublime caricature of the truths of revelation. It holds the doctrine of the Divine Unity, and presents to us a form of the Divine Trinity. It worships the Creator, the Preserver, and the Destroyer of the world. It believes in the possibility of the soul of the "twice born" man being finally absorbed into the essence of the Deity. It maintains, also, that the soul of the animal man passes into some form of animal life, where it receives the penalty of its degradation and sensuality. These are some of the elements of the Brahminical superstition; and although they present to us great and gross errors, at the same time it must be admitted, they exhibit the faint glimmerings of great and sublime truths. There is something to shock the enlightened understanding, but at the same time something to encourage and stimulate the honest and hopeful labourer. If Hindooism is to fall it must be attacked in its very centre and stronghold. This mighty tree, filling the nations with its branches, its leaves, its dark shadows and its bitter fruit, has been growing for almost untold ages. Its roots are strong, and have a firm tight grasp of the soil. You may shake down some of the fruit, tear down some of the leaves, pluck some of the twigs, and break some of the branches, but what is needed is, to loosen its roots, to shake the tree itself, so that it shall fall with a mighty crash which shall resound throughout the empire. For this to be accomplished the omnipotence of God is needed; and blended with it all the skill, culture, energy and piety of heroic men. Is not the time coming when we shall have not only faith, courage, heroism, but the highest possible culture brought into the missionary field? No offering will be counted too costly for this altar. Providence is preparing the

way for Christian students to obtain a more thorough knowledge of the ancient writings of the Hindoos. Sanscrit is the sacred and classical language of India. The Vedas are written in this language. Sanscrit is being cultivated in this country. Most interesting discoveries in the affinity of this ancient language with the modern tongues of Europe are being made known. Scholars tell us that *mother, father, sister, brother, daughter, widow*—household words—are all essentially Sanscrit. Here are discoveries which bring us into vital relationship with those whom we are attempting to enlighten and bless. Would not a thorough knowledge of the Sanscrit, and especially of the Vedas—the most ancient sacred books,—give a missionary great power over the Brahmins? Could he not show them that the most corrupt, and the most sensual part of Hindooism has no ground to rest upon in the ancient books, from which Brahminism professes to have sprung? When Paul reasoned with Jews, he took his stand on their own ancient documents, and appealed from them. When discussing with Greeks, he fell back upon their own literature and quoted their own poets against them; must not the modern missionary in India do the same? Will not the time come when we shall have a Mission Faculty in one or in all of our Colleges? The training to be effective must be special and thorough, embracing an accurate knowledge of the ancient language of India, of the Vedas especially, and a thorough acquaintance with the manners, customs, superstitions, and philosophy of this wonderful people. In order to accomplish something of this kind there must be a greater interest taken in the subject of missions by our churches at home. We ministers must bestir ourselves. We must give ourselves more to this work. It belongs to us. We must make it a part of our general studies. Missions grow out of that Gospel which we preach. Missionary studies will do our hearts good, will widen our sympathies, and give freshness to our preaching; we have a broad theology, about which we are inclined sometimes to boast a little, but is it not true that we often lack range and amplitude of thought in our sermons? We talk of “all the world,” and then shut ourselves up in our own denomination. Let us take India into our studies, and we shall come forth wiser and broader men. Our dry sermons will glow with a new beauty as we study them under the gorgeous splendours of an Eastern sun. Edmund Burke and John Bright will rank among the greatest orators which ever adorned the British House of Com-

mons with their eloquence, and it will be seen that both of these eminent statesmen owed very much of the pictorial splendour of their oratory to the influence of their Indian studies. Can we not occasionally graft the great missionary cause on our sermons? The Bible is pre-eminently a missionary book. Some of the Prophecies stretch across the nations of the earth. The Acts of the Apostles is an inspired record of missionary enterprise, which can be made the basis of a series of sermons, which should run out from the missionary life of the Apostles to the wider and more varied work of modern times. Our people want solid and substantial information on this subject. Little details don't and won't satisfy them. We must use all our resources to cause the panorama of India to pass before their minds. Will you allow me to suggest a course of missionary lectures? Might not the following be made interesting and instructive? 1. India, as a field of missions. 2. Brahminism; or, the religion of the Hindoos. 3. Mahometanism; or, the religion of the Arabs. 4. China, as a field of missions. 5. Confucianism; or, the state religion of China. 6. Buddhism; or, the popular religion of China and Ceylon. Or should a biographical course be preferred, might not the following course be useful?—“*Englishmen in India*.”—1. Dr. Carey, and his work in Bengal. 2. Dr. Sutton, and his work in Orissa. 3. Henry Martyn, missionary and scholar. 4. Reginald Heber, missionary and poet. 5. Sir Henry Lawrence, and asylums for Orphans. 6. Sir Henry Havelock, and the Indian mutiny. Something of this kind, if done well, would rekindle missionary enthusiasm in the minds of our people, and give a fresh impetus to the missionary cause. Do we need motive power to engage in this great work? Is our inward spiritual life so weak that we tremble for the future history of missions? Let us fall back on the great principles of the gospel. Let us review our creed, the centre of which is the cross, and the circumference of which is the world. We must do more than this. If our own souls are to be kept braced up for the work, we must keep before our minds the image of the Son of God. We want more than a creed to sustain us—we need the Christ. It is the Christ of God, as set before us in the Gospels, that must be the great supporting power of our life. Christ in His great condescension. Christ in His living humanity. Christ in His heart-yearning sympathy. Christ travelling. Christ preaching. Christ praying. Christ weeping. Christ in His agony of suffering. Christ in the bitterness of His

cross. Christ rising from the grave, ascending into heaven, and interceding at the throne. It is the image of Jesus travelling in agony for the redemption of a fallen world that we must endeavour to keep before our minds. But if the splendour of the example of the Son of God is too dazzling for your orb of vision, and you seek an example coming nearer your own condition and position, you can take the apostle Paul. Paul's life may be studied as the great pattern of missionary life. See him with his whole soul filled with love to his Master. What journeys he undertakes. What sufferings he endures. What temptations he overcomes. What triumphs he achieves. See him at Jerusalem, before the surging multitude. See him at Antioch confronting the vacillating Peter, and strengthening the wavering disciples. See him at Athens boldly reproving the idolators, and bearing witness to the gospel before the Epicureans and Stoicks. See him at Ephesus fighting with the beasts, and preaching Christ in the shadow of great Diana's temple. See him at Rome, with the chain on his hand, preaching in his own hired house the unsearchable riches of Christ. In the example of Paul you have living missionary christianity. Brethren, let us gird ourselves anew for this great and glorious work. Let us cast our eyes afresh over the great field of labour. Let us unite together to give all possible efficiency and encouragement to the labourers sent forth. Let us try and rouse our people, that they may take a greater interest in the cause. Let us take the Lord Jesus Christ into our minds as the image of all that is condescending, self-sacrificing, and God-like. Let us set Paul before us as the active christian, the earnest minister, and the accomplished and indefatigable missionary; and thus inspired with our subject, animated with the lofty principles of the gospel, and illumined with the glory of the Son of God, we shall go forward to greater achievements in the destruction of error, and to more glorious triumphs in the diffusion of that truth which is destined ultimately to set the world free.

The Rev. W. E. WINKS, of Wisbech, was the last speaker. His speech was delivered under considerable disadvantage owing to the lateness of the hour, and the thrilling character of the previous addresses. He was, however, listened to with much interest and pleasure by those who were able to remain, and it will be seen that his words also were very seasonable and impressive. Mr. Winks re-

marked:—When I received from the Secretary of our Mission Committee the Circular announcing this meeting, and the pressing invitation which accompanied it, I exclaimed, as no doubt many others did, "What is the matter with our Mission?" "Is it in such distress and danger that the energies of the whole denomination must be applied to its relief?" These questions are now answered by the papers and discussions of our morning and afternoon sittings. Our curiosity and anxiety are satisfied, and in some measure dispelled. We know the worst. We breathe more freely now, though the atmosphere we breathe is not perhaps altogether to our taste.—After some further introductory remarks, Mr. Winks proceeded:—In speaking thus, the claims of only one department of christian labour are considered. May we not take a broader and a deeper view of this subject? Would it not be well for us to consider the Mission, and not only the Mission, but all christian and benevolent institutions in their relation to *the christian duty of beneficence*. The key-note of the remarks which I have desired to make on this subject has been already given us in the paper read by Mr. Crassweller this morning. In advocating the claims of our various institutions on the beneficence of christian people, we have, it seems to me, adopted a mistaken course. We have said, give to the *Mission*, give to the *College*, the *Bible Society*, &c.; but christians generally have not learnt the previous lesson, that *giving* to God's cause is their duty, yea a part, an essential part, of true religion, not something added to religion *if men will*, but a grace or virtue without which their religion cannot be complete and real, any more truly than it could be so if devoid of humility, patience, gratitude, or prayer. First of all it should be taught that *generous, hearty munificence, self-sacrificing beneficence*, is the duty of every christian; and having learnt thus to give as christians, *then* comes the question, *to what* shall we give? But giving to God, or alms-giving, as a christian duty, has been well nigh overlooked amongst us, while we have wondered and inquired "why do not people give to the Mission, the College funds, the Home Mission? Why do they not give more generously to the support of the ministry, and the general maintenance of religion in the world?" Why? Because many of them have not learnt to give at all, and never would give unless they were asked. But nothing can more fully display the error of the course we have adopted than the fact that professed christians need so much asking. Ought not all christians, like the

Macedonians, to be "willing of themselves?" They would be, at least in a much larger degree, if the principles and teaching of the apostle to the Macedonians were adopted and enforced by us who preach and teach the things concerning the kingdom of God. How seldom do we speak on the subject; how much more seldom do we *preach* upon it. When is this duty enforced at a missionary meeting? We might say, never. And what is the consequence of this neglect? The members of our churches, as a rule, are shamefully and painfully ignorant upon it. There is, perhaps, no subject on which they are so ignorant of Bible teaching as this. They have Arminian texts, and baptism texts off by heart in dozens, perhaps; but how many that refer to giving, and giving liberally! How many? Oh, how few! The low state of many a church may be attributed to ignorance and error in regard to this duty. For no vice eats at the root of piety so powerfully as selfishness. The gospel is a scheme of beneficence, and we can receive it fully only when it makes us beneficent. To be the true children of "Our Father who is in heaven," we must learn to give as He has given to us, and to all men. We have said our churches are very ignorant as to the duty of giving. Whose is the fault? That question has already been answered. Sufficient *teaching* has not been given on this topic by those whose office it is to expound the Scriptures. Why has this been the case? Must it not be admitted that in our study of God's Word we have overlooked this subject to a great extent? On the other hand, it must be acknowledged that it is not an easy or pleasant thing to treat it when one feels able and disposed to do so. Great aversion is manifested in some quarters against its discussion in the pulpit on the Sabbath-day. It seems, if we may judge by the looks and manner of some people when this subject is mooted, as though it were almost profane. As a rule, the preacher on the christian duty of giving to God uniformly and regularly a certain proportion of income, will have to ask of some of his hearers the question of the apostle Paul, who died a martyr for the truth—"Have I become your enemy, because I tell you the truth?" And yet how much did Christ say on this very theme? And how much does the whole Bible say in regard to it? It has been reckoned that one-thirteenth of the Word of God contains some reference to this part of religion. Here, then, is warrant for our preaching one sermon out of thirteen upon it. How would professed christians endure such an

infliction? Look at the Saviour's teaching on this subject, for to that we must make our ultimate appeal. In the first public discourse He delivered of which we have any record, a very prominent place is given to beneficence or almsgiving. His method of treating this theme deserves the deepest attention. About the middle of the discourse the topic is introduced by the injunction, "Take heed that ye perform or practice not your righteousness before men to be seen of them." Our Saviour in this verse uses a Greek word which is a general term signifying "righteousness," or religion—the same word which He had employed in soliciting baptism at the hands of John the Baptist, "thus it becometh us to fulfil all righteousness" (see Matt. iii. 15). In the next few verses He proceeds to give two illustrations of performing righteousness before men to be seen of them. The first is *almsgiving*, or *beneficence*, the second *prayer*. Now what is the just inference from the fact that these two duties are spoken of in this relation? Evidently this—that *beneficence or almsgiving is as much a part of righteousness as prayer*. And it is worthy of remark, that the apostle Paul views it in this light, as a "grace" of the christian character—"Therefore as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, see that ye abound in *this grace also*." The Saviour in this discourse does not occupy one moment, or employ one word, in endeavouring to convince His hearers that it is their duty to give to the treasury of the synagogue or elsewhere; He takes it for granted, rather, that this is understood and acknowledged by all, and simply says, "*When thou doest alms*," &c. Giving to God's cause is not, therefore, a matter to be left to the choice and caprice of professed christians. It is binding upon us as a part of righteousness. The Bible should be our guide in regard to it, and not our own judgment or inclination. It is intended to be our guide on this duty as on every other. Let us follow it, as we boast ourselves we do, in regard to the positive ordinances of our religion. In the Old Testament we find that the Jews under the law were required to give a tenth of their property for the support of the priesthood—a second tenth for purposes of public charity, and a third tenth every third year. And thus nearly a third of their possessions was demanded for religious and benevolent purposes. "Yes," you exclaim; "but we are not under the law, but under grace. We are not now to be ruled by a law, but to be governed by a principle—the principle of

love to God, and gratitude for His mercies. We are not now to be tied down to the 'hard and fast line' of a legal enactment; ours is the 'glorious law of liberty.' Would to God we were governed by a principle. But it is to be feared we are not fit to be trusted with a principle. And the only idea many people seem to have of the law of liberty is that it allows them to give a "fourpeuny-bit" where perhaps they could give a guinea. No, indeed, we are not, and cannot be, at liberty under any divine dispensation to be stingy and selfish. If the principle and liberty of the gospel era are given us for anything, they are surely given that we may, in the exercise of them, give more and not less than those who were governed by a law. And what is the principle of the New Testament? It is given in the discourse of our Lord to which we have already alluded. "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." Has this principle ruled us in our giving to God? Have we not rather adopted the contrary course, seeking first to satisfy our own wants and desires, and then, if anything be left, it has been given to good purposes. This is not seeking first the kingdom of God, but rather seeking self first, and then the kingdom. Gifts to God should consist of "first-fruits," and not of fragments. Oh! let us learn before we touch our possessions for our own use to devote a certain portion to Him, and to say, "Whatever becomes of me and my wants and claims, I will see to it that God shall have His portion. I will not rob my God, my

Benefactor, my Saviour." The rule by which we must be guided in measuring that portion is expressed in the words, "as God hath prospered him;" and also in the words, "according to that a man hath." Let this portion be appropriated as first-fruits on certain stated seasons, and solemnly dedicated to sacred uses, as the Lord's money, kept apart, to accumulate if there be need. By the adoption of this method, giving would become easier, more religious, more extensive. And the true christian will surely be thankful to learn how he may give more to Christ's cause. How easy would the work of begging become if every member of our churches kept a Lord's purse! What a revolution would such a system bring upon the church and the world if universally adopted! Very soon comparatively every part of the heathen world would be visited by the gospel messenger. And what shall be said to encourage the professed followers of Christ to devise such means for glorifying their Lord? Are not the method and principle we advocate Scriptural? Search the Scriptures, and see whether these things be so. We need not to speak of motives. "For ye know the grace of our Lord Jesus Christ, that though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." If we are to be saved by Jesus Christ, and to become His disciples, we must learn not only to trust in His atonement, but to imitate His example. Let us therefore "deny ourselves, and take up our cross and follow Him."

Foreign Letters Received.

CUTTACK.—T. Bailey, Oct. 29; J. Buckley, Nov. 12; W. Miller, Oct. 22.

Contributions

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GENERAL BAPTIST MAGAZINE.

FEBRUARY, 1869.

FEARFUL HEARTS FORTIFIED.

THE prophets of the old economy, and the apostles of the new dispensation—men who spoke as they were moved by the Holy Ghost—were often employed in the laudable work of putting new life into the languid souls of God's people. This inciting service was sometimes described by the metaphor of "strengthening the weak hands," of "lifting up the hands that hang down, and confirming the feeble knees;" and sometimes it was expressed without any figure of speech, as the saying "to them that were of a fearful heart, Be strong, fear not." When the days of David drew near that he should die, he charged Solomon his son, and said: "I go the way of all the earth; be thou strong, therefore, and show thyself a man." Referring to the great act which he was called to perform for the glory of the divine name, David repeated his parental charge; "Take heed now: for the Lord hath chosen thee to build His sanctuary: be strong, and do it." In after times, when the second temple needed to be built, the word of God came to Haggai, the prophet, charging him to speak to the Governor, and the High Priest, and the whole nation, saying, "Be strong, O Zerubbabel; and be strong, O Joshua; and be strong, all ye people

of the land; for I am with you, saith the Lord of hosts." So Paul addressed the Christians of his day, writing those monosyllabic mandates, "Watch ye; stand fast in the faith; quit you like men; be strong." And as the work of the Christian ministry was found to be especially difficult and dispiriting, he said to Timothy, "Thou therefore, my son, be strong (*Grecè*, strengthen thyself) in the grace that is in Christ Jesus."

These inspired addresses were written for our information and use. They have need to be proclaimed from our pulpits, and repeated in our religious periodicals. The heart of Christian people is much discouraged because of the way they have to go—the things they have to do, and the succession of ills which they have to encounter and endure. To such we offer this brief homily, based on some of the cheerful words already cited, believing them to be adapted, as well as intended, to fortify fearful hearts.

WHAT ARE THE THINGS WHICH EXCITE OUR FEARS? Here only a general answer can be given, because nearly all things operate variously on different persons. There is a wide diversity in our natural temperaments and constitutional tendencies. Some are brave and heroic,

stout-hearted and strong-minded; and have acquired such confidence and courage that, like the wild war-horse, they "mock at fear, and are not affrighted." Others are so timid that the least difficulty disheartens them. They are "made afraid as a grasshopper." They "tremble as a bird out of Egypt, and as a dove out of the land of Assyria." They start at their own shadows, and are made nervous by harmless echoes. "Their fear of ill exceeds the ill they fear."

But allowing for these characteristic differences there are certain things which, more or less, intimidate all. *Work is one of these formidable things.* Not all kinds of work, nor any kind of it at all times. Ordinarily perhaps labour is a pleasure. Our beneficent Creator has placed much of our happiness in appropriate action: whilst the rewards which are gained by our toil render it not merely tolerable but agreeable. Yet considered as a necessity—as one of the very conditions of comfort, if not even of subsistence—there is something of the primeval curse in it. But the things which make work formidable are not mainly its difficulties; they are rather the contingencies and uncertainties—the risks and hazards which are inseparable from it. The business in which a man embarks his capital, or to which he devotes his time and skill may not succeed. Or after some incipient success it may suffer a reverse, and continue to decline until it becomes inadequate to his support.

But saints have spiritual work to do. They labour not only for the meat that perishes, but for that meat which endures unto eternal life. We must individually work out our own salvation; and we are divinely advised to do it "with fear and trembling." Nor is this the whole of our spiritual toil. We are called to consider one another, in order to provoke to mutual love and

to a concert of good works. Christian parents have to train up their children in the ways of God. All who are on the Lord's side are to rise up for Him against the evil-doers, and to stand up against the workers of iniquity. Neither the enlargement of the church, nor the enlightenment of the world, is accomplished without the active service of those who are already saved. Hence it is needful that we should follow the example of the early disciples, who "laboured much in (for) the Lord." This Christian work is eminently honourable, but at the same time it is most arduous. As Ezra said of the reformation of Israel, "it is not the work of a day or two;" it is coeval with life itself. And those who are best qualified for this work have felt insufficient for it, sometimes doing it "in weakness and in fear, and in much trembling."

A second cause of fear is conflict. We are warriors as well as workers. We have to fight as well as to labour. While we are not devoid of friends who favour our righteous cause, "there are many adversaries" who hate and oppose it. Some are enemies to our souls who have no antipathy to our persons, and we have to guard against the sirens who entice, as much as against the lions who menace us. Brave soldiers of the cross have often quailed before that triple alliance—the world, the flesh, and the devil: and some who were the most forward to confront it have succumbed and surrendered to it. The knowledge of their upyielding, if it has any influence upon us, must dishearten rather than embolden. Indeed the divine lesson which is grounded on the record of others' falling is—"Be not high-minded, but fear!"

A third source of faint-heartedness is actual suffering. The present life is fruitful in evils. Some have by inheritance weak and sickly bodies, and scarcely know what sound and

perfect health may be. Some have domestic infelicities. Their houses are haunted by misfortunes, and their homes are ruined by the setting up of certain "abominations that make desolate." Happy families are comparatively few. Or if virtue and affection, peace and comfort, pervade the inner spaces of the home circle, there is something contrary to all this which closely engirdles it. The righteous are tried by the collisions and rivalries, the injustice and general misconduct of their fellow-men. All who have much to do with mankind have also much to endure from them; and it is only by a special exemption that we can pass through the world without annoyance and injury from many, who answer to the "dogs," the "bulls," and the "lions," which sought to make David their sport and prey. Confident as he was of Divine protection, yet when surrounded by "such as breathed out cruelty," he confessed his fears, and admitted that he "*had fainted*, unless he had believed to see the goodness of the Lord in the land of the living."

After all the evils of this life have been endured, the "one event" will occur which, by no false personification, is called "the king of terrors." The physical act of dying is to some an easy, gentle, silent process—a passing away—a falling asleep. But no one can assure himself beforehand of this calm and quiet departure. When we shall die—where we shall die—and how we shall die, are all uncertainties; and death of *any* kind, in *any* place, and at *any* period, has something belonging to it which is able to make most hearts fearful. The fear of death is a very common thing: and if it were said to any one of us, as it was to Hananiah, on infallible authority, "This year thou shalt die," the announcement would inspire a perturbation which no strength of nature could conceal, and which grace alone could allay.

To the praise of the glory of God's grace be it spoken, *there are counter-actives of human fears*, and it is a pleasant duty, delegated to all ministers of the word, to point them out and to apply them. "Say to them that are of a fearful heart, Be strong, fear not."

Weary and discouraged workers must be told not to fear. Secular labour is a necessity, but there is nothing degrading or dishonourable in it; and it should be done diligently, vigorously, and cheerfully. Business ceases to be base when we are "not slothful" in it; and the work which the hand finds to do is no longer servile when it is done with "all thy might." Equally essential is this industry and hopefulness in doing our spiritual work. The proper qualification for serving the Lord is fervency of soul—gladness of heart—a mind trusting in God to help and prosper us. Nearly all the illustrious men mentioned in the Scriptures who glorified God by their works, were forbidden to be afraid or despondent, such as Abraham, Joshua, Jeremiah, and Paul.* So also he who brought good tidings to Zion and Jerusalem was commanded to lift up his voice with strength, to lift it up, and not be afraid.

The spiritual warfare must be fearlessly conducted. Every soldier in Christ's army must "be strong for the battle." If we contend against sin and Satan, it may be truly said, "The battle is the Lord's, and he will give them into our hands." This battle, unlike the conflicts fought with carnal weapons, is "ever to the strong."

All sufferers have something to console them, if when they suffer according to the will of God, they commit the keeping of their souls to Him in well doing. Their trials are not strange: all are partakers of them.

* Gen. xvii. 1. Jos. i. 9. Jer. i. 8. Acts xviii. 9.

They are not accidental, coming not from the dust, nor springing out of the ground: God appoints or permits them. They are not penal in all instances, but disciplinary: for our profit, and not our destruction. In the suffering which is caused by our fellow creatures we may find a divine solace. "Suffering wrongfully" is still quite usual; and it is certainly better, if the will of God be so, that we should suffer for well doing than for evil doing. Happy indeed are ye, if ye suffer for righteousness sake. "Be not afraid of their terror: neither be troubled."

In the prospect of death we may be fearless. To die is gain. To depart and be with Christ is far better. Those who die in the Lord are blessed beyond all others. The righteous hath hope in his death—and sometimes he has exultation and triumph. Ungodly men have not only a dread of dying, but of something after death. But the saint's hereafter is nothing but happiness, and consequently is the object of nothing but hope. This hope

"Of all passions most befriends us here.
Joy has her tears, and transport has her grief.
Hope like a cordial innocent, though strong,
Man's heart at once inspirits and serenest."

THE REV. JOSEPH COTTON

WAS born at Derby, Feb. 24, 1810. His parents were pious, and were connected with the Established Church; but, at the request of a relative, who was a Baptist, he was permitted to attend with her at Brook Street chapel, where he was favoured with the earnest and powerful ministry of the late Rev. J. G. Pike. He was admitted into the Lord's-day school there, and the instructions he received led him to feel the importance of religion; but, like many others, he resolved to defer for a time a serious and practical regard to the claims of the Lord Jesus. His impressions were deepened by the death of his mother, and more especially by a funeral sermon preached by Mr. Pike for the wife of the late Dr. Sutton, of Orissa; but Mr. C. himself states, "A thought was suggested to me about this time, that such had been my conduct, so moral, and free from all that was offensive in the view of the world, that even if I were to embrace religion, no change would be observable in my deportment; and I therefore resolved that I would throw off all restraint, and indulge in all iniquity. To a certain extent I acted out this resolution, but not fully. I could

not. I had been brought up in a Sabbath school. I knew that it was wrong, and I was aware of the consequences. I shortly afterward was again the subject of serious impressions, and, I trust, of that repentance to salvation not to be repented of. I hated sin, and loved holiness. I thought on my ways, and turned my feet unto the testimonies of my God." Having given satisfactory evidence of his conversion, Mr. C. was baptized, with about twenty others, in Brook Street chapel, on June 8, 1828, by Mr. Pike, who also received him on that day into the fellowship of the church. He engaged in Sabbath school teaching and in other forms of Christian labour, being earnestly desirous of doing good. At his suggestion, three other young men and himself, all teachers in the school, met periodically for mutual edification. I find the following notice of these meetings in Mr. Cotton's handwriting:—"We agreed to meet together one evening in every week for prayer and religious conversation. After a time it was thought that we might with advantage, each of us in turn, give some observations on different portions of the

word of God. We did so, and also availed ourselves of the counsel and advice of our esteemed pastor. Our meetings having become known, we were desired occasionally to go into the neighbouring villages and hold prayer meetings. At length, at the request of the church, we went out as occasional preachers." By the advice of friends, Mr. C. applied for admission into the college at Loughborough. His application was successful, and for three years he enjoyed "the kind and ceaseless attention of the Rev. Thomas Stevenson and family," toward whom he cherished the liveliest gratitude. His pastor, Mr. Pike, felt a deep interest in his welfare, and wrote him a long and excellent letter, from which I make the following extracts, as they are of permanent value to ministers of the gospel:—

"Let the prevalence and growth of personal piety in your heart and life be your first and daily concern. Nothing will qualify you to discharge aright the duties of the Christian ministry but deep piety. A minister whose piety is very low is sure to be a curse instead of a blessing to any people with whom he may be fixed, and will have an appalling account hereafter. I advise you to acquire all the useful learning you can, but cultivate, as the first thing, personal religion. . . . Let no studies lead you to neglect your Bible. To become well acquainted with that holy book, and to be qualified to unfold its sacred truths, should be your constant endeavour and ruling desire. Study that book often on your knees, and pray that you may understand it. . . . Be industrious. Rise early. Pay attention to order. . . Labour to do good. Watch against vanity and selfishness."

Mr. Cotton profited by this wholesome counsel. At the termination of his college course, Mr. C. went to supply the church at Isleham, and

was ordained as pastor on Sept. 14, 1836. He laboured there with much zeal, acceptance, and usefulness for seven years, and is remembered still by many of the members of that church with affection and thankfulness. He resigned on account of ill health. After a few months' residence in Boston, Mr. C. was invited by the church at Barton to become co-pastor with the late Rev. J. Derry, with whom he laboured with the utmost cordiality, as a son with a father, until the death of that estimable minister. Mr. Derry was succeeded by the Rev. E. Bott. After thirteen years' earnest toil Mr. Cotton resigned his charge at Barton, and received many pleasing expressions of the gratitude and esteem cherished toward him by a large circle of attached friends. Shortly afterward, Mr. C. removed to Holbeach, and took the pastorate of the church there, which is nominally a branch of the church at Fleet, where the Rev. F. Chamberlain has laboured for many years. Through Mr. Cotton's persevering effort, a debt was paid off, a gallery erected, and the chapel otherwise improved; but the congregations unhappily continued small. His gentleness of spirit, his various and persistent endeavours to promote the welfare of the young, and his extensive visitation of the sick and the dying, gained for him the esteem of many outside his own immediate circle. Again his health failed, and it was thought best for him to relinquish active duties. After some months' rest and relaxation, Mr. C. strongly desired to resume his loved employment, although many feared he would be unequal to its performance. He accepted an invitation to become pastor at Woodhouse Eaves; but even the bracing air of that lovely neighbourhood failed to recruit his energies. With some difficulty he remained at his work for about eighteen months, but was then so enfeebled that he retired

from all public labour at the close of March, 1868. He indulged the hope that rest might again, in some measure, restore his health, as he had formed many plans for future usefulness, and intensely desired to do more in the service of that Saviour whom he loved so much. But his work was done. He gradually became weaker, until at length he was confined to his bed, where he lingered for about seventeen weeks. When first convinced that he should not recover, he was "startled," and felt the solemnity of his position. The review of the past humbled him, and the near prospect of eternity awakened serious thought. He was led afresh to Jesus, and found peace and succour in Him. His distressing weakness rendered conversation almost impossible; but what he said to the writer and other friends who visited him, shewed that the hopes he had set before others sustained his own spirit. He was not rapturous, but peaceful. He was sometimes tempted to despond, but was mercifully enabled to rise above these temptations. Many hymns with which he had long been familiar cheered him in his suffering, and the word of God was particularly precious to him. He would say to Mrs. Cotton, "Can you read to me? I am hungering for the word of God." Gradually and peacefully he declined, until the morning of Nov. 19th, when he breathed his spirit into his Saviour's keeping. He was interred on the 24th, in the graveyard connected with the chapel at Woodhouse Eaves, when the Rev. I. Stubbins gave a touching and appropriate address. His funeral sermon was preached by the writer to a large congregation in the above chapel, on Nov. 29, 1868.

As a *Christian* our departed brother was singularly unblemished. He exemplified in a high degree the meekness and gentleness of Christ in the various relationships which he

sustained. His bereaved friends and sorrowing widow, while deeply deploring their loss, remember with gratitude his unwearied kindness and patient endurance. Those of us who were favoured with his intimate friendship can testify to his worth, as he was so judicious in counsel, and so true and constant in sympathy and affection.

As a *Minister* he was intelligent and thoroughly evangelical, but his *physical* weakness rendered his preaching comparatively ineffective, and he often grieved that he could not throw more life and energy into the delivery of his sermons. Could he have done this, he would unquestionably have occupied a far higher position, and have been more useful. Experienced Christians have often told me with what pleasure and profit they listened to his discourses.

Mr. Cotton excelled in pastoral visitation, and gave much attention to it. He also took a deep interest in the young, and in all his spheres of ministerial labour devised plans and put forth efforts for their temporal and spiritual improvement. He formed writing and other classes, delivered addresses, and gave lectures, in one of which he said, in 1867—"Whilst on the one hand we are supremely anxious that you should do the best you can for the soul and eternity, the solicitude we feel for your well-doing in this life is such, that if you will determine to form a class of the kind mentioned, we shall be pleased to help you in every way we can."

The *spirit* which our brother cherished will be evident from the following extracts from his letters, kindly sent to me by the Rev. W. Hood:—"The work of the ministry never appeared so important and so difficult to me as it does now. I do most sincerely desire to be useful, but how much is necessary in order to this. What singlemindedness! what perseverance! what holiness!

I cannot possibly tell you what I feel in these matters, nor what experience I have of the evil of my own heart; but it has occurred to me that if we were to spend some time, once a week, in prayer for each other, it might be a blessing to ourselves and others." At the beginning of a year Mr. C. says—"May Christ be magnified in our body, whether it be by life or by death. May we be prepared to do and to suffer all His will. May we be more prayerful, more self-denying, more earnest and active, and do more for the cause of Christ and for the souls of men than we have ever done, and do it from *love*. May our motives and aims be more simple and God-like, and may many be converted by our means this year." "Earnest

piety and eminent usefulness are essentially connected. I feel very dissatisfied with myself. I am not half in earnest. What a difference between the way in which Christ lived and the way in which we live! May God in His mercy make us what we should be, and use us for His glory more and more!"

Such were the sentiments and desires of our departed brother; but now

"The pains of death are past;
Labour and sorrow cease;
And life's long warfare closed at last,
His soul is found in peace,
Servant of Christ, well done!
Praise be thy new employ!
And while eternal ages run,
Rest in thy Saviour's joy."

THOMAS BARRASS.

Peterborough, Jan. 7, 1869.

ON MAN AS A FREE AGENT.

BY THE REV. R. INGHAM;

Author of the "Handbook on Baptism."

THE free agency of man means not that he has unlimited or irresponsible liberty to do as he likes. It respects his actions as being free or controlled. Freedom of choice in the actions of man is opposed to necessity from himself, from outward circumstances, or from God. It does not exclude dependence on God for every mental, as for every corporeal power. It does not deny that God can or does operate on the mind, or that the moral state of the mind exerts a frequent and potent influence on the decision of the will: but the free mind has power, through God's grace, to rise above bias to evil.

Belief in freedom of choice is encouraged by the nature of the mind itself. Its faculty of thinking, understanding, choosing, judging, indicates its freedom, its possession of a self-determining power.

This freedom is necessary to accountability. If we act from neces-

sity how can we be blamed or praised, punished or rewarded?

This freedom is indicated by the common consciousness of right or wrong as attaching to our own actions and those of others.

Were necessity in opposition to freedom of action to be universally maintained, every vice would be admitted, or nothing be deemed a vice, and anarchy would speedily be universal.

That the mind possesses a self-determining power appears from its sometimes choosing that which is least supported, and at other times that which is most supported by facts and probabilities, of advantage or disadvantage. Freedom of action requires not that man be entirely capricious, that causes must be inoperative, but it requires that man have a self-determining power.

All governments and statutes, rewards and punishments, paternal

or national, human or divine, are founded on the supposition of man's freedom of action. This freedom includes not a denial of God's foreknowledge. While man knows some present and past things, the Divine Being has a perfect knowledge of these, and of all that is future. Even that which is dependent on man's free will, is foreseen by the Deity. Divine knowledge of the future is also as certainly a distinct thing from the necessitating of those actions, as man's knowledge of things present and past is distinct from the causing of these things. Man may foreknow some of the things which he determines, but God foreknows not only what he determines, but what is left to human choice. Nor does the freedom of the human will make the salvation of man to depend on himself irrespective of the grace of God. Man being disinclined to holiness, if left to himself, would continue to sin. Man, having committed sin, is incapable of atoning for his offence. He cannot make amends by exceeding the amount of his obligation. The desert and wages of sin are death. But God has entered into a gracious covenant with fallen man (John iii. 16). He has provided a Saviour; He has revealed the way of pardon; He has given the most comprehensive invitations and assurances: He has made salvation attainable for ruined man through the riches of His grace. To divine influence, for God does not treat man as a machine, but as a rational being,—man may yield, or divine influence man may resist.

Hence we have such Scripture as the following:—"My Spirit shall not always strive with man," (Gen. vi. 3). "O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them," &c., (Deut. v. 29). "O that they were wise, that they understood this, that they would consider their

latter end," (Deut. xxxii. 29). "Oh that my people had hearkened unto me, and Israel had walked in my ways," (Psalms lxxxi. 13). "They hated knowledge, and did not choose the fear of the Lord: they would none of my counsel: they despised all my reproof" (Prov. i. 29, 30). "I sent unto you all my servants the prophets, rising early and sending them, saying, Oh, do not this abominable thing that I hate: but they hearkened not, nor incline their ear to turn from their wickedness," (Jer. xlv. 4, 5.). "They sit before thee as my people, and they hear thy words, but they will not do them," (Ezek. xxxiii. 31.) "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not," (Matt. xxiii. 37.) "Ye will not come to me, that ye might have life," (John v. 40). "We are ambassadors for Christ, as though God did beseech (you) by us: we pray (you) in Christ's stead, be ye reconciled to God" (2 Cor. v. 20). "We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain," (2 Cor. vi. i.)

Man's salvation is of God as to conception, arrangement, provision, and bestowment. It is of God, who first moves man towards it, divine grace inclining to repent, aiding to believe, and strengthening to overcome in every subsequent temptation and conflict. Hence—and not only as approved of God—may Christians be said to be chosen of God. And they are all saved by grace through faith.

All divine precepts and threatenings suppose man's capability of choosing. Without this such Scriptures as the following become a mockery. "How long wilt thou refuse to humble thyself before me," (Ex. x. 3)? "How long refuse ye to keep my command-

ments and my laws," (Ex. xvi. 28)? "How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge? Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you. Because I have called, and ye refused; I have stretched out my hand, and no man regarded; But ye have set at nought all my counsel, and would none of my reproof: I also will," &c., (Prov. i. 22—26.) "Lest thou . . . mourn at the last . . . and say, How have I hated instruction, and my heart despised reproof; and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me," (Prov. v. 9—13). "He that refuseth reproof erreth," (Prov. x. 17). "He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy," (Prov. xxix. 1). "When I called, ye did not answer; when I spake, ye did not hear; but did evil before mine eyes, and did choose that wherein I delighted not," (Isaiah lxxv. 12). "I also will choose their delusions, and will bring their fears upon them: because when I called none did answer; when I spake they did not hear: but they did evil before mine eyes, and chose that in which I delighted not" (Is. lxxvi. 4). "And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; therefore will I do unto this house," &c., (Jer. vii. 13, 14). "They refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear. Yea, they made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of hosts hath sent," (Zech. vii. 11, 12). "He sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my

dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage. But they made light of it, and went their ways," (Matt. xxii. 4, 5). "See that ye refuse not Him that speaketh" (Heb. xii. 25). How could God complain that men did "not choose the fear of the Lord," (Prov. i. 29), if they had not the power of choosing? Moses chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season," (Heb. xi. 25).

The freedom of the will may not necessarily be connected with the universality of the atoning death of Jesus, but His death for all mankind is accordant with, and corroborative of, the freedom of man to choose or refuse. Hence "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life," (John iii. 16). The provision is unexceptional. The personal experience of the inestimable blessing provided, is dependent on believing in Christ. Hence, again, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned," (Mark xvi. 15, 16). Also, "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," (2 Cor. v. 14, 15). The apostle infers not the universality of Christ's atonement from the universality of the fall, but from the universality of the provision he deduces the universality of the need. Was an inspired apostle deceived and deceiving, inferring from a false premise? Or in his inference, that all were dead, a delusion? Again, "Who will have all men to be saved, and to come unto the

knowledge of the truth. For there is one God, and one Mediator between God and men, the man Christ Jesus; who gave himself a ransom for all," (1 Tim. ii. 4—6). "We see Jesus . . . that He by the grace of God should taste death for every man," (Heb. ii. 9). "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world" (1 John ii. 2). In every age, with more or less of clearness, there have been set before men "a blessing and a curse" (Deut. ix. 26), "life and good, death and evil" (Deut. xxx. 15), while God has ever called to "choose life" (Deut. xxx. 19).

The threatenings of God, and many of His promises, being conditional, necessitate the free agency of man. The instituting of an economy of redemption has been altogether divine, and infinitely gracious; the promises of a Saviour, the Messiah, have been unconditional; God has so loved the world as to give His only begotten Son; but with fallen man from the beginning it has been, and to the end it will continue, "If ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live" (Rom. viii. 13). Similarly conditional is the language: "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark xvi. 16). "Repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts ii. 38). "Repent ye therefore, and be converted, that your sins may be blotted out" (Acts iii. 19). "Be it known unto you, therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by Him all that believe are justified from all things from which ye could not be justified by the law of Moses. Beware, there-

fore, lest that come upon you which is spoken of in the prophets: Behold, ye despisers, and wonder, and perish" (Acts xiii. 38—41). "How shall we escape if we neglect so great salvation" (Heb. ii. 3)? "To-day, if ye will hear His voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? was it not with them that had sinned, whose carcases fell in the wilderness? And to whom sware He that they should not enter into His rest, but to them that believed not? So we see that they could not enter in because of unbelief" (Heb. iii. 15—19).

In every age of the world there has been, and to the end there will be, one principle in the divine government. In the parable of the talents those servants who by five talents had gained other five, or by two talents had gained other two, are addressed as good and faithful servants, and are rewarded. To the one who had hid his talent in the earth it is said, "Thou oughtest therefore to have put my money to the exchangers." He is cast out "into outer darkness" (Matt. xxv. 14—30). From the beginning it has been: "If thou doest well, shalt thou not be accepted? And if thou doest not well, sin lieth at the door" (Gen. iv. 7). "Fear God, and keep His commandments: for this is the whole (duty) of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil" (Eccles. xii. 13, 14). "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad" (2 Cor. v. 10).

Though man is a free agent, his being saved by grace from first to

last excludes all boasting. Every ruined soul will admit the equity of those divine and awful words, "Depart, ye cursed;" and every saved soul of Adam's race will ascribe his salvation to Him that has redeemed him to God by His own blood.

Finally, if man is not a free agent, he is the creature of circumstances; or the doctrine of fatalism, attributing all to God, must be admitted. God explicitly, and with an oath, denies that man's ruin accords with His pleasure. "Say unto them," says He, "As I live, saith

the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways, for why will ye die, O house of Israel" (Ezek. xxxiii. 11)? In infinite love He earnestly calls on the sinner to turn, and expostulates with him to prevent his pursuing the road to death. God is sincere. Let not the reader trifle. Choose this day whom you will serve. Repent, believe the gospel, and cleave to Christ and holiness. Amen.

Biblical Notes.

CHRIST'S GENEALOGY.

"Who shall declare his generation."

In commencing this series of Biblical Notes it may be desirable to say that they are intended, if possible, to simplify subjects which seem to be complicated, and so to assist the conductors of Bible classes in a work for which any amount of help is a real boon.

The first subject submitted to our attention in the New Testament is presented under the somewhat bulky title of "a book"—"the book of the generation of Jesus Christ;" similar to the heading of the fifth chapter of Genesis, which is introduced by the phrase, "this is the book of the generations of Adam." The book of the generation given by Matthew is, however, only a list of about forty names.

The generation of Christ—his begetting, or genealogy—is not to modern Christian readers an attractive topic. We might even say that it carries, in its very aspect, the "dryness" which is positively repulsive. How, then, can we hope to win the favourable notice of those who may glance at this series of papers if we commence with a subject confessedly so uninviting? Our choice is regulated by a sense of duty.

The common practise of skipping portions of Scripture, which look barren or forbidding, is not creditable to the intellect or to the heart. To leap over

thresholds would be taking undue liberties with houses; and as the genealogy of our Lord forms the very threshold of the first Gospel, we prefer to pause long enough thereat, both to demonstrate our reverence, and to satisfy our inquisitiveness.

The registration of births is of some individual importance, and of still greater national utility. No general system of doing this, in our country, was ever adopted until the Act of 1837 was passed by the legislature. "The book of the generation of Jesus Christ" was, most probably, a transcript of some public register, which was of acknowledged authority in the tribe from which he sprung. Dr. Lightfoot long ago ascertained that the Jews were specially careful to record their lineage; and as Matthew was a Jew, and a Jew engaged in the collection of the taxes, he was perhaps as familiar with this catalogue of names as a well educated school boy among ourselves is with the lists and the lines of English Sovereigns.

The lineage of our Lord is traced downwards by Matthew on the side of his reputed *father*. Beginning with Abraham, whom all the Jews recognized as their honoured ancestor, this evangelist proceeds, by natural descent, first to David, next to the Babylonish

captivity, and then to "the husband of Mary, of whom was born Jesus, who is called Christ." The whole period over which these generations extended was about two thousand years. But this long period is partitioned into three, and each of the three parts contains fourteen generations. Abraham was the earliest of the patriarchs who received the promise of the Messiah, and to him the promise was so clear, and definite, and transporting, that he "rejoiced to see the day" of Christ—as Trapp says, "his good old heart danced levaltos within him." It was under the name of *his seed* that Abraham received the promise of the Messiah: no wonder, then, that Abraham should be placed at the source and head of Christ's ancestry. From him to David fourteen generations are reckoned, and the names include those of the leading patriarchs, judges, and prophets of the period. As the promise of the coming Christ was renewed with increasing clearness to David, he is made the starting point of the second era. And the kingly line, descending from him, is traced downward to the destruction of the Hebrew monarchy, when the degenerate people are carried away to Babylon. We call this event the "captivity," but the Jews could not frame their mouths to speak, or form their pens to write, so offensive a word; and hence the term used in the genealogy, and copied here by Matthew, is *the Emigration*.

The last of the three fourteen generations commences with Jachoniah, or Jehoiachin—the last but one of the kings of Judah, and reaches to the "just man," Joseph, to whom the Virgin Mary was espoused.

This catalogue of names is not given as a full and perfect list of Joseph's ancestry, and of our Lord's genealogy. Several names are omitted which are found in the Old Testament histories of the periods; but it includes the more illustrious personages who took a prominent part in the transactions recorded in the sacred annals.

The reason why this human pedigree of Christ begins with Abraham is, that Matthew's gospel was composed for the more special use of the Jewish converts. Abraham was emphatically *the Hebrew*—the fountain of the race and the founder of the nation, known in after times by the appellations of Hebrews, Israelites, and Jews. Dating the Messianic hopes from him as the father of the seed, and from David as the founder of the kingdom, and tracing the course of the royal inheritance of Solomon, whose natural lineage was closed by the childless Jehoiachin, the first evangelist sought to connect Christianity with the promises of the old covenant. He intended to give what may be called Christ's *legal* descent, thereby pointing to Christ as the culmination of the national glories of Israel.

Literature.

THE RELIGIOUS TENDENCIES OF THE TIMES; or, *How to deal with the Deadly Errors and Dangerous Delusions of the Day*. By James Grant. Author of "God is Love," &c., &c. London: Mackintosh.

EVERLASTING RETRIBUTION; or, *Orthodoxy Vindicated*. By the Rev. A. Clayton, Primitive Methodist Minister.

THE well-known author of the first of these two works may possibly be charged with being both sensational and censorious. His very title, fully read, sounds like an alarm, and the strain of his volume is throughout one

of animadversion and decrual. Yet, in his justification, it may be pleaded that his words are not more startling than the facts which have called them forth. He professes to have been constrained to write, not by an innate love of controversy, but "by the irresistible claims and imperative commands of conscience." Unfaithfulness to the cause of Christianity is the sin from which he sought to escape; and if his flight from that fault has led him into one of another kind—the fault of uncharitableness—let his readers be admonished by his example, and be candid enough to give him credit for good

intentions. Personally we sympathize with Mr. Grant in his grief over "the deadly errors and dangerous delusions of the day." And we shall rejoice if his fearless accusations of those who are implicated in them have any effect in arousing others to a sense of their peril, and in arresting the evils which are becoming so rife. As it was in the days of old, so it is now: "the leaders of the people cause them to err, and destroy the way of their paths."

In a Preface of nearly fifty pages Mr. Grant has named the chief modern assailants of evangelical truth, and has shown that Christianity is now suffering most at the hands of traitors in the camp, and of those who are fighting in the uniform of our Divine Captain. These enemies in disguise, he says, are labouring to destroy the distinctive doctrines of the gospel by attacking them seriatim, each one taking those parts of the Christian system with which he is best prepared to grapple. The precedent for this procedure was set by the authors of the celebrated "Essays and Reviews;" and he thinks it is now followed by contributors to a new volume of Essays edited by the Rev. Mr. Clay, of Rainhill (not Bambill), in Lancashire. We have read this volume, and have been pained by some portions of it; but we have no apprehension of its doing serious mischief. There is not much of either criticism or theology in it. As an exposition of Broad Churchism on ecclesiastical, educational, and kindred questions, it is instructive and admonitory; and if wisely read by nonconformists, it will tend the better to equip them for the defensive part of their Christian work.

Mr. Grant accuses Dr. Colenso of having done what he could to destroy confidence in the authenticity of the Scriptures; Dean Stanley of labouring to destroy all belief in the cardinal doctrine of the atonement; and Mr. Maurice of endeavouring to insure the rejection of the doctrine that the punishment of those who live and die in sin will be of eternal duration.

The influence of the last of these men he considers to have been alarmingly great, not only among clergymen of his own church, but among ministers of the Dissenting denominations. While some of these boldly preach the annihilation of the wicked, he says, in the

majority of cases, the eternity of future punishments is *not* preached; that rationalism in all its varied forms is rife in our nonconformist pulpits; that the students in our Congregational colleges belong to that school, and come out of them as preachers with a disbelief in the doctrine of everlasting punishment, and with semi-infidel principles in general; that matters are no better in some of our Baptist colleges, as he has learned from a young man of high character who was compelled, by his conscience, to leave one of them in consequence of the errors prevalent there; while the leading organs in the periodical literature of the Congregationalists, not excepting the *British Quarterly Review*, are tainted with the sentiments of the rationalistic school. No less a person than Dr. Raleigh, the chairman of the Congregational Union, is charged with having joined the ranks of those who are the foes of the inspiration of the Bible; and the *English Independent*, which at first protested against Dr. Raleigh's heterodox views, in a few weeks became a proselyte to his belief, and formally proclaimed its adhesion to his rejection of the generally received theory of inspiration. Without extending this account of the deadly errors now prevailing, we may state that the result of Mr. Grant's inquiries into the religious tendencies of the times is a profound conviction that we are now in the midst of those "perilous times" which were predicted as certain to come in the last days. "The truth as it is in Jesus seems for a season to have been exiled from most of our churches." "The true gospel is shut out amid the forms of ritualism, or is buried amidst the rubbish of rationalism." These are the points touched upon in the preface, and treated more at length in the body of the work. His estimate of the religious condition of our country is very unfavourable, and his description of it is dark indeed: but possibly there is a little error in the one, and some exaggeration in the other. He who walked in the midst of the churches of Asia was omniscient, as well as "faithful and true," and as He knew their works, He could testify of their condition with perfect accuracy. Mr. Grant seems to us to claim rather more acquaintance with the British churches than any one man,

however well informed, can be accredited with; and he assumes more power of judging his brethren, and more authority to condemn them, than the One Master has conferred. With his defence of the doctrine of a future life for all men, and of everlasting punishment for the wicked, we fully accord, and thank him for the help he has rendered to what we think the right side of this ancient controversy. The principal founder of our Connexion, the Rev. Dan Taylor, in the year 1789, published a discourse on Matt. xxv. 46, entitled, "The eternity of future punishment asserted and improved." In 1806 Dr. Winter preached at the Monthly Association of Independent Ministers and Churches on the same subject; and in the course of his sermon, which was printed by request, he said, "Had decorum permitted, instead of delivering the thoughts you have now heard in their present form, I should have preferred reading to you a sermon on this subject by Mr. Dan Taylor, in which the scriptural arguments are so forcibly stated, the principal objections so judiciously answered, and the practical tendency of the doctrine so completely established, that it contains all that a serious inquirer would wish to find on a topic where we must be content to be guided by the word of God. Most ardently do I recommend the perusal of this discourse to those who have not read it, and the renewed consideration of it by those that have." Mr. Grant may not have been aware that the General Baptists have ever contended for this distasteful doctrine, when it has been called in question, and that the denial of it has been deplored as a departure from the truth. But our ministers have never considered it as an essential article of faith, the belief of which should be insisted upon as a term of salvation. They have maintained that in fleeing from the wrath to come by true repentance, and in laying hold of divine mercy by a lively faith in Christ, our salvation is secure, whichever hypothesis is held as to the *duration* of future misery. The discussion of this question is apt to displace more important matters of controversy; and we take the liberty of reminding those who engage in it of what was said by Robert Hall half a century ago, that "*the fate of the Christian religion is not*

to be considered as implicated in the belief or disbelief of the popular doctrine."

Mr. Clayton's vindication is marked by the plainness and fervour which have ever been prominent features in the speech and writing of Primitive Methodists. If we mistake not, the members of their societies, as well as of the Wesleyan churches, are admitted on their profession of a desire to "flee from the wrath to come." And one secret of their usefulness has been the effort to move men by the fear of perishing everlastingly.

THE HISTORY OF BALAAM. By Rev. W. Roberts. London: E. Stock.

THIS is the author's first publication, consisting of five sermons, issued in compliance with the request of his hearers, and intended to render service to an institution of the church under his pastoral care. In aid of this institution, and in gratification of his people's wishes, he gladly "launches his little book upon the somewhat swollen, hurried stream of modern literature." Those who wish to see what this book contains concerning Balaam, his way, his prophecies, his counsel, and his fate, must venture near the current on which it is afloat. They will hazard nothing: on the contrary they will find real treasure. The discourses are lively and vigorous, and so comprehensive as to leave scarcely anything unnoticed in the man whose history they unfold.

THE GOSPEL IN THE BOOK OF JOSHUA. London: E. Stock.

THIS work is anonymous, and has reached a second edition. It is not critical, and does not profess to be a contribution to biblical science, but it seems highly spiritual in its tone, and fitted to promote Christian edification. Its sections are short, and none of its paragraphs are prosy in their style, or irrelevant in their matter. It is got up in the Publisher's best form.

THE CHRISTIAN PATRIARCH. The Life of Mr. Robert Gate. By Geo. G. S. Thomas. London: E. Stock.

THIS biography is published under an impression that the lives of men of ordinary abilities are calculated to do more good than the lives of men

accounted great. Mr. Gate was eminently useful in the circuit where he was a leader and a local preacher; and to men of his own order we commend this eulogistic memoir.

WANDERINGS IN FRANCE AND SWITZERLAND. By Rev. Fergus Ferguson, M.A., Glasgow. Author of "Sacred Scenes in Egypt and the Holy Land," &c.

OUR clerical traveller has waited five years before telling the story of his wanderings, but his narrative is as minute and particular as if its incidents were quite recent. Nor does he content himself with reporting events. He gives information about the places visited, and adds "spiritual reflections," which, if they do not make his book better, certainly make it bigger. To some who may follow his routes, this book may prove quite as entertaining and useful as the standard "Guides," which are much more costly.

LOUIS DE RIPPLE. By Darlow Forster. London: Freeman, 102, Fleet Street.

TALES which are wisely invented and well told, which present true pictures of life, and which illustrate either human character or the divine conduct, may be pronounced good. He who spake as never man spake did not

eschew all stories, for while His parables are made to teach divinest truth, they have their ground-work in what may, without offence, be denominated fiction. By earthly figure and fable, by type and allegory, He explained to man the things which are unseen and eternal. Louis De Ripple is a tale from real life, and to those whose taste inclines them to gather wisdom from this species of literature we can promise both help and enjoyment from this elegant little volume. Nautical metaphors must surely be getting fashionable, as Darlow Forster, after the manner of the author of Balaam's History, starts with the sentence, "In launching my tiny bark on the broad sea of literature," &c.

Whitaker's Almanack for 1869 is the cheapest thing we ever saw. Three hundred and sixty-seven pages of small print on all kinds of men and things interesting to Englishmen are given for one shilling.—*The Protestant Dissenter's Almanack and Political Annual* for 1869, for sixpence, is also very valuable, only that it is not so accurate in names and dates as such annuals ought to be.

The Sunday Magazine—The Sword and Trowel—The Scattered Nation—The Jewish Herald—The Church—Hive—and Appeal are all good in their way.

Poetry.

THOUGHTS OF HEAVEN.

YE come to me, in midnight dreams,
Oh, glorious thoughts of heaven;
And glorious are the spirit-gleams,
That to my soul are given
Of that fair clime, across whose sky,
No storm-clouds ever sweep;
Where grief ne'er dims the radiant eye,
And none are seen to weep.

YE come to me amid the care
That clouds the weary day,
And far from earth's polluted air,
Ye waft my soul away.
And when some grief beyond control
Has bowed me unto earth,
Ye whisper to my fainting soul
Of its immortal birth.

Still come the tenderest thoughts of thee,
When evening hours creep on,
And sad, regretful memory,
Recalls the loved and gone.
And though these mortal eyes no more
Their cherished forms may see,
Yet somewhere on thy radiant shore
I know they wait for me.

Like fragrant zephyrs, from the shore
Of some far ocean isle,
Ye pass my fainting spirit o'er,
And every care beguile.
Oh when the dews of death hang chill
Upon my dying brow,
Sweet thoughts of heaven, be with me still
And cheer my heart as now.

Correspondence.

THE LATE MISSION CONFERENCE.

TO THE EDITOR—

Dear Sir,—Being mentioned by name in your last issue as the chief offender at the late Orissa Mission Conference, I trust you will allow me a few lines by way of explanation. I had repeatedly complained to one of the Secretaries especially of certain things in connection with the Mission which appeared to me to be wrong. He courteously listened to my complaints, and said I ought to go before the Committee, and, like the late Joseph Hume in the House of Commons, *lay my finger upon the items of expenditure, &c.*, which seemed to me objectionable. Aware, however, that financial reformers, both in Church and State, are *sharply rebuked* at first—though they often live long enough to see their economical suggestions adopted—I did not venture to confront the brethren at an ordinary committee meeting. But when a printed circular came to hand, calling a special conference, and guaranteeing “*a full and free discussion*,” I said to the friends at Kegworth and Diseworth, We have been grumbling about the Mission expenses for years; if we do not go now and make our complaints, we ought evermore to hold our peace. Accordingly, I was requested to go to Derby, and speak out, whatever might be the consequences. Being nervously diffident, and anxious also not to advance anything which I was not prepared to stand by to the *very letter*, I deemed it expedient to *write and read* my questions and remarks, rather than venture upon any extemporaneous and impulsive utterances. My paper was *read*, therefore; and probably, Mr. Editor, you will allow me to give your readers the concluding paragraph, at least:—

“I decidedly approve of missions. I acknowledge the great usefulness of the Orissa Mission. I admire the piety and zeal of many who have been, and still are, connected with it. But I want us all to be ‘good stewards of the manifold grace of God,’ and to do what we can toward preaching the

gospel to all nations, and to every creature.”

If I had gone to the Conference with some elaborate scheme for *increasing the income* of the Society, I should have been eulogized as a friend; but being a rigid economist, I suggested *reduction of expenditure* instead, and if that subjects me to suspicion and reproach, I will bear it patiently. Since the meeting at Derby, I have been favoured with a fraternal epistle from the esteemed Treasurer of the Mission. Allow me to give an extract or two. “I was glad you ventured to *speak* what I know a good many people have *thought*.” “I think what you said will tend to remedy one or two matters.”

On the whole, then, Mr. Editor, I hope I have done good rather than harm. You gently complain, dear brother, of the *tone and manner* of my reading. Please to remember my constitutional diffidence, also the interruption to which I was subjected, and then you will kindly excuse anything which appeared harsh and hurried.

I remain, with much esteem for yourself, and for the missionaries, ministers, and friends generally,

Yours truly, in Christ Jesus,
THOS. YATES.

Although we publish the above, our other correspondents must excuse our not inserting any more letters in this number, and must be content with our naming the purport of their communications.

S. E. complains that some of the speakers at Derby are not contributors even, and have never shown the smallest regard to the claims of the Mission. One at least of these prominent debaters, he says, has positively turned his back upon it on certain public occasions. May we suggest that S. E. should address a private rebuke to the man who, “to his knowledge,” has so offended against public propriety.

T. Y. protests against the censures cast on some of the churches whose contributions are smaller than others whose numbers are so much fewer.

T. M. observes that the freedom used in animadverting on faults and failings at the Conference was not carried quite far enough in all cases, and that some who reflected on the smallness of the amounts raised for the Society's wants, should have been pointed to the inadequate sums standing in the Report against their own names.

We admit that such personalities might have been profitable if they had been attended by the necessary pleasantness; but if done in the way of reprisal or retaliation, they would have been unchristian in their spirit, and injurious in their effects.

The correspondent who still demurs to the employment of a double Secretariat is advised to consider how little reason there is for the objection. We maintain that the Society is a positive gainer by the present arrangement. The small sum given to the senior secretary is a bare acknowledgment of the service he performs, to say nothing of the mental care involved in his official relation to the Mission. And as to the travelling secretary, we marvel that any one should think him even adequately paid for his services. His time is wholly given to his work. He preaches twice, and sometimes thrice, on a Sunday, and holds some meetings nearly every week in the year. If a man so engaged is not entitled to as much stipend as any minister in the Connexion receives, we are no judges of human merit. The size of the Mission is not the standard by which to decide the scale of his remuneration, since were it four times as large he would have no more *public* work to do on its account.

"Querist," who asks, "Why the Mission should be burdened by having to make up the deficient salaries of returned missionaries who are stationed over churches at home?" should inquire first whether such is the fact. We are not aware of any *instances* of the kind. The *one* case which may have elicited his question, is that of a missionary whose return to Orissa was contingent on

the recovery of his wife's health. But if his return is no longer to be expected, it is presumed his partial dependence on the Mission fund will soon cease. To determine what is right in particular instances is a duty devolving on the Committee; and we seriously advise all subscribers who are not satisfied with the Committees' decisions to signify the same by letter to the senior secretary, who is the keeper of the records. EDITOR.

BAPTISM.

TO THE EDITOR—

Dear Sir,—For some time past my mind has been engaged upon the subject of baptism. I have always thought it a duty, and a part of righteousness; but I cannot help thinking that it is a part of salvation also. As I am anxious to know the truth, will either you or your readers kindly give me a little help?

Now the following passages lead me to think that it is a part of salvation: "Whosoever therefore shall break one of these least commandments," &c. (Matt. v. 19). "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John iii. 5). "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all" (James ii. 10).

The subject has been before our association, but your assistance will be esteemed a favour.

From yours very respectfully,

A MEMBER OF THE BAPTIST
PREACHERS' ASSOCIATION, DERBY.

[Our answer to the above Querist is brief, and perhaps a little bluff. He has cited passages to prove his theory which give not a shadow of evidence in its favour. And if he finds no more real salvation for his soul than what is "contained in ordinances," *he will certainly be lost!* —ED.]

Intelligence.

Denominational.

The next MIDLAND CONFERENCE will meet at Stoney Street, Nottingham, on Shrove Tuesday, Feb. 9th. At the last Conference it was resolved that instead of a sermon at the morning meeting the next Conference should meet at a quarter before eleven in the morning; that devotional exercises be continued till half-past eleven; the Rev. T. Goadby, B.A., will then read a paper on "Conversion;" and the rest of the morning be occupied by fraternal conference on the subject.

CHARLES CLARKE, *Secretary.*

The YORKSHIRE AND LANCASHIRE CONFERENCE assembled in Burnley Lane chapel on Wednesday, Dec. 23rd, 1868.

At half-past nine o'clock in the morning the Rev. G. Needham, pastor of the church, took the chair, and Rev. J. Stapleton offered up prayer. The Rev. B. Wood then proceeded to read the paper he had prepared on, "How we may best utilize the individual power in our churches for the extension of the Redeemer's cause." He stated that it was assumed in the question he had to discuss that there is individual power in our churches, namely, the moral and spiritual power of personal godliness. He then pointed out various methods of developing this latent power for the benefit of the church and of the world—such as early and regular attendance on the public services of religion—courtesy and kindness to strangers entering our chapels—each member of our churches telling the gospel to his neighbour—and devoting as much time as possible to the visitation of the sick—opening houses for prayer meetings—endeavouring to induce the careless to attend a place of worship—seeking scholars for the Sunday school—distributing tracts—collecting for missionary societies—and by each one giving something to the cause of God every first day of the week. Many useful and practical suggestions were made both in the paper and during the friendly discussion which followed; and while all appeared to feel that more might be done by the members of our churches for the furtherance of the gospel than is done, the puzzling problem remained, namely, how to make each individual a willing and an earnest worker in the cause. Rev. R. Ingham closed the meeting with prayer.

The Conference again assembled at two o'clock in the afternoon, and after singing, and prayer by the Rev. W. Gray, the

churches reported that forty-two had been baptized since last Conference, and that thirty-two remained as candidates.

The doxology was then sung, after which it was resolved—

1. That the minutes now read be approved and confirmed.

The Secretary of the Dewsbury Committee having stated that the Committee recommend the Conference to guarantee to the friends at Dewsbury £1000 on the conditions that they expend not less than £2000 on the erection of a chapel—that the £50 a year at present granted them by Conference cease as soon as the chapel is opened for divine worship—and that the £1000 now guaranteed be then paid over to them, it was resolved—

2. That in accordance with the rule of Conference in monetary cases, the above recommendation of the Committee be taken into consideration at next Conference.

The Dewsbury Committee having recommended that the Conference become responsible for the repayment of the £25 borrowed from "the Chapel Building Loan Society for the Yorkshire and Lancashire District" towards the purchase of ground on which to erect a chapel at Dewsbury, it was also resolved—

3. That the above recommendation be considered at next Conference.

It was also resolved—

4. That the Rev. T. Horsfield and Mr. Binns be added to the Dewsbury Committee.

The Rev. J. T. Gale was then introduced to the Conference as a deputation from the Committee of "the Union Baptist Building Fund," and urged that the Yorkshire Society should forthwith be amalgamated with the one he represented.

After some discussion, it was resolved—

5. That "the Chapel Building Loan Society for the Yorkshire and Lancashire Districts" be united with "the Union Baptist Building Fund."

It was also resolved—

6. That the Committee of "the Chapel Building Loan Society for the Yorkshire and Lancashire District" be, and are hereby, invested with power to arrange all matters of detail on behalf of this Conference in carrying into effect the above resolution.

It was also resolved—

7. That the thanks of this Conference are due, and are hereby given to the Rev. J. T. Gale for his visit and services.

It was also resolved—

8. That the thanks of this Conference are due, and are hereby tendered to the Rev. B. Wood for his suggestive paper.

It was also resolved—

9. That we hereby cordially welcome the Rev. G. Needham into this Conference and district.

It was also resolved—

10. That the next Conference be held at Shore on Whit-Wednesday; that the Rev. J. Clifford, M.A., LL.B., of London, be the preacher; and in case of failure, the Rev. J. Fletcher, of Vale. Divine service to commence in the morning at half-past ten o'clock.

At seven o'clock in the evening the Rev. James Maden, of Shore, preached from Acts xx. 19—"Serving the Lord with all humility of mind, and with many tears and temptations."

As it was Christmas week, the Conference was very thinly attended, and a number of the churches neither sent reports nor representatives.

J. ALCORN, *Secretary*.

BURNLEY, *Anon Chapel*.—A congregational *soiree* was held in the school-room of this chapel on Christmas-day, when a large company sat down to a well-prepared and sumptuous tea. When the tables were removed, the Rev. J. Alcorn, pastor of the church, took the chair, and on the platform around him were seated a number of its officers. After singing and prayer, the chairman arose and commenced his opening address by wishing all present "a merry Christmas and a happy new year." During the evening amusing and instructive recitations and dialogues were given by some of the teachers and scholars; and at intervals the choir, accompanied by the harmonium, contributed greatly to the pleasure of the audience by the performance of various pieces of music which they had carefully prepared for the occasion. The musical arrangements, which were under the able management of Mr. Wooley, the organist, reflected great credit upon those who conduct the service of song in this place of worship. Not the least interesting feature of the evening was the presentation by the chairman of thirteen volumes of Barnes's Commentary on the Scriptures to Mr. Thomas Burrows, the teacher of the second Bible class of boys. These volumes had been purchased by his pupils, who had requested the pastor to present them to their teacher as a small token of their gratitude for his valuable and self-denying labours on their behalf. The gift was suitably acknowledged by Mr. Burrows; and, after speeches from various friends, and the usual votes of thanks, this delightful meeting was closed by the benediction at a quarter-past ten o'clock. The school-room was elegantly and profusely decorated with evergreens, mottoes, wreaths, Chinese lanterns, and other

Christmas ornaments. The meeting was one of the happiest kind, and was highly appreciated by all the friends of the place.

BARLESTONE.—*Opening of a new Harmonium*.—The Baptists of this village have for some time felt the need of instrumental assistance in their service of song. They have now secured a new harmonium, which was opened on the 29th December. In connection with the opening a tea meeting was held, and a concert given under the able conductorship of Mr. H. Dennis, who selected the instrument, and supplied it at a considerably reduced price. The tea was gratuitously provided, and notwithstanding snow, wind, and rain, nearly three hundred persons were present. At the concert in the evening the chapel was well filled. Selections from Mozart, Russell, Weber, Haydn, Reay, Handel, and others, were admirably given. Mr. Dennis presided at the harmonium, and the chief vocalists were Miss Peel (Derby), Mr. G. Orchard (Ashby-de-la-Zouch), and Mr. Waddington (Leicester). In the interval the Rev. E. W. Cantrell announced that sufficient money had been obtained to pay for the harmonium, and for fixing it in the chapel. The concert was quite a novelty in the village, and gave general satisfaction. On the following day a number of friends met in the school-room to partake of the fragments left after the tea, when a sufficient sum was realized to license the chapel for the solemnization of marriages.

STOKE-ON-TRENT.—*Fancy Fair*.—For the purpose of aiding a fund being raised on behalf of a proposed new school-room in connection with the Baptist chapel, Trentham Road, a fancy fair was held on Thursday evening, Dec. 31. Excellent arrangements had been made by way of securing a varied and attractive entertainment; and those who had laboured assiduously to ensure a pleasant as well as a profitable result to the undertaking, were gratified by a successful gathering of people. The friends and well-wishers of the chapel, in the town and neighbourhood, contributed cheerfully and willingly, and the result was a good set-out of articles in the useful and fancy line. A Christmas tree which flourished in the room had decorations which attracted attention and purchasers. There was also a refreshment stall, from which coffee, tea, confectionery, &c., could be obtained. By way of indicating the pleasant kind of entertainment provided to blend with the business feature, we may mention that a number of chemical and galvanic experiments were made, under the superintendence of Mr. Wright; then there were microscopic revelations under the direction of the Rev. E. Johnson, of Newcastle; and further,

some choice vocalism and instrumentalism by Mrs. Stocker, Misses Grose, Moore, Wall, and Mr. Leonard Rivers. The general decorations of the room were very tasteful and effective. The attendance was very numerous, the entire proceedings were most pleasurable, and the financial results satisfactory.

HALIFAX.—Resignation of the Rev. J. H. Atkinson—For some months back Mr. Atkinson has enjoyed but very indifferent health, which led him to consult an eminent physician, who declared to him that for the preservation and restoration of his constitution, it was necessary that he should refrain from every kind of mental activity, and for three months at least enjoy perfect quiet and rest. After consulting his friends, and making the matter a subject of prayer, all things pointed him to one end—that being resignation. This decision was communicated to the deacons on Tuesday, Jan. 19; and it is hardly necessary to state that it was sorrowfully received; but, under all the circumstances, it was believed to be the best to recommend the church to accede to his wishes. Wednesday, the 20th, being the church meeting, the letter of resignation was read, and the tenderest sympathy was manifested for him in his affliction. The deacons having presented him with a resolution embodying their feelings, it was resolved to lay the matter before both church and congregation on the following Lord's-day evening at the close of service, that the whole of his "flock" should have an opportunity of joining in a general resolution of regret at the unexpected close of his ministerial labours. We need hardly say that the church gave their sympathy a practical turn. We earnestly hope that his isolation from the ministry may be but temporary, and that soon his voice may be heard again amongst us, and that activity of body and mind under which he has been cast down may soon be witnessed in some sphere of useful Christian labour, which it is his earnest desire ever to be found engaged in.

HALIFAX—West Vale Branch.—Opening of the New School-room.—Owing to the inconvenience of the situation of the old preaching-room, the completion of the school-room under the new chapel has been hastened on, that the scholars might have the advantage, and that public worship might be conducted therein each Lord's-day. On Dec. 20 sermons were preached, morning and evening, by Rev. G. Needham, of Burnley Lane; and in the afternoon by Rev. J. Culvert, of Holywell Green (Independent); when collections were made in aid of the Building Fund. On Saturday following a tea meeting was held in commemoration of the opening,

which was well attended. The total proceeds of these opening services amount to £21. This was a high time for the friends at West Vale, that this long talked of, long looked for, and long prayed for sanctuary should actually be opened for divine service. A day school has for years been conducted in the old preaching-room: that the full benefit may be experienced even down to the young and rising of our race, it has been decided to carry on the day school now under the supervision of a committee appointed by the church at North Parade, and on a much broader basis, by making it a public school and placing it under Government inspection. The manufacturers around approve of this, and have signified their intention of assisting to fit it up with maps, &c., in such a manner as that no exception can be taken to it. The chapel, we expect, will be opened at Easter; and soon after we intend to hold the bazaar in aid of the funds, and any contributions of money or goods (made up or otherwise) will be most thankfully received by the pastors of the church at North Parade, Halifax.

DEWSBURY, Wakefield Road.—A sale of various kinds of articles was held in the above place on Dec. 29, and continued during parts of the three following days. Its object was to increase the funds which are being raised towards the erection of a chapel, the room now used for worship, although comfortable inside, being by no means attractive externally. Our Baptist friends intend to erect a modest structure as soon as possible, but with commendable wisdom they have determined to obtain the money, or promise of it, before building. On Thursday, the 31st, the annual tea party was held. A little before six o'clock the seats at the tables were well filled, and some were compelled to wait until others had been supplied. At a quarter-past seven the public meeting commenced, the chair being occupied by the minister, the Rev. N. H. Shaw. After a hymn had been sung, and prayer offered, the chairman briefly congratulated the church and its friends on their position and prospects. They had been spared and prospered during the year; their sale of goods had been a success beyond even their sanguine expectations, when they took all the circumstances into account. There was great need of more Christian effort in Dewsbury, as thousands were living utterly regardless of religion. They intended to go on, with the help of God; and judging from the help already received, they would in a very short time have a chapel of their own, and without debt. The Rev. S. Hall, of Chapel Fold, delivered an address on the influence which time and circumstances have or ought to have on Christian

workers. The Rev. J. Harvey spoke of his own experience in chapel building and money getting, and concluded by promising to send a guinea when a Baptist chapel is erected, if some friend would write and remind him. The Rev. H. Sturt spoke of Christmas reminding us of God's great love and gift, and urged all to reciprocate that love. The chairman next introduced his father, the Rev. James Shaw, of Southwell, who, after some references to the health of the minister, spoke encouragingly of the prospects of the Baptist church, and concluded a partly humorous and partly affecting speech by a few lessons drawn from the closing of the year. During the evening the choir, assisted by others in the town and from Bradford, performed some good music.

SCARBOROUGH, *Albemarle Chapel*.—This elegant and commodious structure was opened in July, 1867, at which time the Sunday school was comparatively small. Since that period the number of children has risen from 80 to 180, and the erection of a larger room become absolutely necessary. This was opened on the 16th Dec. last, when 300 persons sat down to tea in the new room, which was beautifully decorated for the occasion. After tea the pastor, the Rev. J. Lewitt, took the chair and stated the circumstances which had led to the enlargement, the principal one being that a young lady of the congregation had personally canvassed the streets at the back of the chapel to invite parents to send their children to the school. Mr. Comely, the secretary, then read a history of the school from its commencement, more than four years ago, with four children and eight teachers, down to the present time. Wm. Barry, Esq., treasurer of the church, (and the unpaid architect of the new building, as well as a liberal donor of £50 to the cost,) said that the additional expense was £500 and he had received several handsome donations towards it. Very practical addresses were then delivered by Dr. Acworth, Rev. T. Brook, E. L. Adams, R. H. Bayley, R. Bulgarnie and J. Coleman and Wm. Stadd, Esq., of Bradford. A selection of sacred music was performed during the evening, and several superintendents of other schools who were present congratulated the friends on this important movement. The next day more than 200 children took tea, gratuitously provided, and were afterwards delighted with a magic lantern brought by a friend. Parents and children were suitably addressed by Thomas Aked, Esq., of Harrogate, and Dr. Acworth distributed prizes given by him for early attendance. The ladies of the church and congregation had prepared a Christmas tree, which was exhibited during both

days, and the proceeds of which, as well as of a stall of ornamental and useful needlework, were given to the fund. It will be interesting to the numerous contributors to the chapel living in various parts of the country to know that two gentlemen have generously offered to give £200 each on condition that we raise £1600 by August next, so as to clear off £1000 from the existing debt. Vigorous efforts are being made to render these munificent offers available, and the Rev. J. Lewitt or Dr. Acworth will be happy to receive contributions towards this object.

LONDON, *Commercial Road*.—On the afternoon of Jan. 5, the Rev. J. G. Pike, late of Regent's Park College, was publicly recognised as pastor of the above church. After devotional exercises conducted by the Revs. B. Preece and H. Finch, the Rev. Dr. Landels gave the introductory address to the church, and Rev. Dr. Angus proposed the usual questions to the church and pastor, which were answered by Mr. Quiney, the senior deacon, and by Mr. Pike. The Rev. Dr. Brock then offered the ordination prayer, and the Rev. J. C. Pike, of Leicester (father of the pastor), delivered an impressive charge to the pastor elect, and the service was concluded by the Rev. J. B. Pike, of Plumstead. In the evening, the Rev. J. Kennedy, M.A., presiding, the Rev. J. C. Means gave out a hymn and offered prayer, when the Rev. Dr. Angus stated the duty of the church to the pastor, and Mr. Quiney gave a sketch of the history of the church and its former pastors, followed by the Rev. E. C. Pike, B.A., of Coventry. The Rev. C. Stovel then gave an address "On the relation of the church to neighbouring churches;" the Rev. J. Clifford, LL.B., "On the nature and working of Sunday schools;" and the Rev. A. G. Brown "On the evangelistic work of the church." Other neighbouring ministers, amongst whom were the Revs. E. Price and R. Thomas, expressed their sympathy with the people and pastor by their presence; and thus concluded a day long to be remembered by all present. The attendance was large, especially in the evening.

COALVILLE.—On Christmas-day the members of the church and congregation took tea together, and in a conversational meeting which followed, they considered the advisability of making a united effort during the year 1869 to liquidate the debt of £500 now resting on their chapel and school-rooms. After a pleasant conversation and discussion, it was agreed to commence at once the necessary preparations for holding a bazaar next autumn. The officers and a committee were elected, and the entire proceeds of the tea were given to make a start. The spirit manifested

gives high hope of ultimate success to this important undertaking. Any help from any of our friends in other churches, either in money or material, for the bazaar, will be gratefully received and duly acknowledged either by the pastor, W. Salter; the treasurer, Mr. Chas. Starkey; or the Hon. Secretary, Mr. J. Bertenshaw.

DERRY, St. Mary's Gate.—In compliance with a special invitation from the pastor and deacons of this church, the pastor and deacons of the church on the Osmaston Road, took tea together on Tuesday evening, Jan. 19, and afterwards spent the time in earnest social prayer, when all were present. After the two pastors had engaged, six of the deacons prayed spontaneously, two in succession, one being from each church. This was succeeded by an address by a deacon from each church on the unanimity experienced. Afterwards a committee was specially appointed for making arrangements for the public collections for the year. For the information of the brethren the following statistics had been selected from the Minutes in the possession of the writer, and were read at the close of this hallowed meeting:—

Number baptized at Brook Street from 1792 to 1841, at which time the church removed to St. Mary's Gate	1018
Also, from 1845 to 1854, at Brook Street, when it was occupied by some friends who seceded from Sacheverel Street.. .. .	115
St. Mary's Gate, from 1842 to 1868	852
Sacheverel Street, from 1832 to 1861	453
Osmaston Road, from 1862 to 1868	111
Total	2549

SHEFFIELD, Cemetery Road.—On Wednesday evening, Jan. 14, a tea meeting was held in the school-room of the above chapel, in connection with the General Baptist Mission. About a hundred and fifty persons sat down to a tea provided by the teachers of the school. After tea the Rev. H. Wilkinson gave an address to the young people present. A lecture was afterwards given by the Rev. W. Bailey on "Orissa, the Palestine of India." The chair was occupied by Mr. G. H. Hovey. A number of useful and ornamental articles were exhibited for sale in an adjoining classroom, which had been made by the members of the senior classes. The proceeds of the sale were in aid of the mission cause. The sermons were preached by the Rev. H. Wilkinson some few weeks ago, but the tea had to be postponed. It is the custom of the secretary, Mr. J. F. Hiller, to give prizes to the boy and girl who collect the largest amount on their respective sides. These prizes were

awarded to the following:—Walter Tyzack, who collected £3 1s. 7d.; and Sarah Walker, £1 15s. 4d. Amos Parratt collected £2 11s. 1d.; and the secretary thought he also deserved a reward, consequently three were given this year. The total amount of subscriptions and collecting books is about £54.

BIRMINGHAM, Lombard Street.—The annual tea meeting of the congregation was held on Monday, Jan. 4. The upper school-room was filled with a cheerful and happy company. After tea the pastor referred to some of the most important incidents of the past year. Amongst these were the facts, that in addition to the ordinary income of the church, we had raised amongst ourselves and friends £170 towards the new organ and alteration in the chapel; £250 for the re-erection of the chapel at Little Sutton; £50 towards the Foreign Mission; £20 for Sunday schools; and £7 for the College. In the latter part of the year religious life became more earnest than it had been for some time past, and this had resulted in an addition of twenty-five persons to the church by baptism. Brethren Stephen Jones, H. Insley, and G. Parker, student at the College, addressed the meeting on appropriate topics, and in an earnest spirit.

STALYBRIDGE.—On Lord's-day, Dec. 13, two sermons were preached on behalf of the Foreign Mission by the Rev. J. Hughes (Particular Baptist), of Ashton-under-Lyne. The sums collected from all sources amounted to £31 12s. 3d.

SNEXTON, Eldon Street.—On Lord's-day, Jan. 17, two sermons were preached to crowded congregations in the above place of worship by the Rev. J. Greenwood, M.A., of Nottingham, when collections were made on behalf of the cause. This is the second anniversary held at the above place since the commencement. God has crowned our efforts far beyond the expectation of the most sanguine. During the two years of our existence we have added to our number forty-three individuals, making our total number fifty-seven.

[**QUERY.**—Is this a separate church? or a branch of one of the Nottingham churches?—Ed.]

LOUTH, Eastgate.—On Lord's-day, Jan. 10th, the Rev. Giles Hester preached our Sunday school anniversary sermons. On the following Monday a public meeting was held, at which speeches were delivered by the Revs. Giles Hester, W. Chapman, C. Payne, and other friends.

CROSSLEY'S ORPHAN HOME.—It may be perhaps interesting to some of our readers to know, that the eldest son of our late brother, John Orissa Goadby, has been admitted into this institution at the commencement of the present session.

BARROWDEN.—On Sunday, Jan. 3, the scholars of the General Baptist Sunday school received their annual rewards—between sixty and seventy receiving nice books. In the evening six scholars were dismissed, and were each presented with a Bible by the Rev. J. Hedges with suitable addresses. A circulating library was opened for the use of the school. It is intended to establish a library for the village.

SHORE, near Todmorden.—The annual tea meeting was held on Christmas-day. After an excellent tea the friends met in the large school-room, which was crowded to excess. The pastor presided. The audience gave many signs of pleasure and approval, while listening to the recitations, music, and speeches, and then left for home after spending a very pleasing and profitable evening together.

BAPTISMS.

LONDON, Commercial Road.—On Lord's-day evening, Jan. 3, our pastor, the Rev. J. G. Pike, baptized ten persons, who were all received into the fellowship of the church, and participated in the communion of the Lord's supper. It was truly "a season of refreshing from the presence of the Lord."

COALVILLE.—Oct. 18, three were baptized after a sermon by the minister on the comparison between the baptism into Moses and into Christ (1 Cor. x. 1, 2). Dec. 13, two were baptized after a discourse on the conversion of the Philippian jailor and his household (Acts xvi. 33).

STOKE-ON-TRENT.—Aug. 23, seven were baptized by Rev. W. March.

DERBY, Osmaston Road.—Nov. 1, seven were baptized and added to the church; and on Jan. 3, nine more were received by baptism.

LOUTH, Eastgate.—Jan. 3, two persons who had been previously baptized were received into fellowship by the Rev. C. Payne.

STALYBRIDGE.—On Sunday, Jan. 10, one young person from the Sunday school was baptized after the morning service.

BIRMINGHAM, Lombard Street.—Nov. 25, nine were baptized by the Rev. John Harrison; and on Dec. 30, six more.

BURTON-ON-TRENT.—Jan. 3, the Rev. J. P. Tetley baptized three, two of whom were from the Sunday school.

THE COLLEGE.

The following sums have been received for the current expenses of the College.

	£	s.	d.
Stoke-upon-Trent	6	6	0
Spalding	8	16	0
Rev. R. Y. Roberts	20	0	0
The Students	4	0	0
Kegworth	3	16	4

The Rev. C. Clark, formerly a Chilwell student, and recently minister of Broadmead chapel, Bristol, has accepted a second call to become pastor of one of the Baptist churches in Melbourne, Australia. On the 25th of last month, while paying a farewell visit to friends in Nottingham, he consented to preach a sermon in Stoney-street chapel on behalf of the College, in testimony of his regard for its welfare. The proceeds of the collection made on the occasion will be appropriated to the improvement of the College Library.

Notes on Public Events.

In reference to Home Affairs, mention may be made of the unusual mildness of the season. Contrary to the forebodings of the prophets of evil, we have had but little hardness in the weather of the present winter, and thus the provender for the cattle has not failed, while the labour of men has not been interrupted. In London, pauperism has increased to an almost alarming degree. In consequence of the completion of certain great works numbers of men have been thrown out of work, and the state of trade is the subject of general complaint. In the provinces, too, numbers have been reduced to what is called "short time:" and the price of labour has been in some cases lowered.

Politically considered the month has been comparatively calm. The country

has been resting after the excitement of the general election, excepting where members, in consequence of taking office, have had to seek re-election. High hopes are entertained that the new Administration will be able to pursue a successful course of beneficial legislation: and these hopes are based partly on the excellences of the men who compose it, and partly on their eminence as politicians and administrators. If England ever had reason for gratitude to God on account of her senators the present is that time. The greater portion of them are known to be thoroughly religious men, who have accepted office in the fear of God, and with a determination to do righteously. The Christian character of the Premier is beyond all suspicion. The Lord Chancellor has been distinguished

for years as a devoted Sunday school teacher; and not to single out others by name, we may advert to one whose whole past career has been as luminous as his name imports. We cannot say anything more complimentary of Mr. Bright than what was said of him by Mr. Trevelyan, one of the Civil Lords of the Admiralty:—"Mr. Gladstone has had many compliments paid him in his time; but he never had a greater than when Mr. Bright joined his Administration. He has not entered on his new phase of existence lightly, or indeed joyfully. 'Some partial friends of mine,' he says, 'have said that I have earned all this by my long services in the popular cause. They know not what they say. They would add labour to labour, and compensate a life of service by a double responsibility.' He is right. We are not destined to sail in smooth waters. It is not a fool's paradise that we are entering upon, but a field of hard work a-day troubles. We are not coming into possession of a Utopia, but of a Canaan full of bitter enemies to be fought, and dubious allies to be shunned. There are plenty of dangers and temptations in store for us. Happily Mr. Bright is one who, in the darkest days, was ever the champion of truth.

"He dared to stand beside her
When craven churls deride her;
To face a lie in arms, and not to yield.
That shows methinks God's plan
And measure of a stalwart man,
Limbed like the old heroic creeds;
Who stands self-poised on nature's solid earth;
Not forced to frame excuses for his birth,
Fed from within with all the strength he needs."

And as he was her tribune then, so he will be her champion now. If he walked with her when in rags, he will not desert her now when she goes for a season in silk attire. If the Government so acts that it retains him in its ranks, it is pretty certain that as it now excites the people's hopes, so in the fulness of time it will have earned the people's gratitude."

Turning from the State to the Church we find continued conflict and increasing agitation. Religious opinion among the Established Clergy is developing itself most strangely, and their practise is assuming forms which must lead, before long, either to more decided Romanism, or to positive Dissent. "Every plant," said Christ, "which my heavenly Father hath not planted shall be rooted up." And if the Church of England, so called, is one of those weeds and suckers which interfere with the growth and fruitfulness of better things, it must in time be removed. We notice the following occurrences:—

At All Saints', Margaret Street, an extraordinary sermon was preached by the

Rev. W. N. Richards from Psalms cxxxix. 21, 22. The preacher dwelt on the decision of the Judicial Committee of the Court of Privy Council against the Ritualistic practices of the St. Alban's clergy. This High Judicial Court he denounced as "the mere creature of Parliament," which had set aside the decision of the Court of Arches, called by way of distinction, "the Churches own Court." A distinction altogether unwarranted, since the one is as much the creature of Parliament as the other. He spoke of the suit in this Court as instituted nominally against certain ceremonial adjuncts of divine worship, but really against the doctrine of the Real Presence. The ceremonies, he says, are a mode of teaching that doctrine; the altar lights, for instance, signify that Christ is the light of the world—consequently the forbidding of their use is "a contradiction of that most holy truth"!! He called on his congregation to do all they could to get rid of that most unjust Court, which ought not to be tolerated for one moment by Englishmen, and also to do their utmost to teach the doctrine of the Real Presence in all its fulness by the means which are yet allowed. Among these means he specified the adoption of every gesture calculated to show their belief in the incarnation of our dear Lord. Thus in singing that part of the Creed which says He was incarnate by the Holy Ghost of the Virgin Mary, they must openly manifest their faith by kneeling. But especially he adds, "Let me pray you for reverence' sake never, unless illness obliges you, *never to sit down while your Lord lies before you on the altar*"!!

Mr. Mackonochie, the leading clergyman of St Albans, has addressed a long letter to the papers, of which the following is a part:—"I suppose every one has, more or less, been thinking over the question of Establishments. If I may judge from the reception which was given to a few words of mine at the meeting of Tuesday in Freemason's Tavern, the conviction is gaining ground that the time has come for the Church to claim deliverance from the yoke of State control. I do not believe it to be a question belonging to any political school; for I constantly find myself at one, on this point, with men of views differing as widely as possible from one another and myself on political questions. Even if we look at the matter from a State point of view, the principle for which we contend lies deeper than any differences of modern politics; for, thus regarded, an equitable union of Church and State is only possible when the two terms are co-extensive. In any other case, one of two difficulties will arise—either the influence of the Church in the affairs of the State

will be a burden to those subjects of the State who do not belong to her pale, or else (which is the more probable alternative) the yoke of the State will press heavily upon the conscience of the Church. The English Establishment dates from a time when the two were co-extensive; and a continuance of this condition was assumed at the Reformation, but has not been realized, nor will any one dare to predict that it is likely to be realized. So that, even from this point of view, the union of Church and State is an anachronism, and ought to be swept away. But it is in the interest of religion solely, not in that of politics, that the question has to be viewed by us. What right has the spouse of Christ to ally herself with the powers of the world? Surely to do so is to commit that terrible spiritual adultery against which her Lord has so often warned her. If the State be unbelieving—and I suppose no one wishes to impose upon the ruling bodies in the English State (except upon the Crown itself) the name of Christian—the very idea is an offence to the dullest spiritual instinct; and yet, if we take the opposite hypothesis, we shall, I think, find it worse. A Christian State is the child of the Church. It is of the Church in such a State that each individual is “begotten again of God in Christ Jesus;” it is by her that each is fed; by her prayer and blessing that all State acts seek for help from God; by her anointing that the Sovereign is set apart for the high functions of government. Can we, then, defend adultery between a mother and her son? Such I believe to be, and always to have been, the nature of union between Church and State. Doubtless the State owes to the Church all the affectionate care and support that a dutiful son can give to his mother. But this is not the theory of Establishment. The Jewish Church began to fall from God, and ultimately sank into idolatry, from the time that it became an Establishment in the reign of Saul. The reign of Constantine was the beginning of the decline of Christianity in spiritual things, quite as much as it was the beginning of its rise in temporal grandeur. Nor do I think that the State has suffered less than the Church from the alliance; but I must not prolong my letter by the discussion of this question. Let us, then, as citizens as well as Churchmen, move every power to obtain a dissolution of this ungodly alliance. Why should not petitions to Parliament, and memorials to Convocation, be ready by the commencement of the session? Then, by the time that Parliament meets again after Easter, other memorials might be ready, and thus the question be thoroughly ventilated. I feel that it is impossible to urge

this matter too strongly. The limits of a letter in your columns prevent me from doing more than barely indicate crudely some of the thoughts which have long been in my own mind. I trust other hands more able than mine will take up the subject, and show further grounds for the action which seems so desirable. Once free from State control, we shall begin, I trust, to feel, as a body, and not merely as individuals, that we belong to a kingdom which ‘is not of this world.’ Our bishops will know that their power is that of the servants of Christ, not of lords of Parliament; we of the clergy shall be free from the temptations to worldly gain and ambition with which an Establishment surrounds men, and our people will receive or reject us for Christ’s sake, not as ministers appointed by the State.”

In the last course of the Bampton Lectures, by Dr. George Moberly, just published, the doctrine of the Real Presence is as plainly advocated as these extreme Ritualists could desire. Let the following passage be considered: “Briefly, Baptism is the sacrament of diffusion: the Holy Eucharist is the sacrament of perpetual reunion in and with Christ. That divine nourishment is the body and blood of Christ. It is hardly possible to pass by quite without notice the extreme diversity of opinion of churches and doctors on this most sacred, and in its general terms unquestioned doctrine. I will therefore only say that the ancient doctrine of the Church, and as I read it, the unquestionable doctrine of the Church of England, is that the spiritual presence of the body and blood of our Lord in the Holy Communion is objective and real. I do not see how we can consent, with Hooker and Waterland, to limit authoritatively that presence to the heart of the receiver, for the words of the Lord in the institution seem to forbid such a gloss.” Such is the deliverance of the author who in 1868 was elected to preach the series of eight sermons for the special purpose of “confirming and establishing the Christian faith, and confuting all heresies and schisms!” The particular subject of these Sermons is entitled, “The Administration of the Holy Spirit in the Body of Christ.” And the theory laid down is that the Spirit which was poured forth on the day of Pentecost on those who then formed the Church of the living God has ever since been in the midst of that Church by reason, or by means of the Sacraments, when they are duly administered by divinely descended men. Those men are, of course, the bishops and clergy, not so much as a distinct caste, but as in some way standing for the whole congregation of the faithful.

Marriages.

LONG.—WELLS.—On Christmas-day, at the Baptist chapel, Coningsby, by the Rev. Wm. Sharman, Mr. John Long, of Barnetby, to Sarah Ann, youngest daughter of the late Mr. Wm. Wells, of Coningsby.

MITCHELL.—SOUTHWELL.—On Jan. 1, at the Baptist chapel, Shore, by the Rev. J. Maden, Mr. Ormerod Mitchell, of Hartley-royd, to Miss Mary Ann Southwell, of Blue Bell, Stansfield.

Recent Deaths.

ALFRED BARKER, BRADFORD,

Became convinced of sin during some revival services held at Tetley Street, Bradford, when the Rev. T. Horsfield was pastor. Hence he was one of my first inquirers thirteen years ago. His public confession of the Saviour was made on April 6th, 1856. In several respects that day was peculiarly interesting. It was the first time of my baptizing at Bradford, and I had nine believers to baptize. I had come to reap in this great harvest-field, and these were my first sheaves. As a fisherman, I had come to try to catch men, and these were my first draught. It was a delightful day. Then the mother and sister of our young brother were baptized with him. What a joyous sight! Three precious souls so nearly related all confessing the Saviour together! He dearly loved the house of God. Hence, whoever saw his seat vacant? As a rule he was always there. There was no spot on earth so dear to him as that enclosed within these hallowed walls. His love to his Christian friends was intense. He loved them with a pure heart, fervently; and by this it was manifest that he was one of Christ's disciples. I believe he never spoke a disrespectful word of any one. He was no backbiter. His love to the brethren was seen in his associating with them, speaking kindly to them and of them, and seeking their general prosperity. He ever sought to keep the unity of the spirit in the bond of peace, and rejoiced to participate in the goodness arising from such a condition. He was an active Christian. He was one who believed in giving as well as receiving—in giving time, labour, and money. As a teacher, superintendent, deacon, and occasional preacher, he laboured. Bear in mind he was only thirty years of age, and yet in all these offices he so laboured as to purchase to himself a good degree, and great holdness in the

faith which is in Christ Jesus. He seemed to hear the divine voice constantly saying, "Whatsoever thy hand findeth to do, do it with thy might." Our beloved young brother was a burning and a shining light. His loving spirit, genial manners, and smiling countenance, favourably impressed all who had anything to do with him. With the talents, position, and prospects of our brother, what were we not warranted in expecting? But, alas! his sun has gone down while it was yet day! And what a setting. The circumstances of it are most affecting. He was married on Nov. 3rd, and died on the 14th of the same month; so that he was married and dead in less than two weeks!

And then, to add to our grief his sister, who was baptized with him, upon hearing of his sudden death, was attacked with heart disease, and died just one week after him; having only been married eight months. Thus Nancy and Alfred "were lovely and pleasant in their lives, and in their deaths were not divided."

They are now in heaven! They have entered into Christ's joy, are sitting upon His throne, and will share in His glory for ever. But they are now speaking to us all, and they say, "The time is short: it remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that buy, as though they bought not; and they that use this world, as not abusing it: for the fashion of this world passeth away."

B. Wood.

HAYES.—Dec. 19, in the nineteenth year of his age, Walter Hayes, a scholar in the General Baptist Sunday school, Cemetery Road, Sheffield. He was the son of God-fearing parents, and for the last nine years attended the above school. The influence of this attendance was clearly manifested as he grew up towards manhood. He was

an intelligent, conscientious, and promising young man, a considerate, obedient son, and an affectionate brother. He was endowed with a high sense of morality, and was not easily drawn aside into what he considered morally wrong, even by the dearest friend. Being of a quiet reserved turn of mind, he did not, before his illness, openly avow his attachment to the Saviour; but subsequent events amply proved that the "root of the matter" was in him. Although naturally so reserved, his power of attaching others to him was surprisingly evidenced during the last few weeks of his life. Missed from the school it soon became known that he was ill, and many were the inquiries respecting his state. He was constantly visited by the young men who were his class-mates; and the intelligence of his death had a softening effect upon the whole school. Under a sense of his responsibility he had undertaken the instruction of one of a number of week evening classes, formed in connection with the Sunday school. The pupils in this class—some of them older than himself—soon became much attached to him. He was very fond of the Sunday school, and often spoke at home of the kindness he met with there; and was in the habit of repeating to his parents the lessons he had been learning in his class. In childhood he was delicate, and never did become strong and robust. About the middle of November he caught cold, which resulted in an affection of the throat. The following is an extract from the Sunday School Report read at the annual tea meeting on Christmas-day. Speaking of the removal of Walter Hayes, the report says—"In his death we have sustained a loss, but our loss is his eternal gain. His illness was borne with Christian fortitude, and his end was a most triumphant one; such as all might pray, 'let my last end be like his.' About a week before his decease he said he would like the Lord to raise him up again, and to make him useful in His church, of which he fully intended to seek membership, but he was quite willing to die. As his physical strength declined his faith and hope increased in proportion. His heart and flesh failed, but God was the strength of his heart, and his portion. When his end drew nigh he declared that he felt the Lord Jesus was very near to him, and repeatedly expressed to his friends how intense was his love to Jesus, and that he had wholly trusted his soul to Him. Almost his last breath was used in breathing the name of Jesus." Seeing the distress of his father, who ministered night and day to both his temporal and spiritual necessities—and of his mother, who was well nigh heart broken by the threatened

loss of her first-born—Walter entreated them not to be cast down, as he would soon be in glory. He called for his brothers and begged them to be good lads, and to be sure to meet him in heaven. He then began to sing, "My Jesus I love thee, I know thou art mine," and soon afterwards, with heaven beaming in his face, he sweetly "fell asleep." J. H. R.

SNOWDEN.—Dec. 10, at East Butterwick, Lincolnshire, Mr. Alfred Snowden, a worthy member of the General Baptist church there. He was baptized in June, 1866. Though his connection with the church was of short duration, his removal was much deplored. His illness was short but painful. By a paralytic stroke he was taken away from his wife and seven beloved children at the early age of thirty-three.

BUTTERICK.—Dec. 14, at Crowle, Lincolnshire, suddenly, Mr. Belton Butterick, aged sixty-two years. He left home for service in early life, and was in the habit of attending the General Baptist chapel at Butterwick. He dated his conversion to God from a sermon preached one week evening by our beloved but now sainted friend the late Rev. J. F. Winks, of Leicester, when on a journey to his native town at Gainsborough. He was baptized in the river Trent, which flows through Butterwick on its way to the Humber, May 31, 1832, and united with the church of Christ at Butterwick. He removed to Amcotts, thence to Crowle, in Lincolnshire, and united with the church there. He was of an eminently meek and quiet spirit. Though not free from imperfections, it was manifest that he was a sincere follower of Christ. His death was improved at Crowle and Butterwick, to crowded congregations, by the Rev. J. Stutterd, from Acts vii. 60.

SMITH.—Jan. 2, at Kegworth, Mrs. Mary Smith, the beloved wife of Mr. John Robert Smith, deacon of the Baptist church, Kegworth. She was much esteemed by her pastor and her Christian friends. She "sleeps in Jesus," aged thirty-eight.

MUFFIT.—Eliz. Muffit, Kegworth, departed this life, Dec., 1868, aged seventeen. She was one of the singers at the Baptist chapel. She "finished her course with joy." Some beautiful and affecting pieces were sung after her funeral.

HALLAM.—Nov. 30, at Rothley, aged seventy-eight, Thomas Hallam, greatly respected. He was for many years a member of the General Baptist church. His last words were, "O, how happy!"

DEACON.—Jan. 7, in the seventy-third year of her age, Ann, relict of the late Mr. S. Deacon, Hotel Street, Leicester, and elder daughter of the late Mr. Robert Burbidge, of Quorndon, Leicestershire.

Missionary Observer.

THE AYR COMMITTEE IN AID OF THE ORISSA MISSION.

THE following communication has been sent to us by the Ayr Committee for publication. We gladly record in our pages the results of their noble and generous effort.

ARRIVAL IN INDIA, AND SALE OF THE BOXES OF GOODS SENT FROM AYR.

The missionaries at Cuttack, in Orissa, wrote to the Committee in Ayr, Scotland, on the 8th of August, saying that the Committee's letter of 22nd June, with the list of articles contained in the boxes, which had been sent to Calcutta by the Clyde ship *City of Cashmere*, had been received on the 28th July, a day most solemn and eventful to the Mission in Orissa, for that day their beloved brother, the Rev. J. O. Goadby, was laid in the silent grave, leaving behind him a widow and five young children. This godly missionary appeared to be the strongest of the small band of labourers in that large field, and his removal took place within a year from the death of the youngest, the wife of the Rev. T. Bailey, a most promising young missionary lady. Thus severely has it pleased God to prune this small tree of hope, which He has planted, and that, too, at a time when the most extraordinary demands are made upon its energies; and, looking to these afflictions, the missionaries say—"Surely after these repeated trials and bereavements we shall enjoy special mercies and witness extensive success." Nor has this been an empty boast, for another letter, of 24th Sept., says—"Amidst all our trials we have the Master's presence, and may thankfully say, with John Wesley, 'the best of all is, God is with us.' At all our stations there are pleasing manifestations of anxiety after salvation. At Berhampore brother Taylor is rejoicing in additions to the church; at Cuttack, here, a goodly number are asking the way to Zion; and at Piplee eleven are candidates for church fellowship. But we need urgently more labourers, and the Lord of the harvest can send them, both men and women, and we believe He will do so." In this letter the Rev. Mr. Buckley says for himself—"It is

twenty-four years to-day since I reached my station and entered on the blessed work, which is dearer to me as years pass away. My beloved wife has been employed three years longer, and loves it more and more. It is a time, with devoted thankfulness and hope, to write with a full heart, Ebenezer."

The arrival and sale of the boxes of goods is announced in the following letter:—

"To the Ladies' Committee in Ayr, Scotland, and to all the friends who assisted in sending help to the Orissa Mission.

Cuttack, East Indies,

Oct. 29, 1868.

Dear friends in Christ,—May grace and peace be multiplied unto you, through the knowledge of God and our Lord Jesus Christ. You have already heard of the deeply afflicting circumstances under which your letter of 22nd June was received here, and no doubt much tender and sympathetic emotion was called forth when you heard that it was delivered a few hours before a beloved missionary brother was committed to the grave. We are sure that you have remembered at the mercy-seat our widowed sister, her five fatherless children, and poor Orissa deprived of one of her few labourers.

And first I shall say that, in prospect of the arrival of the cases, the three brethren here met and agreed to request the sisters connected with the Mission to form themselves into a committee, including Mrs. Lacey and Mrs. Bond, and having power to add to their number, so that when the articles were received they might be disposed of at the earliest period, and in the most advantageous way. Our junior brother, Mr. T. Bailey, was appointed secretary. We had much anxious consideration as to whether we should avail ourselves of the permission you kindly gave to have one or more of the boxes opened, and the contents disposed of in Calcutta, or elsewhere; but on the whole, we preferred having them all brought to Cuttack, and we are now satisfied that this was the wisest and best course. The difficulty we felt arose from the very abundant

supply of articles which the Lord stirred up your hearts to give for the good cause, and we were not without fears that difficulty would be felt in satisfactorily disposing of them, and that you might feel some disappointment at the issue; for though we have had many mission bazaars at Cuttack, we have been thankful and satisfied when 500 or 600 rupees has been realized. The largest we have had, which was six or seven years ago, realized about 800 rupees (£80), and I cannot forget that we were indebted *then* to some dear friends who have zealously laboured on *this* occasion. In prospect of having to dispose of articles more than *four* times the amount of our largest bazaar, we naturally felt very anxious; still we hoped that, as the Lord had incited you to send them, He would dispose others to be purchasers, nor have we been disappointed.

The five cases were received in good condition on Saturday evening, the 3rd inst., and opened on the following Monday morning—the time of the bazaar being fixed for the 15th and two following days. The ladies thought it wise to affix a moderate price to the articles, in the hope of securing a ready sale. It was also felt, in regard to many of the articles, that if left unsold, they would soon be considerably damaged, and in that way great loss would be sustained. The utmost publicity was given to the intended bazaar, and circulars were sent out much more widely than on any former occasion. The preparation for the display of the articles in the college, to the best advantage, involved much labour. But it was labour of love to all who were engaged in it. The college presented a very beautiful appearance. I wish you could have looked on the scene. It would have delighted and cheered your hearts. It was a collection which, for beauty, variety, and utility, had never been seen before in Orissa. Several ladies in the station kindly responded to invitations to preside at the stalls. I may mention them. Mrs. Ravenshaw, wife of the Commissioner; Mrs. Owen, wife of the Colonel commanding the 37th Grenadiers; Mrs. Crommelin, wife of the Superintending Engineer, D.P.W.; and Mrs. Philips, wife of the Chief Accountant. They were assisted by the sisters in the Mission here, and by Mrs. Goadby and Miss

Packer, who came in for the occasion from Piplee, and who rendered much valuable assistance. The sale realized rupees 2,935 (about £293), but included about £15 for articles left from former bazaars; and the Custom-house charge at Calcutta on the boxes was £20 13s. There are articles remaining valued at about £60, which we hope may be sold with the other articles you sent through the Secretary, Mr. Pike, the home value of which is £17 8s., and which are coming in the *Shannon*.

As another regiment is coming to Cuttack, we do not intend to reduce the prices on the articles that remain. The sales have exceeded our most sanguine expectations, and we feel that we ought to be devoutly thankful to Him who has graciously established the work of your and our hands. The attendance, especially on the first day, was very large and respectable. The dolls and other toys sold remarkably well; great as was the number, not one was left. The wheels of life all sold, though hardly so readily as we had supposed. The three time-pieces soon sold, and most of the dresses, bonnets, &c., &c. Some of the books remain, but more were sold than we had expected. On the whole, we feel that we have much reason to 'thank God and take courage.'

I may add that the rajah of Athgur sent one of his agents, who made several purchases; and the rajah of Denkanal sent a very polite letter, expressive of his regret that he could not be present, but he hoped that when he came to Cuttack he should have the opportunity of seeing the unsold articles, and of purchasing such as he approved.

It now only remains that we express our hearty acknowledgments for what you have done, and our devout thankfulness to Him who inclined you to do it. You will be rejoiced to hear that, though our trials have been many and severe, the Lord is sending showers of blessings, and that it is likely the additions to the church this year will be larger than in any year since the establishment of the Mission.

'Praise God from whom all blessings flow.'

In behalf of the brethren and sisters of the Orissa Mission,

Believe me yours affectionately
in Christ,

(Signed) JOHN BUCKLEY."

The Ayr Committee, in publishing the above, have to add that the total home value of the boxes sent from Scotland was £332 15s. 5d., beside which, £16 7s. in money, and the sum of £20, also in money, from the Dublin Street church, in Edinburgh, was sent through the Secretary to the society in England; in all making, as the result of our February appeal, the sum of £369 2s. 5d., which, considering that the profits made by higher prices in India are swallowed up by Custom-house charges, is likely to be the sum total credited to the Mission. And the Committee record, with deep thankfulness to God, that things which, by His grace, were only set about finding in many a home in all Great Britain during the month of February last, were sold in Orissa only eight months after! Is it the doing of the Lord. To His name be the glory; and to all who have assisted in this good work may there be His blessing.

It may be proper here to mention that the Secretary in this country for the Orissa Mission is the Rev. J. C. Pike, of Leicester, in England, who will gladly receive contributions towards the Mission at any time; or if forwarded to Lieut.-Colonel S. D. Young, of Green Lodge, in Ayr, the contributions will at once be forwarded to the Secretary.

Ayr, 5th December, 1868.

LETTER FROM THE REV. T. H. HUDSON, OF NINGPO, CHINA, TO THE REV. R. INGHAM, OF HALIFAX.

I HAVE frequently thought of Dr. Morrison living in seclusion at Canton, behind a screen, for seven or eight years, that he might be concealed from the keen gaze of public spies, and have no interruption to his studies for the good of this nation. Nor is the conduct of Dr. Marshman less worthy of admiration in Calcutta, or Serampore, who, closeted with a single teacher, could spend years of hard toil over Chinese symbols, to translate the sacred Scriptures, and produce other literary works, the advantages of which should last to the end of time. They rejoiced to see the day of Jesus, and were glad to recognize Him who said, "Verily, verily, I say unto you, before Abraham was, I am." Though dead,

they may yet be spoken of, and they yet speak to us in emphatic strains, "Go forward, possess the land, and enjoy the abundant glories of His promised triumphs."

The ambassadors of Christ, and the heralds of salvation, have ample instructions to guide their action in the field of missions. We cannot go astray from the path of duty through ignorance. Wayward fancies, ingenious speculations, and the flitterings of earthly fame, must not be allowed to intrude upon us to the neglect of the weightier matters involved in the salvation of souls. The import of our message is to preach the gospel to every creature. The first principles of the lively oracles of God,—repentance towards God, faith in the cross of Christ, and holiness to the Lord to prepare for heaven, are the great topics for the present time. Controversies may arise soon enough among the people, and may be let alone for a few generations. The foundation well laid, let us go on to perfection in our missionary work, leaving novel schemes and other inquiries of less importance to those who are fond of deciding matters of doubtful disputation. Confucian sceptics will find the most effectual answer in the practical results of evangelical religion. Thousands have erred from the truth, like lost sheep; and to bring them back to the Shepherd and Bishop of souls is the honourable occupation of the christian missionary. "Let him know, that he who converteth the sinner from the error of his way, shall save a soul from death, and hide a multitude of sins" (James v. 20).

Probably there is one point in our missionary course to which we have not attached sufficient importance. Its very obvious propriety has prevented us from neglecting entirely the course adopted by apostolic men. Have we, however, ever carefully studied its mighty efficiency, when the fallow ground is broken and the seeds of the Saviour's kingdom are widely sown? In the twenty-fourth chapter of Luke we have an interesting passage quoted in my last letter. The apostolic messengers of mercy were to *begin at Jerusalem*, the holy city of the Jews, amidst a degenerated people, and the scoffers and persecutors of our Lord. No doubts, no unbelief, must prevent them from standing in the temple, and declaring all the words of life and salvation to a self-righteous nation. Men also from various countries were gathered at

Jerusalem, where they heard the glad tidings of salvation, to be carried by them to their native lands.

Within the last few years, what an amazing extension we have had of the missionary fields for christian labourers ! India has long been occupied with scientific and christian workers. Give China similar men and means, and she will exceed others in evangelization results. Then you have Burmah, where the truth has gained extensive victories. *Burmah* they are now connecting with *Yunnan*, the south-west province of China, which will facilitate our intercourse with the people of both nations for various purposes. Then you have Japan, with thirty millions of pagans; and last, not least, China, with her three hundred millions, besides Mongolia, and the rude nations of the north and west, with whom, a few years ago, you could have no commercial dealings, and no friendly intercourse for preaching the gospel of the grace of God. Truly the world now presents a wide field, the harvest is truly great, and the labourers are very few. (Luke x. 1—20)

Few, indeed, are the labourers in number, and weak in strength, amidst the millions who are the firm adherents of ancient and false philosophies, and the superstitious devotees of gross idolatries. The records of the church, however, give ample proof that they have not laboured in vain. These are but a few drops before the gracious showers of blessings,—a few wave-sheaves, as signals, before the glorious harvests are ready for the reapers. Has Jesus “all power in heaven and in earth?” Is gospel truth the power of God unto salvation? Are the predictions and promises based on the unchanging nature and unimpeachable veracity of the God of grace and love? Have all other means revealed to us their inefficiency to secure the spiritual regeneration of a world “dead in trespasses and sins?” Has it not been proved to demonstration that the Gospel does and will produce more changes, which qualify men to live godly lives, to die peaceful deaths, and expect, with unshaken confidence, a blessed immortality? None but Christ Jesus can do helpless sinners real good.

Then who can doubt the results of missionary labour? The scoffing brahmins of India, with their sycophantic devotees, must bow their knees to Him who is truly “the Lord of the world.”

The feudal chiefs and cruel vassals of Japan must submit to the hated influence and power of that cross upon which they have trodden for so many years. Were our literati much prouder than they are, and their hatred to foreigners much more intense, they, too, with their companies of well trained priests, and the millions of a now subservient people, must yield obedience to the “faith once delivered to the saints,” and furnish their innumerable hosts to crown the glories of Immanuel’s reign. “Behold, these shall come from far; and lo, these from the north and from the west; and these from the land of Sinim” (Is. xlix. 12).

But is it not evident to all that, as the fields of action are so much larger, as the work to be done is much heavier and more intricate, and as the fruits to be gathered, ere long, will be much more abundant, that we require much greater exertions than heretofore, and much more care and vigilance in the increasing operations of all our missions? The time has surely come when we must do great things for God, and expect great things from Him. We want Carey’s to descend the mines, and Fuller’s to hold the ropes, and Oglethorpe’s “strong benevolence of soul” to found Georgia’s among the heathen, to become in time christian states. Where are the Howards and Boyles of our churches, moved to compassion and loving activity by the untold miseries of heathen lands? Spurgeon fidelity and zeal in teaching, and Peabody donations in giving, would soon cause fruitfulness and joy in the barren wilderness of China. Who will partake of the labours, and share in these triumphs of love and grace?

Let not, therefore, the friends of missions encourage objectors by adopting the language of frigid unbelief, nor join with the religious sceptics of our day who are ever announcing the failure and inefficiency of christian missionaries! Let no despondency or secret scepticism lead any one to doubt whether the blessed prospects of the churches of God will be realized! Historical facts, and the general results of our day,—the great and ever prevailing energy of christian truth,—the presence and power of the great High Priest and Mediator,—and the predicted and promised assurance of complete success,—should put to shame all our coldness and unbelief! No real ground exists for the forebodings of

fear, nor for the discouragements of the doubtful, except what arises from our own selfishness, and the carnality of our fellow pilgrims. Had we less conformity to this world, and more rigid self-denial, and were we thoroughly transformed by the renewing power of the Holy Spirit, God's reasonable service would be our delight; and nothing, except real inability, would prevent us from proving to all "what is that good, and acceptable, and perfect will of God" in relation to our devotedness to the sacred cause of missions.

Despair is unknown where the heart is right with God and the friends of gospel truth, and where faith in Jehovah knows of no impossibilities within the reach of truth, prayer, and ceaseless labour. "Prayer, pains, and faith in Jesus Christ will conquer all things," (Elliott). Rome was not built in a day. "Down with Carthage" was long uttered before it fell to ruins. Wellington in his warfares had but one idea, which was to conquer for his country's wealth and

safety. His victories, completed at Waterloo, saved Great Britain from the ignoble bondage of a foreign thralldom, and the arbitrary dictation of the Vatican of Rome. When the conflicts of the Protestant Reformation were exceedingly severe, and the cautious Melancthon trembled amidst the furious storms; the energetic Luther said, "See here, my brother, we are training up youthful disciples to fight the battles of faith, and conquer the Pope of Rome." The cause of missions belongs to him who said, I am that I am, and my name is Jehovah, pledged to secure the victories of the Lamb, and the triumphs predicted for the people of God. The Lord God omnipotent reigneth over all sciences, influences, and persons, for the salvation of the nations. Christ is head over all things for the church, and He can subdue all things unto Himself. When the times of refreshing shall come from the presence of the Lord, the restitution of all is secured to Him, and for His glory, and God becomes all and in all.

Foreign Letters Received.

CAMP, SALLPORE.—J. Buckley, Dec. 8.

CUTTACK.—J. Buckley, Nov. 27, Dec. 2.

PIPLEE.—Mrs. Goadby, Nov. 30.

Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,
FROM DECEMBER 20th, 1868, TO JANUARY 20th, 1869.

	£	s.	d.		£	s.	d.		£	s.	d.
J. Reynolds, Esq. ...	2	0	0	Melbourne	6	10	6	Boston	1	1	0
Legacy from the late				Norwich, by Miss Gooch	4	0	0	Broughton	0	8	0
Miss E. Briggs, of				Old Basford	11	16	6	Clayton	0	8	4
Loughboro' by Rev.				Ripley, Juvenile Society	15	0	0	Derby, Osmaston-road	3	2	8
E. Stevenson and B.				Sheffield, on account	9	0	0	Hcpstonstall Slaek	1	0	0
Brock, Esq., Exors....	10	0	0	Stantonbury, for Orphan	0	19	6	Hoso	0	6	6
Beeston	20	8	10	Stalybridge	31	3	0	Kirton Lindsey ...	0	8	6
Bradford, Infirmary-st.	6	0	9					Leicester, Dover-street	1	10	0
Tetley-street	21	0	10	SACRAMENTAL COLLECTIONS				London, Commercial-rd.	1	12	0
Derby, St. Mary's-gate,				FOR WIDOWS' AND ORPHANS'				New Church-st.	4	0	0
Collection at Mission-				FUND.				Long Sutton	2	2	9
ary Conference	13	16	0	Bacup	0	2	6	Mansfield	0	2	6
Leeds, Call-lane	2	10	0	Barrowden	0	17	0	Old Basford	1	2	5
Leicester, Victoria-rd.,				Birchcliffe	1	0	0	Tarporley	1	7	0
Young Women's Class	0	14	9	Birmingham, Lombard				Walsall	1	1	0
Macclesfield	4	3	3	Street	1	0	0	Wendover	1	0	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.

THE

GENERAL BAPTIST MAGAZINE.

MARCH, 1869.

JOHN HAMPDEN AND THE REVOLUTION OF 1640.

BY THE REV. G. HESTER.

THE History of the English nation includes the history of several noteworthy and remarkable revolutions. The course of our annals has been far from being smooth and even. Change has succeeded change, and convulsion has followed convulsion, in the formation and consolidation of the Constitution of the British Empire. The foundations of England's present greatness, stability, influence, and happiness, were laid in conflict, revolution, and blood.

During the earlier periods of our history the revolutionary struggle turned upon the question of mastery and supremacy of race. The Celts, the earliest inhabitants of the soil of whom we have any knowledge, the Romans, the Saxons, the Danes, and the Normans, all in succession, took a part in those great conflicts which had for their end the supreme power and full possession of the country. Each race became conqueror in turn. Each has left behind traces of its presence, power, and influence. The elements of the current English language—the names of places existing throughout the country—technical phrases in the common law—all these are so

many monuments bearing evidence of the former existence and power of the various races which have at different times held possession of the several localities in the land. The result of the numerous struggles for mastery and supremacy of race is, that the English people who now inhabit this island are of a mixed and composite character. The blood of several nations and races mingles in their veins. The Celtic vivacity, the Roman imperialness, the Saxon, plodding, the Danish daring, and the Norman chivalry, all combine, and enter into the character of the great English people.

The convulsions and revolutions which followed these successive struggles for mastery and supremacy of race were associated with changes in the national religion. For the long period of nine hundred years Popery was the received and professed religion of this country. From the time of Augustine the monk, who came as a missionary from Rome to the Court of Ethelbert the Saxon, down to Archbishop Cranmer, the courtly flatterer, and sometimes the political tool of Henry VIII., a line of Archbishops can be

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traced, all of whom were under the influence, and subjected to the sway, of the Pope of Rome. This Roman yoke, however, never sat kindly and easily on the neck of the English nation. There was a manifested uneasiness among the people, and a temporary revolution of religious thought in the days of Wycliffe, the morning star of the Reformation. John de Wycliffe is one of the great and noble characters of English History. His indomitable spirit was penetrated with the influence, and supported by the power of Scripture truth. His mind was illumined with the light of heaven. He preached the glorious gospel of the blessed God with great earnestness, fidelity, and success. He translated the Bible into the mother-tongue of the people. Under the bold attacks of this great man Popery was shaken in its foundations both in this country and in other parts of Europe. But when Wycliffe was removed by death there was no one to take his place. His followers lacked the power and influence of their great leader. During the succeeding hundred years the good work made very little progress. The fifteenth century is a barren period in our national annals.

In the reign of Henry VIII. the cause of the Reformation was revived. The universal conscience and common sense of Europe protested against the enormous pretensions of the Roman church. A revolution of religious thought widened and deepened on every hand. Its influence spread over almost the entire continent of Europe. Italy, Spain, Germany, France, Switzerland, Geneva, all shared in the general religious excitement, and took part in the noble struggle for freedom of thought and liberty of conscience. England succeeded in breaking the power, and throwing off the yoke of Rome. It is true,

however, that in the reign of Queen Mary there was a relapse, and a retrogression of national religious feeling. The religious world, so far as this country was concerned, went back several degrees in its orbit, but during the reign of Queen Elizabeth the work of reformation was carried forward, consolidated, and consummated. It will be seen, therefore, that the revolutions of the sixteenth century turned chiefly on the subject of religion.

The revolutions of the seventeenth century were of a different character. Although a religious element was mixed up with them, still the moving causes leading to conflict, and the great principles contested for, related more to constitutional government than to religious faith. The Reformation of religion was effected during the reign of the Tudors in the sixteenth century. The Laws of the Constitution were defended, and their limits fixed, under the Stuarts in the seventeenth century. Under the Tudors the fight was chiefly about Faith, under the Stuarts the battle was principally about Law.

Queen Elizabeth, the last of the Tudors, died on the 23rd of March, 1603. She had sat on the British throne for nearly half a century. She was a woman of a high and haughty spirit, and of an imperious character. She ruled the nation with an iron hand. She had all the stubborn inflexibility of her grandfather Henry VII., and all the breadth and magnificence of her father, Henry VIII. All the Tudors had ruled with a despotic hand. They had stretched the royal prerogative to its utmost extent. The period in which they lived was favourable to this severity of rule. The wars of the Roses, in the preceding century had weakened the power and exhausted the resources of the feudal barons and ancient

nobility, and the Tudors took advantage of the reduced and weakened state of the nation, and ruled with a more despotic authority than any of the Plantagenets or their Norman predecessors had done.

At the death of Queen Elizabeth, the last of the Tudors, the crown devolved on James VI. of Scotland. He was the son of Mary Queen of Scots, who had descended from Margaret the eldest daughter of Henry VII. The lot of James had been cast in troublous times. His mother had led a changeful and unhappy life. Some historians think that there was an organic or constitutional defect in his person. He was educated in his native country, and trained up in the principles of the Presbyterian faith. On the death of Queen Elizabeth, King James left Scotland to take possession of the Crown, the throne, and the palaces of England. If ever any man were unfit for his position in life such an one was James I. as King of England. He was the personification of meanness. He was a pedant, a drunkard, a liar, a coward, and a fool. His very presence insulted the nobility, and degraded the majesty of the nation. His conduct did much to lay the foundation of that revolution which shook the nation to its centre, overturned the throne, and brought the head of the reigning monarch to the block. James sowed the wind, and Charles reaped the whirlwind. James had extravagantly high notions of his kingly prerogative. He regarded himself as God's vicegerent. He threw his Presbyterian principles overboard, and became the warm advocate of Episcopal government. The bishops flattered his vanity, and assured him, when he had been displaying his miserable pedantry, that his sacred Majesty had been speaking by the especial assistance of the Holy Ghost. "No Bishop no King," became the watchword of the royal

lips. The Puritans, who had hoped to enjoy greater liberty at the death of Elizabeth were more severely persecuted by this royal buffoon. He declared that they should conform to his princely theological notions, or he would "harry them out of the land."

Innumerable sketches have been given of the character and Court of James. Lord Macaulay has drawn his portrait with a bold hand. "The most ridiculous weaknesses," he says, "seemed to meet in the wretched Solomon of Whitehall; pedantry, buffoonery, garrulity, low curiosity, the most contemptible personal cowardice. Nature and education had done their best to produce a finished specimen of all that a king ought not to be. His awkward figure, his rolling eye, his rickety walk, his nervous tremblings, his slobbering mouth, his broad Scotch accent, were imperfections which might have been found in the best and greatest man. Their effect, however, was to make James and his office objects of contempt, and to dissolve those associations which had been created by the noble bearing of preceding monarchs, and which were in themselves no inconsiderable fence to royalty."

James' court was the counterpart of his character, and became the scandal of the nation. His low habits and grovelling tastes were reflected by his courtiers and officers of state. Mrs. Hutchinson, in the interesting memoirs of her excellent husband, says—"The court of this king was a nursery of lust and intemperance; he had brought with him a company of poor Scots, who, coming into this plentiful kingdom, were surfeited with riot and debaucheries, and got all the riches of the land only to cast away. The honour, wealth, and glory of the nation wherein Queen Elizabeth left it were soon prodigally wasted by this thrift-

less heir, and the nobility of the land was utterly debased by setting honours to public sale, and conferring them on persons that had neither blood nor merit fit to wear, nor estates to bear up their titles, but were fain to invent projects to pillage the people, and pick their purses for maintenance of their vice and lewdness. The generality of the gentry of the land soon learned the court fashion, and every great house in the country became a sty of uncleanness. To keep the people in their deplorable security, till vengeance overtook them, they were entertained with masks, stage-plays, and various sorts of ruder sports. Then began murder, incest, adultery, drunkenness, swearing, fornication, and all sorts of ribaldry; to be no concealed but countenanced vices, because they held such conformity with the court example."

As the great statesmen who had directed the affairs of the nation under Elizabeth died, or retired from office, persons of low character and mean extraction were promoted to their places. On the death of Cecil, Robert Carr, a Scotch lad, was exalted to high offices of state. If he were not prime minister, he was all-powerful as the chief favourite of the king. He was advanced to be Earl of Somerset. This upspring earl was in the course of time displaced by another young man, who is said to have been a youth of remarkable beauty of person, and of bland and fascinating manners. George Villiers became the greatest favourite and the most powerful man in the time of James. All the chief offices of state were lavished on him. In fact, the affairs of the nation were to a very great degree committed to his hands. As Duke of Buckingham he controlled the mind of the king, and directed the affairs of the court. The counsels of the Duke of Buckingham in the time of

James form another *contributing cause* to that Revolution which shattered the throne of Charles, and spread desolation throughout the country. James' notions of government were naturally arbitrary and despotic, and he was encouraged and hurried on in his acts of despotism by the fatal advice of Buckingham.

It was inevitable that James, following the advice of the haughty duke, should come into collision with his Parliament and people. Even in the days of Elizabeth there had been the mutterings of a storm of discontent which was destined to gather and break over the nation. In the Parliament of 1621 the conflict between the crown and the country actually commenced. The House of Commons ventured to animadvert on some of the king's proceedings. The monarch's anger was kindled. He sent the Commons a very indignant letter. The Commons replied in a grave and dignified remonstrance. In this protestation they asserted "that the liberties, franchises, privileges, and jurisdictions of Parliament are the ancient and undoubted birthright and inheritance of the subjects of England."

The assertion of their privileges served to increase the irritation of the king. In the fury of his excitement he sent for the journals of the House of Commons, and with his own hand, in the presence of the council, tore out the leaves containing the protestation. He then prorogued Parliament, and soon after dissolved it by proclamation. The names of illustrious men were concerned in this protestation, among whom were Coke, Pym, and Selden. Eminent peers now for the first time took part with the Commons against the crown. That mighty Revolution which was to convulse the nation, disturb the foundations of society, occasion the death of the sovereign, the execution of his

ministers, the fall of Hampden, and the elevation of Cromwell, had now undoubtedly begun.

King James died in 1625, and Charles his second son succeeded to the throne. He was now in the twenty-fifth year of his age. He had received a learned and polite education. His manners were affable, graceful, and accomplished. He had a taste for literature and the fine arts. He started in his career with every advantage of nature and education. He might have been the idol of the English nation, but there was one defect in his character—he was faithless, and his faithlessness was his ruin.

It was the misfortune of king Charles, as it was the calamity of king James, to be surrounded with evil counsellors. These counsellors perverted his understanding, and misguided his conscience. During the earlier years of his life he was very much in the hands of the unprincipled duke of Buckingham. Afterwards he fell under the influence of *three persons especially*, each and all of whom imparted an unfavourable bias to his heart and life. These three persons were Thomas Wentworth, Earl of Strafford; William Laud, Archbishop of Canterbury; and Henrietta of France, his own wife. These persons were all animated with a similar spirit, and they all pressed on the monarch that advice which led to revolution, blood-shed, and death.

Thomas Wentworth, Earl of Strafford, ranks among the great names of English history. He possessed a gigantic intellect. He was born for bold and daring deeds. There was majesty on his brow, and a fiery splendour in his eye. When he started in public life he was found in company with men of liberal politics and constitutional principles. In the House of Commons he sat on the same benches with Eliot,

Pym, Hampden, and Selden. But his heart was not proof against the seductions of royalty and the blandishments of court favour. He was ambitious, and his ambition was his ruin. He left his first principles. He abandoned his liberal politics. He forsook the country for the court party. Lord Macaulay likens him to a fallen archangel. He was called by Lord Digby the grand Apostate of the Commonwealth. King Charles lavished the offices of state upon him. He was elevated to the House of Lords. When the new-made viscount, coming out of the House of Lords, said to some of his former friends in a tone of familiarity unusual with him, and unsuited to the temper of those he was addressing—"Well, you see I have left you;" "Yes, my lord," replied Pym, "but we will never leave you while that head is upon your shoulders"—a prediction rigidly fulfilled.

William Laud, archbishop of Canterbury, another of Charles' evil counsellors, was a man of altogether different stamp from Strafford. Laud was not a man of lofty mind like Wentworth. His understanding was narrow, his spirit was mean. He was obstinate, revengeful, and cruel. His little soul was eaten up with religious superstitions. He was an ecclesiastic to the backbone. He said his prayers with a marvellous mechanical regularity. He kept all the saints' days. He knew perfectly well all the turnings, bowings, and genuflections of the most elaborate ritualism. His mind was never disturbed by any bright flashes of genius, but he possessed great powers of plodding and perseverance. He kept the religious ledger of the nation. He knew all the orthodoxy throughout the realm. Like Judge Jeffries, he could smell a Presbyterian or a Dissenter for many miles. Laud aspired to the Popedom of the English church. He

conceived an ecclesiastical government after the Romish model. He was stubborn and inflexible in his endeavours to enforce his religious opinions on the English people. The temper of his mind, like that of Charles, was naturally arbitrary, and he did not stand at measures in enforcing his church notions on others. He would fine, imprison, slit noses, cut off ears, brand the cheek or the forehead with the letters S. S., *i.e.*, Sower of Sedition; he would do all these things in the name of religion, and experience a ghostly kind of gratification in breaking down the conscientious convictions and trampling on the religious liberties of the English people. Laud was the embodiment and the tool of tyranny. He was the evil genius of Charles I. He was the friend of despotism, the promoter of Romanism, the enemy of all liberty, and one of the chief causes of that discord which poured a flood of sorrow over the nation, and for a time banished peace from the empire. Archbishop Laud was the grand apostle of ritualism, and hence his successors of the present day honour his memory, extol his virtues, and rank him among the noble army of martyrs.

With Strafford in the state, and Laud in the church, King Charles had another evil counsellor in his own house. Henrietta Marie was a daughter of France. She had been nursed in the cradle of despotic royalty. Her political lungs were not accustomed to breathe the pure air of English liberty. She was a rank Papist. She brought a swarm of priests with her into this country. She had her own private chapel, where the rites of the Romish church were all practised. She was a proud,

haughty, imperious woman. She was accomplished in her manners, but arbitrary in her temper. She obtained a fatal ascendancy over the mind of the king. He listened to her dictations, and often unhappily followed her directions. Her presence in England, and her counsel to the king, were the causes of untold evils. She tried to poison the springs of the Protestantism of this country. She goaded the king on in his mad course of resistance to that which was right and legal, until it was too late for him to retrace his steps and retrieve his fortunes.

In investigating the underlying causes of that revolution in which John Hampden took such a conspicuous part, the historical inquirer naturally comes into contact with these six individuals whose names I have indicated and whose characters I have attempted to sketch. They form so many springs of that stream of desolation which finally overspread the land. They were the poisonous roots of that tree of tyranny which grew in the land until the bold hand of revolution struck it down.

The pedantic and low-minded James. The vain and ambitious Buckingham. The powerful and imperious Wentworth. The stubborn and superstitious Laud. The perfidious and arbitrary Charles. The proud and haughty Henrietta.

These are the characters which underlie that national convulsion which roused to its highest pitch the indignation of the English people, and brought out the great qualities of Eliot, Pym, Selden, Hampden, and Cromwell.

It is on these names that the blame connected with the great Revolution must for ever rest.

REMINISCENCES OF JOSEPH WHITWORTH ORTON.

BY HIS FATHER.

ONE vault in the Louth Cemetery contains the bodies of two youths. They were born in the same room, rocked in the same cradle, played in the same play-ground, were educated in the same schools, sat side by side in the same house of prayer, and are now resting together in the same grave. They are the entire family of William and Elizabeth Orton, and were both taken within sixteen months; one in his seventeenth, and the other in his twentieth year. "They were lovely and pleasant in their lives, and in their death they were not divided."

Joseph Whitworth Orton was born at Barrowden, May 9th, 1849. His birth was regarded with unusual interest. He was a *minister's son*; and it was said by those acquainted with the traditions of the place that till now a minister's son had never been born in Barrowden. In this quiet village, in the pleasant valley of the Welland, he spent the first years of his life. In January, 1855, he, with his parents and brother, removed to Louth, where he entered on his school life. He first became a pupil of Miss Beeton, under whose tuition he acquired considerable knowledge, and formed such habits as were useful to him in after years. It was during this period an incident occurred which serves to illustrate his thoughtfulness as a child. One Sunday morning he entered the breakfast room in great trouble. He had just received a severe scolding for his alleged "wickedness." A child a little older than himself had taken him into the garden to gather food for the rabbits. They were caught in the very act. The mother of his friend had met the culprits with the sow-thistles in their hands, and had lectured them sharply on the sin of Sabbath-breaking. It was while

smarting under this infliction he entered the room with tears in his eyes, saying, "Mrs. B. has been scolding us, and says it is wicked to get food for rabbits on Sunday, but I don't think it is wicked. Jesus did not reprove the disciples for plucking the ears of corn on the Sabbath-day."

In his tenth year he became a scholar in King Edward's Grammar School. Here he was favoured with superior advantages. The school was conducted by able masters, and the course of training was such as to call forth all his energies. Towards the latter part of his scholastic career he laboured with great diligence. He rose early. An alarm clock was purchased for his bedroom; and many a time has the harsh and unwelcome sound of the alarm been heard in the darkness, and the earnest scholar has been working at his lessons by five o'clock on a winter's morning. As might be expected he gained a good position in the school, and was favourably reported by the masters. The Rev. Walter Hopwood, M.A., the second master, writing Sep. 30th, 1863, says of him, "He has made considerable progress. He has done in fact all that could have been expected of him." And the Rev. Geo. O. Hodgkinson, M.A., the head master, writing at the same date, says, "He was admitted in the first or lowest form, and has since that time passed regularly through several forms to the fifth, in which he now is. During the four years and a half he has been at school he has been uniformly industrious and well conducted. He has always stood well in his form, and at the examination in June he took the first place." This was the last examination he passed in the school, and it was a

matter of warm congratulation that the Warden's special prize of five pounds was taken by a dissenter's son.

It was during his attendance at school that he became the subject of a spiritual change. He had always been thoughtful and amiable, but early in 1863 the divine life in his soul began to appear. This was first revealed by the following incident. A friend observed that he and a school-fellow often met together in a shed. "What," thought he, "can this mean? Why are the boys daily meeting there? It is not to play. It cannot be to prepare their lessons. I will follow them and know." Accordingly he approached silently and listened. There were voices. First one was heard and then the other. In simple language, and in broken utterances, they were seeking fellowship with God in prayer. The pleasant tidings were soon conveyed to me, and with a beating heart I sought to know the spiritual condition of my child. Drawing him near me one day when we were alone, and placing my arm round him, I said, "Do you love God, my boy?" He said, "Yes, I hope I do, father." "But have you not offended him?" With a faltering voice he said, "I have, and I am very sorry for it." "Do you think God will forgive you?" He placed his cheek close to mine, and the warm tear rolled down my face while he said, "I hope he has forgiven me." But a sense of forgiveness must come through faith in Jesus. Do you believe in Him?" "Yes, father, I trust in Him as my Saviour?" "If you trust in Jesus as your Saviour, you will desire to please Him. Have you any wish to be baptized?" He burst into tears, and said with much earnestness, "*I should like it very much indeed. I wish to do everything that will please Christ.*" He was but young. He not yet reached his

fourteenth year. The evidences of a change of heart, however, were considered so satisfactory that he was cordially welcomed by the church, and was baptized, Feb. 22nd, 1863. It was one of the greatest joys of my life to baptize my elder son, and to give to him the right hand of fellowship. The words used by me in receiving him into the church seem in the retrospect to have a peculiar significance, "My dear boy, I would rather follow you to the grave than see you dishonour the profession you make this day."

On October 7th, in the same year, he received an appointment in the Lincoln and Lindsey Bank in Louth. The hours of duty being short, he had considerable leisure. He used his leisure diligently. He was always busy. He sought a wider acquaintance with English literature, entered on the study of music under a master, and, with the assistance of the Rev. Walter Hopwood, M.A., prepared himself for the "Oxford Middle Class Examinations." The range of subjects on which he had to be examined was extensive, and it was compulsory for him to pass in two languages besides his own, but he voluntarily undertook three, Greek, Latin, and French, and passed honourably in them all. The certificate he obtained from the examiners will ever be preserved as a memento of his diligence and success.

He was also actively employed in Christian service. He taught in the Sunday school, served as librarian, presided whenever his services were required at the organ, assisted in conducting the prayer meetings, visited the sick, and helped the poor out of his own purse, and took occasional preaching services both in the town and villages; so that though modest and retiring, he was diligently engaged in efforts of usefulness, and was extensively known and universally beloved.

The following letter, written a few months previous to his death, and addressed to a gentleman about four years his senior, will illustrate his gentle Christ-like spirit.

My dear Mr. B.,—I have just heard with very great sorrow of your return to Louth under such painful circumstances. Believe me you have my deep and warmest sympathy. I have never myself known what severe affliction is; hitherto my health has been mercifully preserved in an almost unbroken current; but I do sincerely and heartily feel for those who are placed in the trying furnace.

Remember that heavy and almost unendurable as the stroke may be, it is a Father's hand that inflicts it; dark though the horizon may be, there is light beyond. There is much truth and beauty in the words of the poet—

"It needs that we be weaned from earth;

It needs that we be driven,

By loss of every earthly stay,

To seek our home in heaven."

Are we not when the sun shines pleasantly upon us apt to forget our relation to God and our dependence on Him? "Trials must and will befall." Let me entreat you, then, to seek the aid of heavenly grace, that you may plainly see "Love inscribed upon them all," and say, it may be with a faltering voice, "Thy will be done."

I am, my dear Mr. B.,

Your affectionate and sympathizing friend,
J. W. ORTON.

It was the desire of several judicious friends that he should study for the ministry. He had a clear and correct utterance, a good degree of mental culture, an excellent reputation, and an earnest desire to consecrate himself fully to the service of the Saviour; and he was advised, therefore, by Rev. W. Chapman, Rev. C. Payne, and also by others, to seek admission into the College at Chilwell. The matter was anxiously pondered by him. When seeking advice from me, he said, "I wish to do whatever is my duty. If you think I *ought* to study for the ministry I will begin at once. I should be sorry to give up my position in the bank, but I would do it

willingly if I could see it to be the will of God."

The question which had been agitating his mind for some months was now decided by an event no one could foresee. On May 1st he had an attack of hemorrhage from the lungs. He had attended to his duties during the day, and was conversing with his usual cheerfulness at the supper table, when a stream of blood issued from his mouth. He retired to rest, and returned to his duties on the following day; but in the evening the bleeding was renewed. Anxiety was now awakened. His parents were summoned from Bourne. The best medical aid was obtained. Dr. Ditchett was incessant in his kind attentions, and Dr. Dymock attended daily. The hemorrhage continued at intervals during about eight days, and then ceased; but the patient was left in a state of extreme prostration. On the 23rd May he was with difficulty removed to the house of his parents, which he called his "new home." The first two or three weeks he rallied a little, but the favourable symptoms were delusive, and the process became one of slow but sure decline. It was so sad to see the loved form gradually becoming more attenuated, and the strength in which he had prided himself fading away. At first he fancied he should recover, and asked the doctor how soon he should be able to return to the bank—but soon gave up the hope of recovery. "The medicine," he said, "may give relief, but it will do me no permanent good." One day he showed me that while breathing one lung was inactive, and remarked, "It is all right." During a time when through frequent hemorrhages his life seemed to tremble in the balance, he said, "I have no anxiety." It was said to him, "Then if you were soon to die you would not be afraid to trust in the Saviour?" He re-

plied with emphasis, "Oh no, not at all." Afterwards he said, "I am not afraid to die. It is not as if I did not know where I was going." When his parents expressed their deep sorrow at the prospect of losing him, he said, "I did hope I should live to be a comfort to you. It is best as it is. The Lord will give you strength to bear the trial." With deep feeling he one day said, "I wish we could go all together instead of one by one." And to his mother he said, "You will care less about remaining in this world if you live nearer to Christ." A friend speaking to him of the Christian's faith being stronger and brighter in times of greatest bodily weakness, he replied, "It is always so. I would not have missed this affliction for anything; it has brought Christ so much nearer to me." To another he said, "I am happier in my affliction than ever I was before." He often desired to have read to him the narratives of the Saviour's sufferings; and one day when conversing with a friend, said, with a gleam of satisfaction in his countenance, "He loved *me*, and gave himself for *me*." Once when able to speak only with great difficulty, he said, "I am very glad I have not to seek a Saviour now. I cannot fix my attention. My mind often seems to wander. I sometimes forget what I have been praying for, and when I ask myself, 'Do I love the Saviour?' I cannot always give myself a satisfactory answer;" and then, while a tear stole into his eye, he emphatically said, "*But in my calm moments I know I do.*" The last ten days of his life was a time of great suffering. The hemorrhage returned. It seemed several times as if the moment of his departure was near. Still he lingered. The discipline had not ended. The gold was not sufficiently

purified. During this period of painful suspense he wrote a letter to his Sunday school class. It was touching to see him holding the pencil in his thin trembling fingers, and tracing on paper his last message to those he had been accustomed to teach. He wrote, "I shall never see you again in this world," and reminding them of their need of a Saviour, urged them very earnestly to seek Him without delay. A friend who kindly devoted herself to attendance on him in this season of deep sorrow, says, "I never saw the power of religion more beautifully exemplified." To the close the faith of the sufferer never wavered. A little while previous to his departure he cried out in anguish, but when he had recovered from the paroxysm he calmly said, "*That takes me nearer home.*" This was almost his last utterance. He now sat up in bed labouring for breath. Once he smiled at me, and turned his face to receive a kiss. Soon afterwards there was an apparent effort to cough—the blood flowed from his mouth—his head drooped—all was over. He died in his father's arms.

Such were the closing scenes, on Tuesday, Sept. 14, 1868. A few days later the remains were taken to their resting-place. It was a sorrowful task to hide in the ground one so tenderly loved. The parents felt that they were parting with their most precious treasure. The teachers of the Sunday school, with a representative of the Bank, and other friends, showed their sympathy by joining the mournful procession to the cemetery; and an immense concourse of spectators assembled in silent sorrow around the grave.

"The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

THE PERPLEXED DISCIPLES.

"But they understood not that saying, and were afraid to ask Him."—Mark ix. 32.

As light dawns upon the world, so truth dawns upon the mind. Faint, at first, is the impression made upon the darkness, but as the sun rises above the hills the darkness disappears, and the "light shineth more and more unto the perfect day." So did the truth dawn upon the minds of the disciples. Little by little, as they were able to bear it, the Saviour imparted knowledge to them. Some truths He presented frequently, and in varied forms, before He could lodge them in their minds.

It is so with us. We do not become wise suddenly. Our education is not completed in a day. Let us, then, be charitable towards the disciples, and not unduly censure them, lest we condemn ourselves. Let us rather seek to profit by their failings; and show that wisdom which we are surprised to find wanting in them.

The words at the head of this paper remind us of their *perplexity* and their *silence*.

I. THEIR PERPLEXITY is pointed out in the words, "They understood not that saying." Christ had withdrawn Himself from the multitude that He might instruct His disciples. He was speaking to them concerning the character of His death, and of His resurrection. "The Son of Man is delivered into the hands of men, and they shall kill Him; and after that He is killed, He shall rise the third day. But they understood not that saying, and were afraid to ask Him." This shows—

1. *The Great Teacher was not always understood.* He often spake so plainly that the most ignorant understood His meaning, and were very attentive to hear Him. But there were times when His meaning was not perceived. On some occasions He intentionally concealed the truth from His hearers because it was not given them to know the mysteries of the kingdom of heaven. At other times He desired to be understood, and was not. This was owing to the strangeness of His communications, or to the ignorance and prejudice of His hearers.

If Christ was not always understood, no wonder that His ministers in our day should seem sometimes to be obscure. We want more light.

2. *The most important truth was not always understood.* Christ was speaking to His disciples of His atoning sacrifice, "but they understood not that saying." It would not have mattered so much if they had missed His meaning on a minor point. To misunderstand the central truth of the Gospel might result in their spiritual ruin.

It is important that we should have correct ideas respecting this great doctrine. The Jews said He died for blasphemy; the Scriptures say, "neither was guile found in His mouth." Some have said He died as a martyr to the truth; the Scriptures declare He died "the just for the unjust, that He might bring us to God." Others have said He died for a few only; the Scriptures say "He tasted death for every man." It is true there are mysteries connected with this doctrine, but we may understand it so fully as to secure our salvation thereby.

3. *The most privileged persons did not always understand.* We need not be so much surprised that those who seldom saw the Saviour, and who were not well acquainted with the Old Testament, should fail to perceive His meaning. But we may wonder at the dulness of perception shown by His intimate friends. Knowledge withheld from others had been granted to them. To them was given to know the mysteries. Three of these disciples had but just come down from the Mount on which Moses and Elias had been conversing with Christ on His decease or exodus which he should accomplish at Jerusalem. Strange that after that they did not understand. Thus privilege is not always the measure of our improvement. For proofs of this statement we have not far to seek.

II. In their perplexity they are SILENT. "They understood not that saying, and were afraid to ask Him."

Though they were perplexed they held their peace, and asked for no solution of the problem, no explanation of the saying.

1. The *cause* of their silence is said to have been fear. "They were afraid to ask Him." They might be afraid of His reproof. Their consciences, perhaps, reminded them that their dulness was inexcusable. They might have understood His saying better if they had carefully weighed his previous words.

Many who do not understand what they hear are afraid to confess the fact lest they should suffer in their reputation, or should meet with a rebuke. They would rather bear the censure of their conscience than hear the reproof of their friends. This fear is groundless; those asked for an explanation would gladly give it if they could, and would commend the person for his inquiry. The disciples might be afraid of asking Christ for an explanation lest they should have their hopes dashed to the ground. They hoped He was come to restore again the kingdom unto Israel; but now they hear Him say the Son of Man shall be killed. This made them sad, and they were afraid to hear the worst. They thought a full and satisfactory explanation could not be given. To be killed might be equivalent to a defeat.

A fear of knowing the whole truth is no uncommon thing now. Men who have had a glimpse of an unpalatable truth shrink the investigation which it claims. They say, "where ignorance is bliss, 'tis folly to be wise." They think to escape the many stripes by remaining in comparative ignorance of their duty, forgetting that there is such a thing as sinful ignorance. We are responsible for what we might know as well as for what we do know. Let not fear, then, prevent us from seeking that full knowledge which we need.

2. The *unseasonableness* of their silence is very manifest. There is a time to speak and a time to keep silence. This was a time to speak. The subject was important, and Christ was there to explain. They were alone. They need have no fear of interruption, and yet they held their peace. Surely they were to blame. Let us beware lest we fall into their error and hold our peace when we ought to speak. Our silence is unseasonable when our conscience tells us to seek the truth, and when favourable opportunities are granted us for the expression of our doubts and the reception of clearer knowledge. A suitable prayer for us all is, "What I know not teach Thou me."

Louth.

C. PAYNE.

"IF ANYTHING HAPPENS."

A SERMON WITHOUT A TEXT.

THIS is a phrase often used. We all employ it. Under certain circumstances it is sure to be uttered. Thus: a man makes his will, and when he has done so he thinks complacently of it, "for," he says, "*if anything happens* my family is provided for." A person far advanced in life is urged by his friends to sit for his portrait. They entreat him by all means to visit the photographer's: "then, you know," they argue, "*if anything happens*," we shall have your likeness. A merchant, talking to his son, tells him with some degree of pardonable pride how correct his books are. Nothing is out of order. All is plain. As he points to the accu-

ately written pages, he remarks, "*If anything happens* to me, everything is clear and straightforward. No one can misunderstand my accounts." What does the term mean? Death. It is only a circuitous, vague way of saying, "If I die," or "If you die."

There is very grave significance in the fact that we speak of death thus. It shows one thing plainly enough—men's fear of life's end. We speak ambiguously because *that which "happens" is dreaded*. A certain French king forbade that it should ever be named in his presence. "And if I at any time look pale, no courtier must dare, on pain of my displeasure, to

mention it," said he. Carlyle, in his "French Revolution," tells of a Duke of Orleans who professed not to believe in death. Nevertheless, when his secretary stumbled on the words, "the late king of Spain," it made him angry; an evidence of the weak faith which he really had in his own vaunted dogma. "What do you mean by that?" he furiously demanded. The obsequious attendant answered, "It is a title which some of the kings of Spain have taken." Not long ago a friend was doing the work of cicerone for us in the vicinity of Brighton. Among other things he showed us a large estate. Gardens, plantations, drives, park, and all the manifold *et cetera* of the modern Dives were there. Delectable, most assuredly: offering a ready temptation to violate a command, once given, which refers to "anything which is thy neighbour's." The temptation, however, was somewhat diminished when told the following incident. The "first gentleman in Europe" used to visit said estate. George IV. much admired it. On one occasion he was heard to exclaim, "What a paradise it would be but for that death." "That death!" Aye, "that death!" is still the King of Terrors. Few there are that do not regard it with alarm. No bell is so dismal as the passing bell, no carriage so terrible as the hearse, no bed so dreary as the grave. None. This is why we repeat several words instead of one. This is the explanation of our ambiguous mode of speech when we say, "*if anything happens.*"

Something will "happen." Let us realise it: personally realise it. Here we err. Every one admits the doctrine of human mortality, few apply it. What a small minority are those who think thus: "*I shall die. I shall go the way of all flesh. I am getting nearer to the tomb every hour.*" We gossip and speculate about other people, but we leave ourselves out. We see an invalid, wasting every day, getting weaker. "Ah!" we cry, "he won't be here long. His time in this world is short." We take up a newspaper and read of a certain decease. "Did you know that So-and-so was dead?" we ask. "How long was he ill? Of what did he die? What family has he

left?" We observe a funeral on its way to the cemetery. "Whose is it?" we inquire. We do everything—except looking at home! "How long have *I* to live?" is a neglected question.

But it ought not to be. It is very foolish to act thus. Shunning the subject does not destroy it. The ostrich hides its head in the sand when the hunter runs it down, but that only increases the silly bird's danger. So with death: to conceal it cannot remove it, and it puts us in peril of neglecting due preparation for it. My reader, calmly, thoroughly realise it. You, personally, must die. You, individually, will soon be called away. Do not blink the solemn certainty. Look it full in the face. If you are a Christian, the realisation will do you good: it will cause you to be more earnest in the Master's work; it will make you increasingly conscientious and faithful. If you are not a Christian, it may do you good, leading you to make ready for the last hour and the judgment hour. Thomas Fuller quaintly writes thus: "To smell a turf of fresh earth is wholesome for the body; no less are the thoughts of mortality cordial to the soul. The sight of death, when it cometh, will neither be so terrible to him, nor so strange, who hath formerly often beheld it in his serious meditations. We read how Henry, a German prince, was admonished by revelation to search for a writing in an old wall, which should nearly concern him, wherein he found only these two words written: *post sex*, 'after six.' Whereupon Henry conceived, that his death was foretold, which after six days should ensue; which made him pass those days in constant preparation for the same. But finding the six days passed without the effect he expected, he successively persevered in his godly resolution six weeks, six months, six years; and on the first day of the seventh year the prophecy was fulfilled, though otherwise than he interpreted it; for thereupon he was chosen emperor of Germany, having before gotten such a habit of piety that he persisted in his religious course ever after." So beneficial may be the contemplation of life's close.

We do not know when "anything" will happen. John Foster has likened time to water in a perfectly dark well; we keep drawing it up, little by little, but no one knows what quantity is left. Quite true. Whether the remainder is large or small, who can say? A solemn mystery shrouds the future. "I know not the day of my death."

"Thou inevitable day,
When a voice to me shall say,
'Thou must rise and come away;
All thine other journey's past,
Gird thee, and make ready fast
For thy longest and thy last.'
Art thou distant? art thou near?
Wilt thou seem more dark or clear—
Day with more of hope or fear?"

We are poor prophets. Our calculations are often at fault. What appears most probable may not occur. This is emphatically true of life and death. If, for a few moments, we recall the friends who have been removed and the acquaintances taken from us within a given period, we shall soon find affecting evidence of our fallibility. Those that we expected to continue here are gone; those of whose decease we never so much as dreamed are now no more. Disease may lurk beneath outward signs of rude health. Fatal seeds of malady are perhaps silently generating in robust constitutions.

Is it so? Then the only wise course is to be *always* ready. "Are you not afraid to die?" said some one to a Christian woman. "Afraid to die!" she answered. "For the last fifty

years I have dipped my foot every morning in Jordan, and do you think I am afraid now?" Well said. Equally memorable were the words of Howard, the great philanthropist: "Death has no terrors to me; it is an event I always look to with cheerfulness, if not with pleasure; and be assured, the subject is more grateful to me than any other. There is a spot near the village of Dauphiny where I should like to be buried. Suffer no pomp to be used at my funeral, no monument to mark the spot where I am laid; but put me quickly in the earth, place a sun-dial over my grave, and let me be forgotten."

The "conclusion of the whole matter," then, is this, must be this, live for Christ, and all will be well. "To die is gain." The Saviour is waiting to receive all who will come to Him. Long, long ago he issued the glorious invitation to ruined, lost sinners, "Return unto me, for I have redeemed thee." Invisibly He is near to you, my reader. He can hear your feeblest prayer, nor will He despise it. He can see all your spiritual difficulties, nor will He fail to make allowance for them. Put yourself in His care. Prove His power to forgive, purify, and comfort. You are right welcome. None will be turned back. Draw near to Him!

Luton.

T. R. S.

Literature.

JOHN PLOUGHMAN'S TALK. By C. H. Spurgeon. *Passmore & Albaster*, 18, *Paternoster Row, London*.

ANY one who takes up this shilling's worth of short papers, most of which are reprinted from "The Sword and Trowel," in a very critical spirit, may find some materials for animadversion: but he who accepts it for what the author meant it to be, instead of passing censures, will heartily commend it. Mr. Spurgeon, as a public teacher, is ingenious, versatile, and many-sided. His sermons have, for years, been part

of the weekly food of myriads of devout souls—an undeniable evidence of his greatness as a preacher. Those who have had only few opportunities of private intercourse with him have been constrained to admire his uncommon colloquial powers. But this little volume is a further evidence of his eminence in a style of speech in which some very able men would either fear or disdain to indulge. Mr. Spurgeon is not above any kind of effort to reform popular vices, and inculcate Christian virtues among the lowest classes

of mankind. He has no scruples about employing a mode of writing which resembles common talk, and which is more adapted to the cottage and the workshop than to the homes and walks of the wealthy and refined. The wisdom contained in this book is put oracularly, but, at the same time, with perfect plainness and simplicity. Its philosophy might be called "proverbial," but it is widely different in form from that of Martin Tupper. The "talk" is certainly epigrammatic, and some might say that this, which is a valuable element in all speech, unduly predominates here, and verges toward what is wearisome. But if one or two only of the separate papers be read at a time, the relish will be in no danger of being lost. Any single specimen will show this, and will justify us in saying that the entire collection is vivacious, but not vulgar; caustic, but not cynical; witty, without any wantonness; racy, yet never running into mere rattle; full of the best counsel, but signally free from any particle of cant.

THE BIBLE UNFOLDED. By James Biden. *London: E. Stock.*

MR. BIDEN is "wiser than all men" who have up to this time attempted to unfold the Bible. "No commentator," he says, "heretofore has discovered the principles which have governed the construction of the Bible." He trusts to be able to show "the ordered arrangement of the Scriptures—their mutual dependence, their homogeny, and the perfected character of the whole"—and all for the small charge of one shilling! He starts by asserting that the Bible is a theological system. He says the narrative of the creation was given to lay the foundation of a language in which God could hold communion with men. The literal meanings of the terms are not to be regarded—the terms being used as a medium of intercourse between the spirit world and mankind. He tells us that "darkness" represents the natural state of man prior to instruction, and "light" a communication from the spirit world; that "heaven" represents a person under the direct teaching of God; "earth"

a person fallen away from God; "waters" religious opinions; and "seas" pagans. "Trees" signify men, and "herbs and grass" signify spiritual food. Even the names of the first human pair are not to be taken to mean the real Adam and Eve, for the idea of their being the progenitors carnally of the human race is being discarded from the public mind. The garden of Eden is humanity under spiritual culture; the river out of it the stream of instruction which the Bible imparts. The patriarchs were not living persons, they represent phases of religious life. The descendants of Adam and Eve are religious begettings of Hebraism and Christianity prophetically announced, and now almost historically fulfilled!! Those who wish for more explications of the Bible by James Biden must procure the wonderful work in which it is "unfolded." But we caution the curious to consider what is written in "Pisgah Sight:" "Such as, in expounding Scripture, reap more than God did sow there, never eat what they reap thence: because such grainless husks, when seriously threshed out, vanish all into chaff."

THE CONGREGATIONAL PSALTER. By J. Locke Gray, Organist of Lee Chapel, Kent. *London: E. Stock.*

SIXTY-SEVEN chants and twenty anthems, by some of the best composers, are here printed in clear type and strongly bound in a very neat volume.

THE BAPTIST HANDBOOK FOR 1869, price eightpence, is full of information respecting the whole denomination, and may be of special use to some both among ministers and churches. Vacant churches and disengaged ministers are however not the only parties to whom it may be recommended. We should be glad to know that every deacon, as well as every pastor, possessed a copy.

We have received the *Sword and Trowel*—the *Scattered Nation*—the *Church-Hive*—*Topics for Teachers*—*Forward, &c., &c.*

Poetry.

AN UNSURPASSED HYMN.

(Communicated by MAJOR FARRAN, and printed at his request.)

TREMBLING before Thine awful throne,
O Lord, in dust my sins I own;
Justice and mercy for my life
Contend, Oh! smile and heal the strife.

The Saviour smiles upon my soul,
New tides of hope tumultuous roll;
His voice proclaims my pardon found;
Seraphic transport wings the sound.

Earth has a joy unknown in heaven—
The new-born peace of sin forgiven!
Tears of such pure and deep delight,
Ye angels, never dimmed your sight.

Ye saw of old, on chaos rise,
The beauteous pillars of the skies;

Ye know where morn exulting springs,
And evening folds her drooping wings.

Bright heralds of the Eternal Will,
Abroad His errands ye fulfil!
Or throned in floods of beamy day,
Symphonious in His presence play.

Loud is the song; the heavenly plain
Is shaken with the choral strain,
And dying echoes, floating far,
Draw music from each chiming star.

But I amid your choirs shall shine,
And all your knowledge shall be mine;
Ye on your harps must lean to hear
A secret chord that mine will bear.

A MODERN CALEB: OLD YET HALE.

Judges xiv. 10, 11.

I now am old, and yet my *head*
Its thinking power retains,
And every mental faculty
Quite unimpaired remains.

I now am old, and yet my *heart*
Feels jubilant and gay,
As when my fastly falling hair
Was neither scant nor gray.

I now am old, and yet my *hands*
Can just as deftly ply
The varied tools with which my tasks
Were done in days gone by.

I now am old, and yet my *feet*
Can still trip lightly o'er

The wayside walks, or greensward paths,
They trod in days of yore.

I now am old, and yet my *ears*
Each word, and note, and chime,
Can catch as quickly and as well
As in my manhood's prime.

I now am old, and yet the *eyes*
Which I have used so long,
As inlets of all sightful things,
Continue clear and strong.

For age like this I bless my God,
In whom alone I live;
And all the powers He thus renews,
Back to His service give.

Correspondence.

BAPTISM.

TO THE EDITOR—

Dear Sir,—The Querist upon baptism, in the Magazine for February, who signs himself "A Member of the Derby Baptist Preachers' Association," endeavoured, in two papers prepared for the purpose, and read at our preachers' meetings, to prove baptism a part of salvation; but utterly failing

in his attempt, he wrote to you, hoping to gain his point. This seems the more strange to us, as at the close of the discussions he expressed his satisfaction with our views on the subject. The publication of his letter has caused the Association great anxiety, and it desires, through the medium of the Magazine, to state that with such doctrines they have no sympathy whatever. At our preacher's meeting held

on Friday evening, Feb. 5, his letter was duly considered, he being present, and candidly acknowledging he was in error.

As an Association, we believe baptism to be an ordinance instituted and enjoined by Christ Jesus. It is an outward sign of an inward change, and as such, most important, but cannot be in any way a part of salvation. The atonement of Christ is all our trust.

Signed on behalf of the Association,

W. SHAW, *President*.

G. SLACK, *Secretary*.

TO THE EDITOR—

Dear Sir,—I think the member of the Baptist Preachers' Association who, in the February number, sends a query about baptism and salvation, deserves a fuller answer than the few lines you appended. Will you allow me space to offer the following? I agree with you he should have found stronger arguments, or should have exhibited them more skilfully; but I cannot consider them as destitute of force. Being an acknowledged Baptist preacher, he has most likely "found some more real salvation than what is in the ordinances;" and yet after what the Lord Jesus has said in John iii. 5, and Mark xvi. 16, and what the apostle Peter says (1 Peter iii. 21), the preacher may be justified in thinking there is *some connection* between salvation and baptism. Let us see.

I. It is, I know, a common saying among us, that "Baptism is not a saving ordinance." I applaud the *motive* that originated and has endorsed this assertion. It was a protest against human merit, and the pitiable and ruinous notion of sacramental efficacy. But it is a mere human and, I think, sectarian dictum, and it is confronted by the divine word, "Baptism now saves us." Who are *we*, that we should dare to say, "it does not?"

II. Salvation is, in Holy Scripture, attributed to a variety of causes, conditions, and instruments. For instance:—

1. To God. I need not quote passages to prove *this*.

2. To Jesus the Christ. The whole New Testament is the proof. He

reconciled us to God by His death, and saves us by His life. (Rom. v. 10.)

3. To the Holy Ghost. (John iii. 5—8. Titus iii. 5, 6.)

4. To grace. (Eph. ii. 5), &c.

5. To the word of God—the gospel, which is the power of God unto salvation (Rom. i. 16). To the remembrance of it (1 Cor. xv. 2). James says the Word is able to save. As Paul likewise says (2 Tim. iii. 15).

6. To faith. "Believe in the Lord Jesus Christ, and thou shalt be saved." "Thy faith hath saved thee;" and passages very many show this, and no one doubts it.

7. To hope. Paul asserts, "we are saved by hope" (Rom. viii. 24).

8. To the confessing of Christ, and calling on the name of the Lord (Rom. x. 10, 11).

9. To "godly sorrow working repentance unto salvation" (2 Cor. vii. 10).

10. To ourselves. "Save yourselves" (Acts ii. 40). "Save thyself" (1 Tim. iv. 16). "Work out your own salvation" (Phil. ii. 12).

11. To our fellow creatures. Paul says (Rom. xi. 14), "that I might save some of them;" and he speaks of a husband saving his wife, and a wife saving her husband (1 Cor. vii. 16).

12. To the prayer of faith. [This, however, is only a corporeal and temporary deliverance.]

13. Some one is represented (1 Cor. iii. 15) as being "saved, yet so as by fire." But very distinctly, almost emphatically, is salvation attributed

14. To baptism. "Baptism doth now save us" (1 Peter iii. 21). "Go (said the Lord Jesus) preach the gospel to every creature. He that believeth (it) and is baptized shall be saved" (Mark xvi. 16).

III. Two questions therefore arise. The first is of primary importance, viz., What is salvation? What is meant by being saved? I answer—It is to be delivered from a bad state into a good one: from sin; from its guilt, by the atoning death of the Son of God; from its death, by the life of Christ in us; from its power, by the Holy Spirit; from its defilement, by the truth (John xvii. 17); from its ignorance, by the light of God; and from all its conse-

quences, by the final redemption of our living Head. To be saved is to be fully restored to God—brought into a perfect and eternal fellow-feeling with Christ—and thus “enabled to enter into the joy of the Lord.”

IV. The other question is, In what way can baptism be said to save us? I answer—*When baptism is received as God designed it to be received, in the faith of Jesus Christ our Redeemer, intelligently, obediently, gladly, and consistently, it saves us.*

1. From being any longer of the world, of “this untoward generation;” like Saul, we “wash away our sins (not the guilt, but the *practice* of our former sins), calling on the name of the Lord” (Acts ii. 40; xxii. 16).

2. It saves, by bringing us into the fellowship of the confessors of Christ. Such, and only such, will Christ “confess before His Father in heaven” (Matt. x. 32).

3. It saves from superstition; from the deadly errors by which Christendom, according to the prophecies, is deluged and deluded (2 Thess. ii. 11, 12; Rev. xvii. 2). It saves from infant baptism, baptismal regeneration, sacramental efficacy, priestism, popery, and all State-Churchism. If this were all, it would be a great salvation.

4. It saves us, also, as the performance of every other duty does, from the misery of resisting God; so that, like Paul, “our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity” we have, at least in this respect, had our conversation toward the *world* and toward the *church* (2 Cor. i. 12). *This* baptism is “the answer of a good conscience toward God” (1 Peter iii. 21). And is not *this* (as our Preacher expresses it) a “*part of salvation*?” Yea, it is an *essential* part.

5. It saves us into the divine happiness of promoting the salvation of others by our testimony. “Save thyself (says Paul), and them that hear thee.”

6. It is a part of that course of loving obedience respecting which the great and blessed Judge will in that day say, “Well done, good and faithful servant; enter thou into the joy of

thy Lord.” “He who does God’s commandments and teaches them, shall be called great in the kingdom of heaven.” (Matt. v. 19; xxv. 21.)

I am, dear Mr. Editor,
Ever faithfully yours, for Jesus’ sake,
T. W. MATHEWS.

THE LATE MISSION CONFERENCE.

TO THE EDITOR—

Dear Sir,—I do not wish to prolong the debate in your pages on the late Mission Conference, but with your permission, I should like to comment on a part of Mr. Yates’s letter. It is adapted—probably intended—to leave the impression, that any one who goes before the Committee to propose retrenchment, or to complain of expenses, is pretty certain to be curtly received. If this insinuation be not contradicted, it is likely to do a great deal of harm. Nothing can be more untrue or unfair; and it is with great surprise that I, who am comparatively a new-comer among you, find myself a more trustworthy authority on the point than Mr. Yates is. What can he have been doing all these years that he is so ignorant of his brethren? How comes it that he can so seriously misrepresent them? My opinion of them is, necessarily, more than commonly impartial; and I gladly testify that they give every one a fair, full, and candid hearing. None need fear brusque treatment from them; and he least of all who speaks of economy. The fault of the Committee is certainly not extravagance; it is parsimony. In their anxiety to be just, they can seldom be persuaded to be generous; and the financial reformer is as welcome a visitor as they can have. It would be a down-right shame to let a suspicion that they are not perfectly courteous to any member who wishes to investigate or complain, go forth uncontradicted. No one *could* be the author of it who regularly attends their meetings. I have done so for more than four years, and have not once had the pleasure of seeing Mr. Yates there. No doubt this explains his impression, and, as well, who is to blame for it. “I did not venture,” he says, “to confront the brethren at an ordinary Com-

mittee meeting." Really I could not refrain from laughter on reading this. Dear me! what marvellous daring is required to be sure. Let the subscribers picture the reality. A number of plain, earnest men periodically meet to do the Master's work as best they can, and a not young brother who has known some of them probably for half a century or so, is in such awe of them that, afraid to enter, he stands trembling outside. I wonder if the Treasurer meant that extract from his private letter to be published—"I think what you said will tend to remedy one or two matters." How clear! How unambiguous! How darkly portentous of serious defects! And how singular—not to say funny—that they should first be hinted at in the pages of the Magazine! We are all strongly excited, and impatiently expect the next Committee meeting, when, of course, they will be fully revealed.

The complacency which marks the close of Mr. Yates's letter is not its least conspicuous feature. "On the whole, then," he says, "I hope I have done good rather than harm." He means, it is to be presumed, that chiefly good has come out of what he has done. Probably so; but whether that is a just cause of self congratulation is quite another matter. Joseph excused his brethren after they had sold him into Egypt, by saying that God meant it for good, and indeed had brought great good out of it; but whether they should therefore have congratulated themselves, or whether they should have repented, is hardly, one would think, an open question.

Faithfully yours,

H. CRASSWELLER.

Derby, Feb., 1869.

CENTENARY FUND.

TO THE EDITOR—

Dear Sir,—I was glad to see in your January number the manifesto of the Committee of the £5,000 Centenary Fund; and a few days previously a letter from the Secretary to the same effect. I seem to hear a voice saying to myself individually, and to the denomination at large, "Now perform the doing of it." Very often when I hear of grievous losses, new chapels to be erected, or fresh schemes of usefulness proposed, the question presents itself to my mind, Ought I to do anything for this object, and how much? *This Centenary Fund is our very own concern.* It seems to claim £50 from me; and I hope it will get it. We shall want a hundred times as much, so that I should be only one of a hundred. And the others must come forward, or my little contribution would be lost in uselessness. I recommend every member of the body to purchase an interest in this hopeful enterprise, and by way of urging them to invest as soon as possible, I propose to distribute my quota as follows. If the good Lord will grant me the pleasure, I purpose to add a pound to every £99 given or promised by others, and I should like to live long enough to see the noble edifice completed, and join in the acclamation that shall accompany the raising of the top stone thereof. Grace, grace unto it! In token of this desire I enclose £5, which please hand to our worthy treasurer, and tell him that the sooner he applies for the other instalments, the better he will please, dear Mr. Editor, his and yours

Faithfully, for Jesus' sake,

THOS. W. MATHEWS.

Boston, Feb. 15, 1869.

Intelligence.

Denominational.

THE MIDLAND CONFERENCE met at Stoney Street, Nottingham, on Shrove Tuesday, Feb. 9.

The morning service commenced at a quarter to eleven o'clock. Rev. J. Greenwood, M.A., presided. Devotional exer-

cises continued till half-past eleven. Rev. T. Goadby, B.A., of Derby, then read a paper on Conversion. A vote of thanks was passed for this excellent and comprehensive paper, and the rest of the morning was occupied by conference on the subject.

At the afternoon meeting the pastor of Stoney Street again presided. Mr. A. Goodliffe engaged in prayer. The Secre-

tary reported that he had made extra endeavours to obtain a report from every church; the result was satisfactory. Since the last Conference on the 15th September, it appeared from the reports now presented that one hundred and thirty-nine had been baptized, eighty-four were candidates, and thirteen had been restored to fellowship.

The doxology was sung. The minutes were read and confirmed.

1. The convener of the meeting of the Committee appointed at the last Conference to inquire into the case of the Queniborough chapel deeds and debt, stated that circumstances had so altered since the time referred to, that the meeting of the Committee had not been necessary, and the action of the Conference in the matter had been dispensed with.

2. The Association had requested the Committees appointed on the Warsop and Wilbraham cases to report to the Midland Conference. The reports, however, were not ready.

3. As Shrove Tuesday is a general holiday, and many churches and ministers are engaged that day in local services, Resolved, That the Conference hitherto held on Shrove Tuesday be held on the Tuesday following.

4. The proposals of the Centenary Committee were laid before the Conference by the Revs. T. Goadby and W. R. Stevenson. The Conference expressed its approval of the proposals, and hoped the appeal would meet with a favourable response from the churches.

5. The next Conference will be held at Kegworth on Whit Tuesday, May 18. The Conference to meet at a quarter to eleven for devotional exercises. The Rev. D. Maccallum, of Melbourne, to read a paper—the subject to be announced before the meeting—on which there shall be free conference till one o'clock.

6. A public meeting was held in the evening. Addresses were delivered by the Revs. E. Stevenson, E. H. Jackson, and other ministers and friends.

CHARLES CLARKE, *Secretary*.

MONUMENT IN MEMORY OF THE LATE R. PEGG, ESQ.—During the present week the erection of a monumental structure, at once appropriate and strikingly beautiful, has been completed in the Osmaston Road chapel, Derby, in memory of the late Robert Pegg, Esq., J.P., a gentleman who was greatly instrumental in the erection of that place of worship for the use of the church and congregation of which he was a very highly esteemed, useful, and distinguished member in connection with the General Baptist denomination, to which

from early life he was on principle devotedly attached. The monument is in the pointed Gothic style, is strictly in keeping with the architecture of the beautiful edifice in which it is placed, and is an exceedingly chaste but highly ornamental work of art, the result of the very skillful use of the engraver's chisel in both metal, marble, and stone. It is chiefly of alabaster, and has been executed by Mr. J. Warren, Osmaston Street, Derby, from a design by Messrs. T. Hine & Son, Architects, Nottingham. It is placed in a recess on the north side and a little in advance of the baptistry opposite to the recess on the south side, in which the organ is erected, and immediately behind the elegant stone pulpit, west of the north transept. The entire structure is over ten feet in height, is seven feet wide, and is attached to the front wall dividing the recess from the baptistry, and may be thus described—A dado of Caen stone, two feet in depth, seven feet in breadth, comprising three sunken carved panels, and projecting about a foot from the wall, stands upon a base, and sub-base or plinth of Hopton stone. At the height of between three and four feet it is surmounted by a deep Caen stone moulding, which forms the basement of four polished red Devonsbire marble columns, with carved capitals of Caen stone, finished with an abacus of white polished alabaster, from which spring three deeply moulded Gothic arches. Over the pillars the rich alabaster copings above the arches rise from elaborately carved bosses, which, like the two side panels of the dado below, show a variety of conventional foliage. The centre panel bears the monogram "R.P." on a shield surmounted by the crest of the deceased gentleman whose memory the monument will perpetuate. The spandrels of the arches are enriched with highly polished dottings of the Derbyshire mineral known as "Blue John," the effects of which upon the alabaster is very pleasing. Over the dado immediately above the bases of the red marble pillars, and a few inches behind them, is a brass tablet, five feet in width by one foot in depth, and upon it, very beautifully engraved in a most masterly manner in illuminated letters of the fifteenth century, is the following inscription:—

"In Memoriam

ROBERT PEGG, ESQUIRE,

Died June 21, 1867,

Age 66.

"This memorial is raised by the voluntary offerings principally of this church and congregation in honour of a devoted servant of the cause and kingdom of Jesus Christ, and to record their unfeigned

gratitude for the munificent benefactions that distinguished his career, and to which the erection of this beautiful edifice is mainly indebted. He had a 'mind to work,' and what his heart devised his hand was open and ready to accomplish. For many years he rendered valuable service to the denomination as treasurer to its Foreign Missionary Society. He was a magistrate of this borough, and also served the office of mayor, whose duties he discharged with ability and integrity. In private life he was universally esteemed; his deportment was courteous, but unostentatious, and the warm genial character of his friendship will long be cherished by those who shared his confidence."

The entire back ground, which is carved diaper, and the enriched label by which the tablet is surrounded are of Caen stone. The engraving on the tablet is the admirable work of Mr. William Blair, Derby, and, like the entire monument, is a work of very great artistic merit. As explained in the inscription, the cost has been defrayed entirely by the voluntary subscriptions of those who well knew how to estimate the public and private character of him whose name it records.

PORTSEA, *Clarence Street*.—The congregation meeting at this place of worship has been in a very unsatisfactory state for the last twelve months. The long continued illness of the Rev. E. H. Burton has been a serious drawback to the welfare of the church, and as the health of the rev. gentlemen continues precarious, it was deemed advisable to invite a minister to occupy the pulpit which had been filled for thirty-three years by him. This being agreed to, the candidate came on probation, was most cordially received, and gave immense satisfaction. A tea meeting was accordingly arranged, which took place at the Landport Hall, when the Rev. R. Y. Roberts, of Nottingham (the gentleman referred to), was most heartily welcomed as the new minister. The hall was tastefully decorated, the walls being adorned with mottoes of a strictly Protestant character. The Rev. H. Kitching presided, and was supported on either side by the Revs. R. Y. Roberts, H. G. Hasting, E. G. Gange, W. Jones, and J. G. Gregson, C. Roberts, Esq., Messrs. Marshall, Grigg, Gamble, and West, and several ladies. After tea a public meeting was held, which was opened by the singing of a hymn, after which prayer was offered by Mr. Grigg, who invoked a blessing on the new minister and people. Then came the first real performance of the choir, forty in number, which, we may observe, sang several selections of sacred music at inter-

vals during the evening, under the direction of Mr. T. Fleming. Addresses were delivered by the various gentlemen on the platform, who each congratulated the Rev. R. Y. Roberts on his new appointment, shook him heartily by the hand, and wished him "God speed." The usual votes of thanks were put and carried by acclamation. The hall was crowded in every part, and many persons could not obtain accommodation.

LONGTON.—*Collections for a New Chapel*.—On Jan. 31 the Rev. C. Clark (now on his way to Australia) preached at Longton, and collections were made toward the effort to build a new chapel in this populous town.

BAPTISMS.

STALYBRIDGE.—On Sunday, Feb. 7, after a very earnest discourse from the words, "How long halt ye," &c., our minister baptized six young persons. They were all scholars in our Sunday school. The congregation was unusually large, seats having to be placed in the aisles to accommodate the numbers who came to witness the ceremony. We hope the appeals made to the undecided may prove very effectual.

HOSE.—On Sunday, Feb. 7, after a sermon by Mr. Smith, one of our deacons, four young friends, scholars from our Sunday school at *Clawson*, were baptized, and in the afternoon, with one other friend who had been restored, were received into the church.

BARLESTONE.—Jan. 27, after a sermon by the Rev. W. Hill, three candidates were baptized by the Rev. E. W. Cantrell. On the following Sunday evening they were received into the church.

CASTLE DONINGTON.—On Lord's-day, Feb. 7, two friends were received into the church—one by baptism, the other had been baptized before.

WENDOVER.—Jan. 27, three young persons were baptized by Rev. J. Sage, and on Feb. 7 were received into the fellowship of the church.

LEEDS, *Call Lane*.—On Sunday, Nov. 29, one; and on Jan. 31, three persons were baptized.

BARROWDEN.—On Sunday, Feb. 21, four candidates were baptized by the Rev. J. Hedges—three females and one male.

THE COLLEGE.

	£	s.	d.
Ashby Collections	3	10	6
Jos. Nall, Esq.	1	5	0

N.B.—The Rev. H. Crasswell, B.A., of Derby, succeeds the Rev. S. Cox, of Nottingham, as the Secretary of the College.

Notes on Public Events.

ON Tuesday, Feb. 16, the eighth Parliament of the present reign was opened, not by the Queen in person, but by the Lord Chancellor, who read the Royal Speech. Like all its predecessors this speech has been severely criticised by the public papers conducted by the Opposition: but the Government prints point with much satisfaction to the topics it contains as indicating the onward course of legislation which will be pursued during the session. Religious equality in Ireland—diminished estimates—better education in England—purer elections—the abolition of imprisonment for debt—county municipalities—are regarded as great things to which the Ministry are pledged, not as objects to be sought at some distant day, but by immediate legislative action. The paragraphs which refer to foreign affairs are marked by the same careful truthfulness as the rest of the Speech. The Ministry promise nothing which they do not mean to attempt; and their promises are couched in phrases which have nothing rhetorical in them. Their programme is neither impracticably large, nor vexatiously indefinite. The moving and seconding of the Addresses in both Lords and Commons, and the debates following, were marked by an unusual degree of harmony and courtesy: so that the common view of the opening of the session is that it has “come in like a lamb.”

Among the many notices of motion already given, that of the Premier for the 1st of March attracted special attention. He will then move that the Acts of Parliament relating to the Established Church in Ireland, and the first of the Three Resolutions passed last session on this subject, be read, and that the House then resolve itself into a Committee to “consider the ecclesiastical arrangements of that country.” But it seems to be generally admitted that the nation has already decided that the Irish Church shall be disestablished, and that the only questions relating to it are matters of detail.

A request made by the Irish Bishops to be allowed to meet in Convocation was refused by the Government, at which great indignation has been expressed by some of them, while the more sagacious of Church writers consider that the refusal of the Government may be justified by the policy which they are prepared to pursue. The most widely circulated of all the organs of Church opinion in England, *The Guardian*, says, “If they are ready to promote a liberal scheme of self-government for the Anglo-Irish Church on voluntary principles, they will be excused for having declined to allow the revival of an organization which carried with it the parade of ancient political ascendancy.”

The new Bishop of London, Dr. Jackson, has been presented with an address of welcome to his diocese, to which he replied in a manly and Christian spirit. He said it would be an insult to a diocese like that of London to place the charge of it in the hands of one who had no distinct opinions on theological and ecclesiastical questions, or one who was afraid to confess what his opinions are. To him he said, “the Bible was the Word of God, the only legitimate appeal on all questions of doctrine, as well as in the determination of all principles of practice.” Yet Dr. Jackson must know that in any dispute concerning doctrines and practices, the final appeal is not to the Bible, but to the Sovereign in Council; and that the Privy Council is required to interpret those doctrines, and to pronounce on those practices, not according to the Scriptures, but according to the law of England. It becomes clearer every day that the principle of Establishments is now being sifted as it never was before in England; and Churchmen are beginning to admit that while the Church as a divine institution is founded on a rock, the ecclesiastical system of England can claim no such basis.

Marriage.

PIKE—FREEMAN.—Feb. 10, at the Baptist chapel, Commercial Road East, London, by the Rev. J. C. Pike, father of the

bridegroom, the Rev. J. G. Pike, minister of the place, to Sarah Jane, eldest daughter of Mr. Freeman, one of the junior deacons.

Recent Deaths.

JOHN SMART.

"**SUBLIMER** in this world I know nothing than a peasant saint, could such now anywhere be met with. Such an one will take thee back to Nazareth itself; thou wilt see the splendour of heaven sprung from the humblest depth of earth like a light shining in great darkness."

Had Carlyle, the author of these words, visited the cottage of John Smart, nurseryman, Edgbaston, he would have found his peasant saint, whose conversation would have taken him to Nazareth, and on whose plain and weather-beaten face the light of heaven mostly shone.

This good man was the son of James Smart, for many years a farmer at Cannell Gate, near Sutton Coldfield, of whom I will only say that he was the father of twelve children, all of whom were pious, and that he joined very diligent work for God with his common toil, generally preaching three times on the Lord's-day, and sustaining to a General Baptist church meeting near his abode the office of pastor for many years, without any remuneration save the joy that the Lord gave him in his work, and the souls begotten for the Lord through his preaching.

John, the son of whom I now write, was here converted to Christ and baptized; and through all the years of his life he maintained a warm affection for the church in the midst of which he was born again, visiting it at intervals, assisting to repair the chapel when needed, and in his old age helping, by gifts and requests, to raise a fund for its entire rebuilding.

When a young man he removed to Birmingham, and associated himself with the Lombard Street church, of which in subsequent years he was appointed a deacon. I will not weary the reader with an enumeration of facts interesting only to those intimately acquainted with him, but will proceed to testify to those qualities of his heart which make his memory fragrant, and magnify the grace of God in him.

He was eminently a *spiritual* man. Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, abounded in him, and constituted him a spiritual magnet towards whom all spiritual men who came near him were drawn. Love gave him warmth. Joy gave him brightness. Peace gave him stability. Long-suffering helped the patience of saints and softened the hearts of sinners. His gentleness, without being weak, was tender and touching, especially towards the

young. His goodness made all men acknowledge the *beauty* of holiness. His faith never failing gave vitality to his religious exercises, and enabled him often to realize the vision of God. His meekness gave him strength and constancy in suffering. Temperance gave such weight to his example that his life was a perpetual sermon, and often drew from Christian men and women the admiring exclamation, "O that I were like him. He is holy, happy, and always the same!"

In his company rich men whose mansions surrounded his humble cottage forgot their riches, and many of these rich saints of the locality would visit him to enjoy his holy conversation, and all confessed him richer than they.

This spirituality of mind was maintained by constant communion with God. "Prayer was his vital breath, his native air." Religious services were commonly seasons of unmingled happiness to him. Except through absolute necessity he never stayed away from the public worship of the church. During the service his attention and interest never failed. He sang with heart and voice, and closed the prayer, and generally the sermon, with a hearty "Amen." Seldom did the writer preach without some expression of gratitude from him, or reference to something which had instructed or helped him. He had a good spiritual *appetite*, and special faculty for finding something to satisfy it. Of his love of *psalmody* there are many pleasing recollections. His nephew, in a letter to the writer, says, "His fondness for sacred song impressed me when quite a boy. My brother and I used to visit him on Sunday afternoon during the summer months, at which time the garden looked like a little paradise. He would say, 'Well, can we raise a song;' at the same time reaching down a bass viol and repeating the words, 'There is a land of pure delight.' During the singing his whole soul seemed animated with the sentiment of the hymn. In this way he would sing several hymns concluding with Dr. Sutton's 'Hail sweetest dearest tie that binds,' &c. An hour spent in this way was the delight of his soul." At public worship, or a prayer meeting, his attitude and general appearance were those of a man fully absorbed in the spirit of worship, and several persons have testified that whenever he was in the meeting there seemed special reverence and holy emotion.

He was specially happy and useful in visiting the poor, and conversing with the

anxious and inquiring. On these occasions he had so much of "the accent of conviction" that he seldom failed to do permanent good.

He regarded the church of Christ as the excellence of the earth, loved it with unwavering and fervent devotion. Its ministers, ordinances, people, and services, shared his unbounded affection. With equal fervour to that of Augustine he could exclaim, "Oh, heavenly Jerusalem, our common mother! Thou beautiful spouse of Christ! My soul hath loved thee exceedingly, and all my faculties are ravished with thy charms." Consistent with this profound religious spirit was the broad sympathy he cherished for all Christians. In his later years he deplored the custom of all churches that forbade members of different evangelical churches to come to the Lord's table unless they had been immersed. He often said, "I believe they are the children of my heavenly Father, and I feel we do wrong to keep them away from the Lord's table." No desire was stronger in his last days than that this exclusive system should be superseded by one which he considered more in accordance with the spirit of Christ.

His love to me was fervent and constant. Though old enough to be my grandfather, he was always reverent and kind, often spoke cheering and helpful words, and on several occasions performed acts of delicate kindness which will never die from a grateful memory. The young men and women in the church loved him intensely, assured that they had in him a real helper of their faith, though on occasions when they manifested pride, ingratitude, or negligence in religious duties, he would firmly reprove them, and so blend boldness with affection as to shame them for their sin, whilst he drew them closer to himself and Christ. During the last three years his strength visibly declined, yet he continued to attend public worship once, and sometimes twice, every Sunday, and often once or twice in the week, although he had to walk nearly two miles each way. His devotion to the house and people of God is manifest in words which he addressed to me a few months before his death. "I am now getting an old man. I cannot do much, but I will go to the door and welcome the people to the house of God." These greetings were hearty and sincere, and are now spoken of by the people with regretful pleasure. His last visit to the chapel was for the purpose of looking at some plans for the new chapel at Little Sutton. On that evening he seemed as well as usual, but he never left his cottage after that night. An attack of diarrhoea speedily reduced his strength. For a fort-

night he lingered, during which time he seemed to have a presentiment of death. All this time he spoke little, and was often absorbed in meditation. Two days before his death, when I visited him, he strengthened himself upon his bed, and for nearly half an hour conversed on heavenly things. It would be difficult to convey an adequate impression of that solemn scene. The old man lay like a patriarch, with grey hairs as a crown of glory on his head. His face was lit up with heavenly light. First feebly, then with increased strength, he spake of the things of God till his soul was all aglow with feeling, and he cried out—

"Oh for such love let rocks and hills
Their lasting silence break,
And all harmonious human tongues
Their Maker's praises speak."

After a minutes silence he said, "I do rejoice in that great atonement which Jesus made for sinners!" Then, as though he saw the Lord offering himself as the sin-offering, he stretched forth his hands to heaven, and said—

"My faith would lay her hand
On that dear head of Thine,
While like a penitent I stand
And there confess my sin."

As I was leaving, and expressing the hope that God would strengthen him, he said, "If it were pleasing to God I should like to get better for a few months that I might speak more earnestly for His glory; but if not, I am not afraid. His holy will be done. There is not a cloud between me and my Saviour." Two days after this, on the 21st of August, he gently breathed his last, being in his seventy-eighth year. A week afterwards we took his earthly remains and buried them at his beloved Little Sutton, the spot endeared to him by the precious memories of a pious father's ministry, and of his own first love and service for Christ. His wife, an excellent Christian woman, with whom he had lived in all affection, as though anxious to rejoin him, died three weeks afterwards, and was buried in the same grave with her beloved companion. Being dead he yet speaketh. His memory is held in love and gratitude by all of us who knew him, and many in the church have been moved by his example to make "Christ all in all." "To rejoice in the Lord, and to walk in the Spirit." It is recorded that Pontitianus, a high dignitary of the Imperial Court, relating to Augustine the story of God's dealings with him, affirmed that walking in company with a friend in the gardens near the city walls he lighted upon a cottage inhabited by certain saints, "poor in spirit, of whom was the kingdom of heaven." There they found a little book narrating the heavenly life of a saint not

long departed. This they began to read, and they admired and kindled at it, until, filled with a holy love and a sober shame, one of them, in anger with himself, cast his eyes upon his friends, saying, "Tell me, I pray thee, what would we attain by all these labours of ours? What aim we at? What serve we for? Can our hopes at Court rise higher than to be the Emperor's favourites? And in this what is there not brittle and full of perils? And by how many perils arrive we at a greater peril? And when arrive we thither? But a friend of God, if I wish it, I become at once." It was the turning point of his course. Said he to his companion, "I have broken loose from those our hopes, and am resolved to serve God, and this, from this hour in this place I begin upon." His friend replied, "I will cleave to thee to partake so glorious a reward, so glorious a service."

Thus may the Lord bless my simple narrative of His servant. Oh! Holy Spirit, since Thou didst make him a good man, full of Thyself and faith, beget his likeness in all who read here the wonderful work of God.

Birmingham.

J. H.

ANGRAVE.—December 8th, 1868, at East Leake, Notts., in her eighty-fifth year, Mrs. K. Angrave entered into rest. Our departed sister had been an active, consistent, and devoted member of the church for more than forty years. For many years she had been a liberal supporter of the institutions of the denomination, and her house and heart were always open to ministers, or any friends who came from a distance to special services in the town. So thoroughly generous was she, that it was a perfect pleasure to partake of her hospitality. In consequence of an accident, she was prevented, during the latter part of her life, from attending the chapel, but her love for "the house of God" never declined. Though she lived to such an advanced age her faculties were remarkably good, her memory did not seem in the least impaired, and

within a few weeks of her death she could read the smallest print without glasses. Those who knew her will never forget her quick and cheerful manner of conversation. Her views of divine truth were very clear, and her knowledge of Christian truth extensive. In simple faith she rested on the finished work of Christ. She often confessed her unworthiness, and her only hope for salvation through the death and mediation of Jesus. The "good hope through grace" always cheered her, and when the time of her end drew near she was ready to enter into the presence of the Lord. She had been blest with long life, and she saw the salvation of God. Fervent and constant were her prayers that her kindred might meet her in heaven. May her children and her children's children follow her as she followed Christ. Her death was improved by Mr. Bailey, at Leake, from John xi. 23. W. B.

WATSON.—Feb. 6, at No. 3, Eldon Terrace, Bradford, Stephen Watson, in his forty-eighth year, leaving a widow and seven small children to mourn his loss. He was for many years one of the most active and benevolent members and deacons of Westgate Baptist church, Bradford, and in his removal to the better life the diaconate here sustained an irreparable calamity. He lived beloved by all, and his death is deeply regretted by all that knew him. He had no bands in his death.

COX.—Feb. 9, at Ripley, Eliza, the beloved wife of Mr. Thos. Hutton Cox, and niece of the late Mr. Thos. Ward, aged thirty-one years. Her death was peaceful and happy, leaving, in the memory of those who witnessed it, a halo of light around her final hour.

REYNOLDS.—Feb. 20, at Newcastle-on-Tyne, of typhoid fever, Mr. W. C. Reynolds, of Leicester, aged thirty-seven. Mr. R. was for many years a member at Archdeacon Lane, Leicester, and was much respected by a wide circle of friends.

TURNER.—Jan. 30, at Sawley, Derbyshire, Henry, only son of Christopher and Anne Turner, aged thirteen months. "Of such is the kingdom of heaven."

Varieties.

KITTIE'S NEW SONG.

"Happy day, happy day,
When Jesus washed my sins away,"

Sang little Kittie, as she came along from school across the fields. The silvery notes came through the open window into papa's study, and papa laid down his book to listen.

Soon the voice ceased, and little pattering feet were heard on the staircase, and then a gentle knock.

"Come in, Kittie!"

"Papa, isn't this a nice hymn? Please, may I sing it to you?"

And so papa listened again to that soft voice, singing the same sweet hymn.

"I like 'happy day' part the best, papa."
 "The chorus, you mean, don't you, Kittie—the lines repeated in every verse? But why?"

"Because, papa, I can't quite understand the rest, but I know that if Jesus hadn't washed my sins away, I could never go to heaven to live with Him."

"Why not, Kittie?"

Kittie repeated slowly the verse she had learned that morning—"There shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie." "And, papa, I used to make lies."

"And do you think Jesus has washed that sin away, Kittie?"

"Yes, papa, I asked Him to. And if we ask we shall receive, you know. Don't you like those lines too, papa?"

"Yes, Kittie, very much."

"Please sing it with me once."

And so papa and his little Kittie sang together of that happy day, when Jesus washed their sins away.

WHAT TRYING DID.

"CHILDREN, I want each of you to bring a new scholar to the school with you next Sunday," said the superintendent of a Sunday school to his scholars one day.

"I can't get any new scholars," said several of the children to themselves.

"I'll try what I can do," was the whispering response of a few others.

One of the latter class went home to his father and said, "Father, will you go to the Sunday school with me?"

"I can't read," my son," replied the father, with a look of shame.

"Our teachers will teach you, dear father," answered the boy, with respect and feeling in his tone.

"Well, I'll go," said the father.

He went, learned to read, sought and found the Saviour, and at length became a colporteur. Years passed on, and that man established four hundred Sunday schools, into which thirty-five thousand children were gathered!

SLIPS FROM THE EDITOR'S PORTFOLIO.

WHO IS THE HIRELING?—The man who means to do no more than he is compelled to do; who considers how much he can cut down his work so as to forfeit none of his wages; who exerts himself in the presence of his master, and takes his ease when that master is absent; who never begins his labour before the allotted hour, and who leaves off or ever the clock has done striking the hour of release. Who has not seen this servile worker *creeping*

to his toil, and *fleeing from it*? giving repeated pulls at his superfluous garment before he became properly stript for his employment; but snatching it up, and slinging it upon him, for his hasty march homeward? The man who grudges to make as much gratuitous over-time as would suffice for the hammer to drive in the nail, or for the spade to find the bottom of its shallow trench, or for the trowel to spread its modicum of mortar on the wall, rather than slat it back upon the mortar-board; such a man is manifestly a real hireling.

THE NEED OF EARLY TRAINING.—As in every perfect commonwealth there ought to be good laws established—right maintained—wrong repressed—virtue rewarded—vice punished—and all manner of abuses thoroughly purged—so ought there to be schools founded for the furtherance of all these, so that the young may learn that in green years which it becomes them to practise in gray hairs.

THE BENEFITS OF INTERCOURSE.—Plutarch likened the recreation which is found in conference to a pleasant banquet. The sweet food of the one sustains the body, the savoury doctrine of the other nourishes the mind. As in banqueting the waiter stands ready to fill the cup, so in all our recreations we should have a tutor at our elbows to feed the soul.

THE NEW PASTOR'S PREACHING.—The commencement of a new ministry in a church is an event which always excites unwonted interest, and the attention of the people in hearing sermons is a little quickened. One of the most useful men of this age began his work by preaching a special sermon to the church. This was followed by a second and a third, when some began to ask whether he had not something to say to sinners. His answer was, that he would commence with them as soon as things got right in the church, as it would be quite useless and a mere mockery to begin sooner.

A HINT ABOUT THE RECEPTION OF CANDIDATES.—The Rev. H. W. Beecher says: "If a child of the church whose antecedents are known, was born again, and laid upon the church's threshold on the evening of its birth, we would take it in, without waiting to see whether it had vitality enough to keep it from being frozen to death if it remained out until morning."

A TEAR MAY TOUCH WHEN WORDS ARE VAIN.—It was recently stated in a large religious convention that an intelligent and strongly fortified infidel had become converted, and that the change was traceable to the impression made upon him by perceiving a tear in the eye of one who addressed him on the subject of religion.

Missionary Observer.

THE NEW YEAR AT CUTTACK.

Cuttack, Jan. 6, 1869.

NEW year's day was a time of great interest and pleasure to us at Cuttack. It was the second anniversary of our Native Auxiliary Mission, and the Committee invited me to preach on the occasion, which I did. The service was at eleven o'clock, and the congregation very large. I preached from John ix. 4, and exhorted them all to work for God while time and opportunity were afforded, reminding them that the recent removal of several of our young people (one of whom was intimately connected with the Auxiliary), gave additional impressiveness to the weighty motive, "the night cometh when no man can work." In the afternoon the Committee and subscribers met for the transaction of business in Christianpore chapel: the attendance was very encouraging. Ghannshyam presided. The Treasurer presented his accounts, from which it appeared that there was a balance in hand of about two hundred and fifty rupees (£25). They decided on having an assistant to Shem, and Sanantana was selected. Nudeali—the place first thought of as a station—was wisely abandoned, and Khoorda (twenty-eight miles to the south of Cuttack) was thought by all the most suitable place that could be chosen. Arrangements were made for building two houses with as little delay as possible, and the question of establishing a school was considered. The desirableness of doing so was strongly felt, and it was left with the Committee to take the necessary steps as soon as it seemed judicious. It was decided to have a collection at the next anniversary. This is another step in the right direction. Not less important was the decision to have a special prayer meeting, which is to be held to-morrow evening, and at which Jagoo and Makunda Das are to speak. I have no doubt that the attendance will be large. The meeting was a very gratifying one. We were there simply as spectators, "joying and beholding their order, and the steadfastness of their faith in Christ."

The next day was a very exciting one, though the interest was altogether of a different character. A grand durbar was held in honour of the Maharajah Bahadur of Dhenkanal. The honour was well merited; and I am sure your readers will not think any the worse of the Maharajah when I add that he never comes to Cuttack without calling on his missionary friends. The Commissioner presided, and in the name of the Viceroy and Governor-General presented him with an honorary dress, and read the *sunnud* promoting him to be Maharajah. On his part he presented, according to custom, the value of the dress, which was between 90 and 100 gold mohurs—say 1,400 or 1,500 rupees (£140 or £150). The Commissioner, in his address to the Maharajah, referred with great propriety to his being a person of distinguished learning, spoke of the personal attention he paid to the management of his estate, of the confidence felt in the mildness and justness of his rule, adverting to the contentment and happiness of his subjects, and the loyalty they felt towards his person. Special reference was made to his noble and benevolent exertions when famine raged, and when he expended in various ways not less than 139,000 rupees (£13,900) in saving those who were ready to perish. No doubt many thousands of lives were preserved by his benevolent efforts. The Commissioner expressed a hope that other rajahs and zemindars would be stimulated by the good example he had set; but I am afraid the prospect is a very faint one.

I see by the last telegraphic news from England that the Rajah of Parricood is made a Companion of the Exalted Order of the Star of India. Parricood is in the Pooree district, and on the borders of the Chilka. He acted well towards his tenants in the time of famine, and is therefore worthy of honour; but I should think it would have been much more acceptable if the Government had replenished his purse. He is very poor, and probably has not £20 a month on which to maintain his dignity. All the more honour to him, however, that with

means so limited he did so much to help his subjects in their time of overwhelming calamity.

There is just now much distress in various parts of Orissa as well as many other parts of India. Rice is much dearer than it was, and will, I fear, be dearer still. It was a very remarkable circumstance that when the magazines reached us with our letters about the destructive floods in June, we were all sighing and praying for rain, but it never came. The crops have been saved wherever the irrigation canals extend, and indeed in some parts have been abundant; but in other regions the failure has been great. I hear of much distress at Ungool, Sumbulpore, and places still more westward. It is a time to trust in God and hope for the best. I trust we shall never again witness the heart-rending scenes of two or three years ago.

Allow me, in closing, to express my sincere acknowledgments to several kind friends who have recently sent me newspapers. They rightly judged that I should be much interested with the details of the general election.

JOHN BUCKLEY.

LETTER FROM MRS. BUCKLEY
TO MR. AND MRS. DERRY,
OF BARTON.

*Baramana Grove,
Dec. 22, 1868.*

It will be three weeks to-morrow since I left Cuttack in company with my dear husband, one native preacher, and three of the students, also two of my school children. My husband is itinerating in the district of Asureswara. We have been a distance of forty miles, and every day, excepting one when prevented through indisposition, he, with the native preachers, has been engaged for hours in preaching the blessed gospel. The markets in this district are very numerous, and numerously attended both by men and women. Several times, two markets have occurred on the same day at a reachable distance from our encampment; then the brethren have divided themselves into two parties. Thus the seed of the kingdom has been widely scattered. Oh that much fruit may be gathered unto life eternal! Preaching at the markets is thought to be the best

way of getting at the people in this part of Orissa. Nearly every bit of the land over which we have travelled is well cultivated. The irrigation works in this part have been carried on with great energy, and this year the benefit of these works to this part of Orissa has been very manifest, first in preserving it from a destructive inundation, when the rains were so alarmingly abundant in June; and secondly, in ensuring heavy crops of rice, though the rains ceased at a much earlier period than usual. I have been, too, pleased to find the people have learnt in many places lessons from what they have seen of the irrigation works, and on many farms I saw narrow trenches dug through the fields to convey water. The cotton fields, onions, garlic, and sugar-canes were all being watered in this way. The rice fields on every side were being reaped. Wheat is grown in this district, but I did not see any this time. The fields of mustard, linseed, and chonna (a small field pea) were all in flower, and beautiful to the eye as well as filling the air with sweet perfume. The fields of bhare and culthee (grains used for feeding cattle) looked generally languishing for want of rain—not a drop has fallen now for more than three months. A few showers is all this kind of grain requires to produce a good crop.

The houses in the agricultural villages do not generally join each other; they are built in the form of a square. A range of mud buildings opposite each other forming two sides, and a high mud wall at each end, in which is a doorway. These cottages are embosomed in trees, making a delightful shade near the houses. The villages are very straggling, and the people not easy to be got at unless you go as their invited guest. I and my little native girls have been very popular with the people wherever we have been encamped for a few days. The sick have come to me for medicine, and whilst I have tried to benefit their bodies, Hetty and Emily have sung to them out of our poetical tracts, repeated the ten commandments, or read out of the Scriptures some of our Lord's miracles. This opens the way for kindly conversing with them on the one all-important subject—true religion, and the wickedness, ignorance, and folly of idolatry. Then they have given me

pressing invitations to come to their houses, bring my little girls and let them sing to their women; and most kindly have we been received. The brahmins have been the most determined to have our visits. In two places they have said, "Why not build a house and remain in our midst, and teach our children as you have taught these little girls?" Our tent at Asureswara was in a large mangoe grove, and surrounded by villages. I and the children visited seven. The people treated us with the greatest respect, received us into their houses, spread a mat on the floor and begged of us to be seated. The master of the house on one occasion (having doubtless seen me sitting in the tent on a camp chair) expressed regret he had nothing better to offer me for a seat. I cannot but feel their belief in idolatry is shaken, but the ignorance of the people is very great. Only a few of the upper and influential classes of the male population learn to read—none of the women or girls are taught. But I must hasten on.

We have turned our face homewards, and whilst writing, our tent is being taken down, and I am sitting under the trees. The two children are sitting each of them crocheting and singing. There is a large market about a mile from this grove. My husband and the native preachers are gone there. Since he left us I have been busy packing for our removal six miles nearer home. The people are coming from the market, and those who pass this way are quite curious about my writing; so I have been telling them to whom I am writing, how many miles my letter will have to go, and why I left my father and mother, and brothers and sisters, and how sad it makes me feel that they should continue idolaters, though they have heard of the Lord Jesus Christ, the only true living Saviour. One of my patients has just given me his salaam. "Mem sahib, I took the nine pills you gave me. See! the swelling is quite gone, and there has been no return of fever." "I am very glad, brahmin; you are really looking much better; remember it is because I love Jesus Christ, the true incarnate Saviour, that I try to do your bodies good. You can read; and you have promised to read the books I have given you, so that if you remain in ignorance you are without

excuse." "I will read them. I know we are wrong." "How are my other patients?" I inquired, mentioning three names. "Oh, much better; all of those I know who have taken your medicine are better." Ten days ago I had visited at his house and village, and had had several patients for whom I had prescribed, and in several cases given medicine. Spleen, sore eyes, dropsy, and, with the old people, rheumatism, are the diseases most common; also skin eruptions. At sundown this morning I went to a village about three miles from the tent. A very aged brahmin besought me to go and see his daughter and grand-daughter. I objected because I should soon have to move on further, and said, "Bring them to me." "Mem sahib, that could not be; unveiled they never leave the house." "Well: here am I, a perfect stranger, yet you wish me to go. If it is wrong for them to come to me, is it not wrong for me to go to them?" Touching me gently, he said, "You are an incarnation of holiness. No harm can befall you." Describing to me the state of his grand-daughter's eyes, I felt my sympathies touched, so I decided to go with the old man. It was a lovely and romantic journey through pleasant fields well cultivated, past villages and groves of mangoes, palm trees, bamboos, cocoa-nut and plantain trees. The old man's residence was very large, though built of mud, and the entrance to it shaded with all kinds of beautiful fruit trees. When I arrived the women seemed very fearful. The old man forbade my servant who had come with me to come inside the enclosure. Then he invited me to go with him. The daughter trembled like an aspen leaf when I took her hand. She was suffering from spleen. I put on a blister and gave her some pills, which I hope will do her good. The lovely grand-daughter, so soon as she heard her grandfather's voice, felt her way to him, and most lovingly did they embrace each other; then through something the old man said, most confidently the child placed her hand in mine. At a glance I saw there was no hope of the poor child's sight being restored, and my tears would fall as I said so to the poor old man. His own tears fell as he fondled the child, and said, "God's will be done." He turned to me, and touching me over

the chin, expressive of gratitude, he said, "I am sure if you could you would have helped my child." There was a large family of sons and sons' wives. The old man's wife was a very comely looking woman, with hair as white as snow. All would have sat round me, but I could not stay. I knew my husband would be wanting breakfast, that he might go to his work. I would have left tracts with them, but found they could not read. On my rising to go the old man said, "May peace and prosperity attend you. I wish you could have remained longer." I told him I feared I might hinder my husband in his work by keeping him waiting for breakfast, as I had found his house so distant from the tent. He said, "I am sorrowful if I have caused thee sorrow. I will go with thee to the tent, and tell the sahib." But I would not let the old man go, though I was touched with his kindness. He was so aged, and could only walk with the support of a staff, yet he had come all that way, and was waiting to see me at sunrise. I was deeply saddened by another sight to-day (the 23rd). On our way a poor man had fallen off his garry, and one of the wheels had gone over his neck and head. When we got up we found him dying. He was within a few miles from home, where a wife and child were waiting for him.

Christmas-day.—Left my dear husband early this morning. He felt it his duty to remain and preach at the Kaji market, and then come on to Cuttack. Having had no rain for a long time, I feared to ride in the noon-day sun, as the heat always affects me. I had a pleasant ride of nine miles this morning, and reached my dear home about ten o'clock; found brother Bailey and my large family well. I wish you could have seen the loving reception of more than three hundred children. They kissed me on both sides of my cheeks, and seemed wild with joy.

Now, dear brother and sister, I must close my long chat with you. Many tender, loving thoughts I have had of your darling Mary. I have felt at times a yearning desire to have her here, and then chided my selfishness, knowing how much greater her joys are with our loving Saviour. She taught me to feel, as I never had so fully felt, what a

privilege it was to suffer and toil in my Master's service. In our heavenly Father's good time may we be again a united family in heaven. The warmest love to our dear brother and sisters, and all our dear friends.

THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

THE Committee on the Missions in China state :—

"The Committee have read the papers put into their hands with the special interest belonging to the record of those labouring in a land where are gathered one half of the heathen inhabitants of the globe—a nation long inaccessible, but now, as the reports of all the missionaries show, open in every direction to the preachers of the Word. Wonderful is the contrast between the time when religious services were held in secret, with locked doors, and the present, when open chapels are rented in the thronged thoroughfares of populous cities, and men from a thousand miles in the interior seek out the missionary, asking for religious books to carry to their far distant homes.

But when, from a survey of the immense and crowded field, we turn to regard the labourers there, the disproportion is appalling. Four ordained missionaries, connected with the Foochow mission, and eight in Northern China—what are these in such an empire? Other societies are indeed sending men, yet all combined supply, we are told, only one missionary for each 3,000,000 souls.

The missionaries are evidently labouring in a *hopeful* spirit; they write as those expecting soon to see great changes. To those who ask, 'What of the night?' their reply rings out, 'The *morning* cometh.' But burdened, weary, grieved by our delay to help them, they *long* for fresh labourers. A physician has reached them during the past year, and one missionary is on his way; and *this* appears to be the response, thus far, to the solemn declaration made a year ago, that 'this Board accepts the work thrown upon it for the evangelization of China.' It cannot be that a want of men to enter into a field so vast, so promising, to which Providence so clearly points the way,

and which we have pledged ourselves to occupy, will much longer prevent the Board from fulfilling its sacred obligations.

Meanwhile China has been drawn towards us. The Pacific Railroad, in its wonderful daily progress, is hastening to make this largest of mission fields almost the nearest. Soon, the cities to reach which once required a perilous voyage of half a year, will be within thirty days' travel from our Atlantic coast. And while we are delaying to help these benighted millions, they themselves approach us by their embassy, saying through the chief ambassador, 'Chiua invites your missionaries. She tells them to plant the shining cross on every hill and in every valley.' Strange words are these for the envoy of a pagan monarch. Your Committee echo the words of the Prudential Committee: 'The invitation so frankly and generously given, should be as frankly and generously accepted.'

The Committee on the Syria mission say in their report:—

"The location of this mission alone would give it a sacred claim upon our hearts, lying, as it does, just north of Palestine, over the hills of Galilee, the beautiful slopes of Hermon, the coasts of Tyre and Sidon, and amid the magnificent scenes of the Lebanon. The character and condition of the people too, add to the claims of this field. If, indeed, utter prostration under grinding tyranny, if poverty, misery, and false religions can give a people a claim upon missionary regards, the Syrians have it. There is, however, no want of capability among the races inhabiting the soil. Druze, Maronite, and Mohammedan are, physically, a noble-looking race, and when the gospel shall bring them peace, education, and a christian civilization, they will lack no element of a high nationality. Beirut is becoming a great commercial city, and our mission, with this for a centre, occupies a commanding position in the East.

The press in Syria deserves and receives special attention from the mission. It is admirably located, and we believe has been established in God's good providence, to exert a wide influence in the regeneration of the 150,000,000 speaking the Arabic, and stretching over 120

degrees of longitude, from Liberia to Peking. This work has been begun none too soon. A frivolous and corrupting literature is already abroad, and it becomes a matter of necessity to the mission, as it multiplies readers, to multiply also copies of the Bible, now happily translated, and such other books as the best good of the people demands.

The educational work of the mission is growing in extent and power. The Committee are impressed with the necessity of maintaining and strengthening these educational institutions. The supply of a native ministry depends upon it, as well as the extension of a true, intelligent christianity. The Committee recommend that special efforts be made to recruit the numbers of this mission."

The Committee on the missions to Western Turkey and Greece, remark:—

"If little has been done directly for the conversion of the Moslem population, the Committee feel that labours for the purifying and quickening of the Armenian and Greek churches must result in vast ultimate good to the Mohammedans; that in the living members of those churches will be found epistles known and read by the Turk, which will issue in his salvation.

It may seem at first unpromising, that in the great cities, Constantinople, Smyrna, and others, so little, comparatively, has been accomplished; but your Committee feel that the commerce of the civilized world greatly embarrasses christian effort there—that the missionaries have to contend, in those places, not only with forms of error and sin peculiar to those cities, but also with errors and sins imported from more civilized and enlightened lands; and the fact that there are so many from christian countries without anything of a christian spirit, who visit those places, imperatively demands that their evil influence should be counteracted by the mightier influence of the gospel.

With respect to the mission to Greece, we would say, that while the veteran Dr. King works still, persistently and hopefully, in Athens, he has the happiness of seeing three of his pupils, who have been students in the United States, labouring successfully for Greece, and we feel that his long and faithful service is not in vain."

ECLIPSE OF THE SUN.

THE remarkable solar eclipse which was visible in India on August 18th was in some parts, though not at Cuttack, total. We had all looked forward with interest for months to the eventful day; and our dear brother who is now looking on infinitely brighter scenes of glory than earth and time can furnish, spoke to one and another of us on the subject with the warmest anticipation and the deepest interest. Great anxiety was felt as to the kind of weather we should have at the important time, especially as it is generally very cloudy and wet in August. As the long-looked for day approached, our hopes were not very bright; the sun did not for several days give us the pleasure of looking on his bright face, and on the memorable Tuesday morning, as I was enjoying my usual ride with a dear friend, we remarked to each other that the prospect of having a good view of the rare and beautiful phenomenon was far from hopeful. A few minutes later and the clouds began to break, and our hopes to revive; and though we had not so good an opportunity of observing the eclipse as we could have desired, it was really much better than we had apprehended. It was truly a singular and beautiful sight. The heavens were more and more obscured as the sun's face was

more and more hidden, and the obscuration was of a very peculiar kind, difficult to describe, but far enough from actual darkness, while very different from what is observed on a cloudy day. I have read of the singular effects sometimes produced on birds and beasts by a total eclipse, but must say that I did not observe anything of the kind. The day was kept as a general holiday. I have not yet seen the reports of the astronomers who came from England and other lands to India to witness this singular phenomenon; but we shall all rejoice if something new should have been learnt from their observations, and shall devoutly say, "The works of the Lord are great, sought out of all them that have pleasure therein." "This also cometh from the Lord of hosts, who is wonderful in counsel, and excellent in working." How beautiful the description of heaven in Isaiah lx. 19, 20, "The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended."

J. B.

Foreign Letters Received.

CUTTACK.—J. Buckley, Jan. 6, 7.

Contributions

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GENERAL BAPTIST MAGAZINE.

APRIL, 1869.

JOHN HAMPDEN AND THE REVOLUTION OF 1640.*

BY THE REV. G. HESTER.

CHARLES's first Parliament met on the 18th of June, 1625. A strong party spirit had already begun to shew itself in the House of Commons. They supplied the king with money, but with rather a sparing hand. The king soon manifested dissatisfaction, and dissolved Parliament. He commenced to raise money by letters under his Privy Seal. This method of procedure created disgust in the minds of his subjects, and as his supply of money fell short of what he needed, he summoned another Parliament in the spring of 1626. The Commons agreed to meet the wants of the monarch; but they were determined that the grievances of the nation should be redressed. They at once proceeded to impeach Buckingham. A struggle followed. The king's anger was inflamed, and he threw the managers of the impeachment into prison. Money was now raised by means of a forced loan. This method was considered arbitrary and illegal. It affected a fundamental principle of the Constitution. It is at this point in the history of England that John Hampden first emerges into public notice. He had sat in several of the preceding parliaments,

but had been noticed more as an *observer* than as an *actor*. Now, however, he is *heard* as well as *seen*. He resolutely refused to lend a farthing of his money. When questioned as to his reasons for so doing, replied, "That he could be content to lend as well as others; but he feared to draw upon himself that curse in Magna Charta which should be read twice a year against those who infringe it." For the utterance of these manly words he was thrown into prison. This little incident furnishes the key and explanation to Hampden's whole public life. He took his stand on the *Law*, and to maintain the dignity and authority of the law in opposition to the capricious and arbitrary proceedings of the King he suffered, he bled, and died.

Having thus reached that stage in our national history when Hampden becomes a prominent actor in public affairs, it may be interesting and instructive to some to go back and just take a brief glance of Hampden's private history up to this time.

The pedigree of the Hampdens can be traced back to Saxon times. Edward the Confessor granted the estate and residence in Buckingham-

* Continued from page 74.

shire to the family. These are entered in Doomesday Book as in the possession of Baldwin-de-Hampden. The estates descended in direct male succession from the times of the Saxons to the times of the Stuarts. In the wars of the Roses the Hampdens adhered to the party of the Red Rose, and were consequently persecuted by Edward IV., and favoured by Henry VII. In the reign of Queen Elizabeth, Griffith Hampden was High Sheriff for the county of Buckingham, and represented it in Parliament in 1585. Under his direction the family mansion at Great Hampden was rebuilt and enlarged. By him the Great Queen was received and entertained with wonderful splendour and magnificence. A fine avenue was made through the trees leading from the main road up to the mansion. It was commonly called afterwards the "Queen's Gap." This fine avenue is still to be seen, and on a fine summer's day presents a view remarkable for its beauty and richness.

The eldest son of Griffith Hampden was William, who succeeded him in the estate in 1591, and was member of Parliament in 1593. William Hampden married Elizabeth, second daughter of Sir Henry Cromwell, of Hinchinbrooke, in Huntingdonshire, and aunt to the future Protector, Oliver Cromwell. William Hampden died in 1597, leaving two sons, John and Richard. Richard resided at Emmington, in Oxfordshire, and John, the subject of this paper, on his estates in Buckinghamshire.

John Hampden, the celebrated English patriot, was born in 1594. Great men were living and busy on the stage of life when our patriot first saw the light. Sir Walter Raleigh was in the prime of life. Lord Bacon had just turned twenty. Shakspeare had been married two years, and was the father of three children. Richard Hooker was maturing his great work on *Ecclesiastical*

Polity. Ben Jonson was working as a bricklayer; and the poet Spenser had just finished his brilliant "Fairy Queen." Queen Elizabeth had reigned six and thirty years, and many great noblemen, like pillars of slate, were standing round her throne imparting a majesty to her government, and a glory to her country.

John Hampden received his early education in the Free Grammar School at Thame. The Grammar School, still standing, is a fine old picturesque gable-ended building. It was founded by Lord Williams in 1558, the year in which Queen Elizabeth acceded to the throne. According to Murray's *Handbook of Oxfordshire*, any one may still see the long low room, with the oak desks at which he studied. Dr. Fell, the theologian, Anthony Wood, the historian, and Pococke, the orientalist, were also educated at Thame Grammar School.

After leaving Thame Grammar School, John Hampden entered as a Commoner at Magdalen College, Oxford. While at Oxford he was brought into contact with Laud, who was then master of St. John's College. As a student of the law, Hampden entered the Inner Temple in 1613. Both at Oxford and London he made considerable progress in his studies. Sir Philip Warwick bears testimony to the fact that Hampden had "great knowledge, both of scholarship and law."

In 1619, John Hampden was married to Elizabeth, only daughter of Edward Symeon, Esq., of Pyrton, in Oxfordshire. The probability is that he became acquainted with this lady when on a visit to his uncle Richard, who lived at Emmington, but a short distance from Pyrton. His marriage with Miss Symeon was a most happy and prosperous event. "To this lady," says Lord Nugent, his most copious and admiring biographer, "he was tenderly

attached, and in several parts of his correspondence he pays tributes to her virtues, talents, and affection."

At this period in Hampden's life a great change took place in his character. The probability is that he became a decided Christian about this time. Lord Clarendon, in his history, has noticed the alteration which appeared in his general bearing and conduct. "He was a gentleman," says the noble historian, "of good extraction, of fair fortune, who, from a life of great pleasure and license, had on a sudden retired to extraordinary sobriety and strictness, and yet retained his usual cheerfulness and affability."

It cannot but be interesting to think of the young Buckinghamshire squire, and his gentle and beautiful wife, walking together on the mossy velvet lawns, or sitting together in the little church embowered among the beech trees, only a few yards from the family mansion. The reading public has been lately informed, in an interesting paper in "*Once a Week*," from the pen of Mrs. Acton Tindal, of Aylesbury, that the Rector of Hampden Church at this time was one Egeon Askew. He was an eminently pious man, and an earnest and godly preacher. He is described in a contemporary author as a famous man, learned beyond his age, and as well read in the Fathers, Commentators and Schoolmen, as any man of his time in the University of Oxford. There can be scarcely any doubt that the scholarly squire, and the learned rector, often walked together in the shady woods of the beautiful Chiltern hills, and there talked together not only of things pertaining to the nation, but also of things pertaining to the kingdom of God.

On January, 30, 1621, Hampden first took his seat in the House of Commons. His fond mother was anxious that he should obtain a peerage. This honour was easily ob-

tained in the days of King James. Golden guineas had the magic charm of turning squires into Lords. In the British Museum is a letter written by Hampden's mother on the subject—"If ever my son will seek for this honour," she says, "tell him now to come; for here is multitudes of lords a-making." "I am ambitious," she continues, "of my son's honour, which I wish were now conferred upon him, that he might not come after so many new creations." The advice of the mother, however, was not followed by the son. Hampden's noble soul despised the paltry honours conferred by the lavish and indiscriminating hand of the foolish king.

In 1625, on the accession of Charles to the throne, Hampden was returned to Parliament for the borough of Wendover. As we have already stated, this Parliament was soon dissolved. A new Parliament was summoned in the spring of 1626, and Hampden again sat for the borough of Wendover. It was during the sittings of this Parliament that he made his first public stand for the fundamental principles of the constitution against the arbitrary measures of the king. As we have seen he was thrown into prison. The king, and Buckingham his minister, pursued such an arbitrary and reckless course that they aroused the indignation of the public mind. In order to conciliate the people several political prisoners were liberated, one of whom was the patriot, John Hampden. He was immediately re-elected for the borough of Wendover.

The Parliament re-assembled in the spring of 1628. This Session will ever be memorable in the annals of England for the fact that the "*Petition of Right*" was drawn up and received the King's consent during its continuance. This *Petition of Right* is the second great Charter of the liberties of England.

It was prepared by Coke and Selden. Both the King and the Court opposed it, but were obliged to yield. Sir Robert Heath, the Attorney General, on the first discussion, treated some of their precedents for the ancient liberties of England slightly. Coke, the greatest lawyer of his day, replied, re-stating them, and declaring, in the full confidence of his cause, that it was not under Mr. Attorney's cap to answer any of these arguments.

The Petition of Right provided "That no man be compelled to make or yield any gift, loan, benevolence, tax, or such like charge, without common consent by Act of Parliament; that none be called upon to make answer for refusal so to do."

After several evasions on the part of the king, this celebrated Charter of the liberties of England became law, the king uttering the words, "Let right be done, as it is desired."

But in spite of the passing of the Petition of Right the king persisted in pursuing his arbitrary and illegal measures. He levied tonnage and poundage without the consent of the Parliament, which act was an infringement of the liberties of the nation. The Commons were again about to remonstrate, but in order to prevent their taking action the king suddenly prorogued Parliament.

The Parliament which had been prorogued in the summer of 1628 reassembled in January, 1629. The members met in an angry mood. Their deliberations, remonstrances, and privileges had been set at defiance by the king and the court. Sir John Eliot, an intimate friend of John Hampden, proposed a resolution condemning the unconstitutional proceedings which had taken place under the sanction of the king. The Speaker refused to put the question to the vote. He pleaded that the king had forbidden him to do so. The whole house now was thrown into a tumult of excitement. Selden

entered a fiery protest against the conduct of the Speaker. Sir John Eliot dashed the paper containing his resolution on the ground. Two of the members held the Speaker down in his chair while the motion was read. They locked the door, and laid the key on the table. They then passed several severe resolutions. The House now adjourned for eight days. At their reassembling on the 10th May, the king came down to the House of Lords, made a threatening speech, and caused Parliament to be dissolved by proclamation. Sir John Eliot, Hollis, and other eminent members of the Commons, the king committed to the Tower.

During the next eleven years, viz., from 10th May, 1629, to 3rd April, 1640, there was no Parliament in the English nation. The king and his court held the affairs of the country in their own hands. John Hampden left the busy scenes of London, and retired to his noble country seat in Buckinghamshire. As a scholar and a gentleman he passed his time, in the study of the History of France and other nations, and in taking walks among the fine beech woods, the beautiful fields, and the charming rural retreats surrounding his magnificent mansion.

The learned rector of whom we have already spoken, was still to be seen and heard in the little church. He was now preaching a course of sermons on "Brotherly Reconciliation." These sermons were published, and have been lately discovered in one of the libraries connected with the University of Oxford, by Dr. Thompson, the present Archbishop of York.

Hampden corresponded with his friends in London, and especially with his most intimate friend, Sir John Eliot, who was confined in the Tower, and whose sons were now under Hampden's care and tuition. Some of these tender and beautiful

letters still remain, and can be read in Lord Nugent's Life of Hampden.

It was at this period of his life that he lost his gentle and admirable wife. She left him three sons and six daughters. Her remains were interred in the chancel of Hampden church, over which is still to be seen a striking epitaph written by Hampden's own hand.

To the eternal memory
of the truly virtuous and pious
ELIZABETH HAMPDEN,
wife of John Hampden, of Great Hampden,
Esquire. Sole daughter and heir of Edmund
Symeon, of Pyrton, in the county of Oxon,
Esquire. The tender mother of a happy offspring
in 9 hopeful children.

In her pilgrimage,
The stay and comfort of her neighbours,
The love and glory of a well-ordered family,
The delight and happiness of tender parents,
But a crown of blessings to a husband.
In a wife, to all an eternal pattern of goodness
And cause of joy, while she was

In her dissolution
A loss invaluable to each.
Yet herself blest, and they fully recompensed
In her translation, from a Tabernacle of clay
And fellowship with mortals, to a celestial mansion
And communion with the Deity.

20 Day of August 1634

John Hampden her sorrowful husband
In perpetual testimony of his conjugal love
Hath dedicated this monument.

The history of England during the eleven years the king ruled without a Parliament is one of the saddest pages in our national annals. Much cruelty was practised, much innocent blood was shed. Buckingham—the vain, unprincipled, and tyrannical Duke—had fallen by the hand of an assassin. But Charles, Strafford, Laud, and Henrietta were still in the exercise of arbitrary power. Strafford advocated a thorough despotism in the state; and Laud advised absolute tyranny in the church. Henrietta practised popish rites and performed popish ceremonies in the royal palace. The Court of Star Chamber, and the Court of High Commission—two arbitrary courts, unfettered by law—were the instruments by which the people were oppressed and persecuted. The Court of High Commission was composed of forty commissioners, twelve of whom were clergymen. Its jurisdiction extended

over all England. It claimed the power of regulating the religious opinions of all the king's subjects. It employed torture, fines, and imprisonment in enforcing conformity to the Established Church.

The Court of High Commission was just the place for a mind like Laud's to gratify its instincts and satisfy its desires. He was carried away with a vindictive enjoyment, as he saw the Presbyterians and Dissenters tortured for their religious faith. It was a source of gratification to him to see the ears of heretics cut off, and their noses slit, and the letters S.S. burned into their foreheads with a hot iron. His dinner seemed to digest with a much greater ease after he had witnessed such scenes as these. Let us take one example of this savage cruelty. Prynne, a barrister, for writing a book, was condemned to be put from the bar; to stand in the pillory in two places; to lose both his ears, one in each place; to pay £5000 to the king, and to be imprisoned during the remainder of his life. Prynne possessed an indomitable spirit that could not be broken or subdued by persecution. Though his ears were cropped off, he maintained an attitude of manly independence towards his persecutors; and because he had no more ears for them to cut off, his tormentors rooted out the stumps with a knife, and branded his cheeks with a glowing iron. He, in company with many other sufferers, was banished from the country.

It would be revolting to the best feelings of our nature to recount all the acts of cruelty and tyranny practised during this period of Charles's reign. They, and the consequences connected with them, gradually accumulated as years rolled on.

We come now to the great and noteworthy event in the life of John Hampden—an event which brought

him before the public mind of England more than any other event of his whole life.

In 1634 writs were issued for a new tax called Ship-money. These writs were at first issued to towns along the coast, but in 1635 they were sent into the midland counties. This step was purely arbitrary and illegal on the part of the king. When the writs were sent into Buckinghamshire, many gentlemen refused to pay the tax, among whom was John Hampden. The sum he had to pay was very small in amount—about forty shillings; but the paying of it involved a principle which lay at the foundation of the British constitution, and therefore Hampden resolved to take a firm stand in opposition to it. Hampden's conduct involved him in a trial at law, in which the whole nation felt a deep interest. The case was argued with great ability on both sides. After a protracted discussion, the majority of the judges, some of whom were the tools of the king, decided against Hampden. Notwithstanding this legal decision, the nation felt that Hampden was right, and the judges were wrong.

Even Lord Clarendon, the court historian, is obliged to admit and confess, that the conduct of Hampden during this celebrated trial was worthy of great admiration. Clarendon's words are—"He (*i.e.*, Hampden) was rather of reputation in his own country than of public discourse or fame in the kingdom before the business of Ship-money; but then he grew the argument of all tongues, every man enquiring who, and what he was, that durst at his own charge support the liberty and property of the kingdom, and rescue his country, as he thought, from being made a prey to the court. His carriage throughout this agitation was with that rare temper and modesty, that they who watched him narrowly to find some advantage against his per-

son, to make him less resolute in his cause, were compelled to give him a just testimony. And the judgment that was given against him infinitely more advanced him, than the service for which it was given."

Discontent and agitation now spread throughout the country. Scotland was up in arms against Laud and his popish Liturgy. It is said that an old woman threw her stool at one of Laud's bishops when he appeared in the pulpit to conduct service. "A Pope, a Pope," cried the people; "Antichrist"—"stone him"—shouted the excited populace. The church tumult spread into a national war. Charles conducted his army into Scotland, in order to compel the refractory Scots to conform to the archbishop's church. Things were evidently approaching a crisis. A great storm is gathering. The thunder of war is heard. The king is frightened at the advancing storm. He summons a council of his nobility in the north. They advise the perplexed and alarmed monarch to call a Parliament. The king is forced to yield to their suggestions.

After an interval of eleven years Parliament met on the 3rd April, 1640. The king opened the houses in person, and made a short speech to the following effect:—"My lords and gentlemen," he said, "there never was a king that had a more weighty cause to call his people together than myself: I will not trouble you with the particulars. I have informed my Lord Keeper, and command him to speak, and desire your attention." This Parliament was dissolved in a short time afterwards.

Before the close of the same year a petition was presented by the hands of Pym, praying for a Parliament, and subscribed by 10,000 citizens of London. Other petitions were sent in, and as a consequence,

writs were issued for a new Parliament.

This new Parliament met on Nov. 3rd, 1640. It has earned for itself a great name in the history of the country. It is known as the Long Parliament. Hampden took his seat in it as a member for Buckinghamshire. He left his beautiful Chiltern hills, and his charming country residence, never more to return. He gave himself entirely up to public affairs. There was great and important work to be done in the nation. The House of Commons was roused to the highest pitch of earnestness, and the members went to work with the greatest possible determination. They at once, and without much ceremony, broke up and swept away the Court of Star Chamber, and the Court of High Commission. Their fury broke loose and spent itself on the head of the great Wentworth. He was impeached and put to death by Act of attainder. John Pym was the leader in the impeachment of the bold and resolute Earl. In his speech he gave utterance to the following words, which embody the principle on which the Revolution turned:—

“The Law is that which puts a difference betwixt good and evil, betwixt just and unjust. If you take away the law, all things will fall into a confusion. Every man will become a law to himself, which, in the depraved condition of human nature, must needs produce many grave enormities. Lust will become a law, and envy will become a law, covetousness and ambition will become laws; and what dictates, what decisions such laws will produce, may easily be discerned in the late government of Ireland.”

Having removed Wentworth, the leaders of the House of Commons committed Archbishop Laud to prison. Their resolution was now up, and they made the king give his assent to a law by which he bound

himself not to adjourn, prorogue, or dissolve the existing Parliament without their consent.

These events bring us to notice now another remarkable passage in the parliamentary and public history of our great patriot. The king having promised some of his confidential ministers that he would take no step in the affairs of the nation without their advice, made, quite unknown to them, a desperate attempt to enter the House of Commons, with the express purpose of seizing five of the principal leading members. These members were, Mr. Pym, Mr. Hollis, Sir A. Hazelrigg, Mr. William Strode, and our patriot, John Hampden.

On the 3rd January, 1642, the king sent the Attorney-General down to impeach Lord Kimbolton and the five Members at the bar of the House of Lords. “It is difficult,” says Lord Macaulay, “to find in the whole history of England such an instance of tyranny, perfidy, and folly.” The Commons refused to give up their Members. Then the infatuated king made the mad attempt to enter the House of Commons by force with the intention of arresting them. Having gained admittance into the House, Charles spoke as follows:—“Gentlemen, I am sorry for this occasion of coming to you. Yesterday I sent a Serjeant-at-Arms upon a very important occasion to apprehend some that by command were accused of high treason. Whereunto I did expect obedience, and not a message. And I must declare unto you here, that albeit no king that ever was in England shall be more careful of your privileges, to maintain them to the utmost of his power, than I shall be, yet you must know, that in cases of treason no person hath a privilege, and therefore I am come down to know if any of these persons that were accused are here.” Then he paused; and casting his eyes upon

all the members in the House, said, 'I do not see any of them. I think I should know them.' Then he hesitated, stopped, and called out, 'Is Mr. Pym here?' To which nobody gave answer. He then asked for Mr. Hollis, whether he were present; and when nobody answered him, he pressed the Speaker to tell him; who, kneeling down, did very wisely desire his Majesty to pardon him, saying that he could neither see nor speak but by command of the House: to which the king answered, 'Well, well; 'tis no matter. I think my eyes are as good as another's.' And then he looked round about the house a pretty while to see if he could espy any of them."

They were not to be seen anywhere. They had received private intelligence of the king's design, and had fled into the city. All London was now thrown into excitement by this act of tyrannical madness on the part of the king. The agitation was not confined to London, it spread over the entire country. When intelligence of the danger to which Hampden was exposed reached Buckinghamshire, it excited the alarm and indignation of his constituents. Four thousand freeholders of the county, each of them wearing in his hat a copy of the Protestation in favour of the Privileges of Parliament, rode up to London to defend the person of their beloved representative. They came in a body to assure Parliament of their full resolution to defend its privileges. "We are come," said they, "to offer our service to that end, and resolved, in their just defence, to live and die."

The great and bloody drama of the civil war had now opened. Conciliation and compromise were impossible. The Crown and Parliament began to prepare to decide their differences by force of arms.

Hampden went into Buckinghamshire to raise troops. He first drew

up his troops on Chalgrove Field, not far from the spot where he fell. The Royal Standard was hoisted at Nottingham, August 22, 1642, Charles taking for his motto, "Giv'o unto Cæsar his due."

The Parliamentary army was led by noblemen and country gentlemen. Their regiments assumed the colours of their respective leaders—generally such a colour has had been worn by the serving men in the families. Hollis's were the London red-coats, Lord Brooke's the purple, Hampden's were the green-coats, Lord Say's and Lord Manderville's the blue. Hampden's motto was, *Vestigia nulla retrorsum*—no steps backwards. During the first two months there was much military activity, and some skirmishing, but no action of consequence.

On October 23, 1642, was fought the battle of Edge Hill, in Warwickshire. This was the first great battle in the national conflict. In this engagement much blood was shed, five hundred men were slain, but no victory was gained, and therefore nothing was finally decided.

We must pass rapidly over some of the subsequent engagements. The Battle of Edge Hill was followed by the taking of Banbury, the proposed treaty of Windsor, the surprise of Reading, the battle at Brentford, near London, where the king defeated the parliamentary army and took five hundred prisoners. From Brentford the king retreated to Oxford, where he fixed his head quarters, and remained during the ensuing winter. Oxford, one of the oldest of the cities of the kingdom, and the asylum of classical learning, exhibited an example of undivided loyalty to the cause and arms of the king. This city now became the centre of the royalist party in all their military operations during the greater part of the following year.

Prince Rupert, the daring, dash-

ing, and cruel cavalier, who had learnt the art of war in Germany, sallied forth from the city of learning and made ravaging excursions into the surrounding country, laying waste whole villages, and leaving in his track devastation, distress, and ruin.

About the middle of June, 1643, the parliamentary army was within a few miles of the king's quarters. The Earl of Essex, the Lord-General of the forces, was lying at Thame. Major Gunter and his cavalry were stationed in and about Tetsworth. Hampden was within sight of that part of the Chiltern Hills on which stands his family mansion. He had come to Watlington on Saturday, the 17th June.

On the same Saturday afternoon Prince Rupert sounded his trumpets in the streets of Oxford; passed over Magdalen Bridge, and left the city. It was about four o'clock in the afternoon when he departed. His force was two thousand strong. They marched southward in the direction of the Chiltern Hills. Crossing the river Cherwell at Chiselhampton bridge, they proceeded in the direction of Stokenchurch. The sides of the hills here are covered with beech woods, brambles, and wild flowers, through which they stealthily passed. At three o'clock on the morning of June 18 they were in the neighbourhood of Postcombe and Lewknor, two small hamlets in Oxfordshire. A troop of horse was stationed at Postcombe, and a slight skirmish took place. Acting in concert with Prince Rupert was the renegade Urrie. He was a Scotchman, and had served in the parliamentary army. Urrie was well acquainted with the country, and with the various positions of the parliamentary forces. He had lately abandoned the popular cause, and had joined the king's at Oxford. He was of the greatest service to Prince

Rupert, under whom he now served. Guided by his information Rupert pushed on rapidly to Chinnor. Here he committed great ravages, burnt the village, and carried away many prisoners.

The morning advanced. The sun had risen over the beautiful Chiltern Hills, skirting the eastern horizon. The scenery, for many miles in extent, in summer, is exceedingly fine and picturesque.

The surrounding villages were thrown into a state of alarm and consternation. The peaceful stillness of the Sabbath morning was broken by the tramp of horses, and by the din and clang of war. Having been informed of Rupert's advance, Hampden at once sent off a messenger to Thame, to Essex, the Lord-General, advising him to hasten a force of infantry to intercept the cavaliers. Essex had one great defect in his character—he lacked promptitude. This defect was the ruin of his reputation.

The only point at which Rupert could cross the river was Chiselhampton bridge, over which he had passed yesterday on his way from Oxford. Hampden, with a troop of horse, and joined by Gunter's dragoons, did all he could to harass and check the retreat of Prince Rupert, sustained by the hope that Essex would speedily be on the spot with help. The opposing forces met on Chalgrove Field. The standing corn was waving over many hundreds of acres of unenclosed land. In these corn fields the forces were arranged for battle. Rupert, ever prompt and daring, began the charge, which was hotly sustained. Major Gunter was slain, and his squadron was scattered. Hampden pressed on to the front ranks, and fought bravely, hoping to engage Rupert till Essex came up. Essex came, as usual, too late. Hampden had received his death wound, "being shot in the shoulder with a brace of bul-

lets which broke the bone." One of the prisoners taken in the action said he was confident Mr. Hampden was hurt, for he saw him ride off the field before the action was done, which he never used to do, with his head hanging down, and resting his hands upon the neck of his horse, by which he concluded he was hurt."

Tradition says that the wounded warrior first rode in the direction of Pyrton. Twenty years ago within six days he had taken his first beloved wife, Elizabeth Symeon, from this place. It was natural that he should turn thither to die; but Rupert's soldiers were covering the ground, and so Hampden turned his horse towards Thame. In great agony, and almost fainting from the loss of blood, he was conducted to the house of Ezekiel Brown. At first the doctors held out hopes of his recovery, but Hampden felt a conviction that his end was come. His country's weal still engaged his thoughts. As he lay in great agony he was heard to say, "That if he had twenty lives, all should go this way rather than the gospel of our salvation should be trampled under foot." During the time of his suffering he shewed wonderful meekness and patience. "It was nothing but what he daily expected," he said, "and he had long prepared himself against the time." He was attended on his death-bed by his old friends, Dr. Giles, of Chinnor, and Dr. Spurstow, who was chaplain to the green-coats. Being nearly exhausted, and labouring for breath, he turned himself to die in prayer. "O Lord God of Hosts," said he, "great is thy mercy, just and holy are thy dealings unto us sinful men. Save me, O Lord, if it be thy good will, from the jaws of death. Pardon my manifold transgressions. O Lord, save my bleeding country. Have these realms in thy special keeping. Confound and level in the dust those who would rob the people

of their liberty, and lawful prerogative. Let the king see his error, and turn the hearts of his wicked counsellors from the malice and wickedness of their designs. Lord Jesus, receive my soul." He then mournfully uttered, "O Lord, save my country. O Lord, be merciful to" and here his speech failed him; he fell back in his bed and expired.

Thus nobly died John Hampden, England's great and illustrious patriot. His name will be had in everlasting remembrance. The laurels of earthly victory did not deck his brow, but his calm and triumphant death was worthy of his noble and self-denying life.

His mortal remains were deposited in the quiet little church adjoining his mansion in the Chiltern Hills. His soldiers escorted the body of their faithful leader to the tomb. They passed along the great avenue in front of the house, solemnly chanting the ninetieth Psalm as they went to the grave, and the forty-third on their return.

The character of John Hampden shines out in the facts of his life. He was a gentleman, a scholar, a Christian, and, by virtue of all these excellencies, a noble and distinguished patriot. Even his political enemies can find nothing to say against him. His character, as left in history, is stainless. "The eyes of all men," says Clarendon, "were fixed upon him as their Patriæ Pater—the father of their country, and the pilot that must steer the vessel through the tempests and rocks which threatened it. His reputation of honesty was universal, and his affections seemed so publicly guided that no corrupt or private ends could bias them."

Hampden fought not for selfish ends, but for a public principle. The Ship money imposed on him was trifling in amount, but the payment of it involved a principle the

tendency of which was to undermine the Constitution, to make Parliaments a shadow, representation a sham; the king's wish law, and his will supreme.

The name of Hampden ought to be held, therefore, in grateful remembrance, because he expended his money, his time, his talents, and at last laid down his life, to preserve the constitution of his country from corruption, dissolution, and ruin. He fought for right, law, and liberty, against wrong, caprice, and tyranny. His name and cause are identified with all that is pure, noble, liberal, and spiritual in the history of this great nation. The blood of John Hampden is the seed of English liberty.

In conclusion. John Hampden, first cousin of Oliver Cromwell, was a man of clear intellect, of warm affections, of dauntless courage, of pure patriotism, and to all large-hearted and liberal-minded Englishman, notwithstanding the snarl of party and the sneer of bigotry, his cause was justifiable, his course honourable, and his memory is imperishable. Let those who value the privi-

leges of Parliament, and the liberties of the English nation, honour the name of Hampden—

"Was he not pious, valiant, wise, and just, Loyal and temperate? Everything that must Make up a perfect harmony? Ye know His constant actions have declared him so. Farewell, beloved in Parliament and field; Farewell, thy soldiers' faithful broken shield."

We now bid the great patriot farewell; but his noble principles shall abide with us. The civil and religious liberty so dear to him shall be precious to us. We have received it from the battle-field on which Hampden bled; let us hold the blessing gratefully, and defend it courageously. Let us guard it against despotism on the one hand, and against licentiousness on the other. *Liberty is the privilege of doing that which is right in the sight of God and man.* The right of conscience to receive, hold, and obey God's word. For this great boon of civil and religious liberty Eliot struggled, Hampden fought, and Bunyan suffered. Let us who have come after them see to it that we maintain the great and precious legacy intact, that it may be handed forward, bright in its own native splendour, to the generations yet unborn.

JOSIAH: A PATTERN FOR YOUNG MEN.

Outlines of a Sermon.

"While he was yet young, he began to seek after the God of David his father."

—2 CHRON. xxxiv. 3.

It is an interesting and should be an encouraging fact, that God loves the young—takes cognizance of all that is estimable in the young—and that He has recorded the honourable sayings and doings of the young. Whoever may overlook or despise the young, God does not. The purity of Joseph, the self-denial of Moses, the prayer of Jabez, the wise choice of Solomon, the docility of Samuel, were all observed of God, pleasing to God, and honoured by God. It has often been remarked, that while there is not an invitation nor a promise to the aged, as such, there are both invitations and promises

to the young: *e.g.*, "Remember now thy Creator in the days of thy youth," &c.; "I love them that love me, and those that seek me early shall find me." No higher honour could have been conferred upon the young men mentioned above than to be placed where they are among the saints of God.

Josiah was another case in point. He was remarkable for his early piety, for the reformation he effected in the service of God, and for being the subject of universal and lasting regret when he died. "While he was yet young he began to seek after the God of David his father." To a few

thoughts suggested by these words would we call attention.

I. Josiah had been blessed with a pious ancestry.

Among that pious ancestry we may mention Manasseh, his grandfather, during the latter period of his life; Hezekiah, the vain yet confiding friend of Isaiah; and David, the sweet singer of Israel, and the man after God's own heart. The history of the chosen people proves unmistakably how great a blessing it is to have a pious ancestry. Ancestral prayers, as well as ancestral works, have been channels of richest blessing to remote descendants. When David was dying, he commended Solomon to God in prayer, and afterwards, when, in consequence of Solomon's "heart being turned from the Lord God of Israel," the Lord determined to "rend the kingdom from him," the event was postponed for David his father's sake. (1 Kings xi. 9—13.) To Isaac, when in the midst of difficulties and dangers, the Lord appeared and said, "I am the God of Abraham thy father; fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake." Though ancestral piety is not hereditary, it has often secured for descendants temporal blessing and religious privilege.

Now of how many may we say, You have a pious ancestry? Relatives of yours, now in eternity, were once pillars in the church on earth. This is a high honour and a rich privilege. Appreciate it as you ought.

II. There was a time when Josiah did *not seek* after the God of David his father.

By not seeking after the God of David his father, we understand that he did not seek to understand the character of God as *taught* in His word, nor to possess the favour of God as *promised* in His word. In early youth Josiah seems to have been like many other youths—thoughtless and careless in regard to his soul's best interests. To know God, and to enjoy His favour, were matters not of primary but of secondary importance. Not knowing God, he could neither love God nor serve him as he ought. The knowledge of God lies at the foundation of real religion. "This is

life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." During his early career Josiah seems to have made no effort to make himself acquainted with the divine character. And this subject, so grand and immensely important, is, at the present time, to many of the young, very distasteful. Some have literally hated instruction, and despised reproof, and have not obeyed the voice of your teachers, nor inclined your ears to them that instructed you. Like Belshazzar, "you have lifted up yourself against the Lord of heaven, and the God in whose hand thy breath is, and whose are all thy ways hast thou not glorified." There may be differences in constitutional temperament, but all the young are more or less averse to real piety.

III. Josiah in early life *began* to seek after the God of David his father.

He did not, as many do, put off this search until old age. Had he done so, he would never have sought Him at all; for he was slain amid the uproar and confusion of a battle, at a comparatively early age. He began to seek the Lord while he was yet young—when about sixteen years old. How many in early life have sought and found God. How many have neglected seeking Him in youth, and have died without hope. Nothing petrifies the heart like sin. An old man was once exhorting a young child to love Jesus, and he was asked why *he* did not love Him. He replied, "I would do so, but my heart is hard—my heart is hard." The longer the heart is closed against the influence of the grace and Spirit of God, the more impervious does it become. Beside, that Spirit may withdraw his influence. Byron once wrote—

"My God I left in youth; He leaves me now,
And man but works His will to lay me low."

To seek the Lord too soon is impossible. "Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."

"To-morrow!
Where is to-morrow? In another world.
For numbers this is certain; the reverse
Is sure to none."

What changes have taken place during the last year! The brother who preached on behalf of our Sunday

school last year was suddenly called away a few weeks since; one of the superintendants, not an old man, has passed from our midst; a few weeks since one of the youngest of your female teachers was called to exchange worlds; and now one of the youngest of your male teachers has followed them all, as we believe, to heaven. I once stood by the dying bed of a young man, a very young man, and looking at me he remarked, "Who would have thought twelve months ago that my sister would have been dead now, and that I should be dying?" Perhaps not one; for they appeared the picture of health. And who would have thought twelve months ago that from a school like ours so many hopeful ones would be removed so soon, and that your late esteemed pastor would be childless? In passing through a wood, or over an estate, you may sometimes see a tree, or a number of trees, with a mark upon them. What does that mark mean? It means that those trees are marked to fall beneath the stroke of the woodman. Of some of you it may have been said, "This year thou shalt die." Are you ready? If not, at once *begin* to seek the Lord. Josiah had done so years before he was cut down at Megiddo. Some of the brightest gems in the Saviour's crown, some of the most beautiful ornaments in His church below, have yielded their hearts to Him in very early life.

IV. Josiah continued to serve the God of David his father to the close of life.

It is good to begin well; it is better to end well. Many start well, but they are soon hindered. Thus it was among the churches of Galatia. There were those in the time of Jesus who "went back, and walked no more with Him." Josiah not only began well, but he kept on well. Of him it was written, that "like unto him was there no king before him, that turned to the Lord with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there any like him."

V. Josiah was universally mourned when he died.

"All Judah and Jerusalem mourned for Josiah. And Jeremiah lamented for Josiah; and all the singing men and the singing women spake of Josiah in their lamentations to this day." "Jeremiah lamented for Josiah." This is the highest eulogy that could be passed on Josiah. The tears of Jeremiah would be intelligent, discriminating, and unselfish. He was not only a man, but an ardent lover of his country; not only a patriot, but a believer and an inspired prophet. He was one of the best and most pious of men. And yet there was that in the character of Josiah which caused his death to move the depths of the prophet's heart. W. C. L.

Literature.

JOHN'S GOSPEL: APOLOGETICAL LECTURES. By J. J. Oosterzee, D.D., Professor of Theology in the University of Utrecht. Translated, with additions, by J. F. Hurst, D.D. *Edinburgh: T. and T. Clark.* 1869.

It has been well observed by an eminent English authority, Westcott, that we cannot pass from the Synoptic Gospels to the Gospel of John, without feeling that the passage is a transition from one world of thought to another. This difference between the Evangelical narratives is accounted for by considering those of Matthew, Mark, and Luke, as forming the Gospel of the infant church, and that of John as

being the Gospel of the church's maturity. The difference itself is one which is sufficiently marked to attract the notice of the general reader; it was, therefore, likely to engage the special attention of biblical students and critics. But their attention has been the more profoundly devoted to it in consequence of the hostile attacks which have been made on the Gospel of John by the enemies of Christ, and by those who regard themselves as the more rational kind of Christians.

The opposition to this Gospel, like most of the other anti-Christian thought of the present age, commenced in this country, it is supposed in 1792, by one

Evanson. Passing over to the continent it was continued in Holland and in Germany until about 1820. For the next fifteen years this Gospel was left unassailed; but in 1835 the quiet in which it had been preserved was broken by Frederick Strauss in his notorious "Life of Jesus." Since then an opposition to revelation in general, and to the received doctrine concerning Christ more particularly, has been organized under the name of the Tübingen School. These critics see that so long as John's Gospel retains its place as an inspired narrative, written by the apostle whose name it bears, their theories respecting Christ cannot possibly be established. For the authenticity of this Gospel is precisely that, in the critical department, which the resurrection of Christ is in Christ's personal history. These assailants have accordingly attempted to dissect the fourth Gospel into what they call an "artistic composition," and to prove that it belongs to an age much later than that of any of the apostles. The avowed object contemplated by their adverse criticisms is, to use their own words, "to drive the pale phantom of the God-man from the faith of the church." In defence of the Gospel which so clearly teaches the doctrine of the God-man some scores of treatises have already been written; and among the best of these defensive works is the one mentioned at the head of this review. Some professors and preachers of the so-called Modern Tendency had delivered lectures on the biblical account of the life of Jesus, more especially on the Gospel of John, in the Odeon, at Amsterdam, in Holland. Partly in reply to them Dr. Oosterzee gave a course of four lectures in vindication of John's Gospel. A translation of them into English, by Dr. Hurst, has been issued by the Messrs. Clarke, of Edinburgh, and we lose no time in strongly recommending the small volume to our readers. The lectures treat of the authenticity of John's Gospel—of John and the Synoptic Gospels—of John's account of Christ's miracles—and of the Johannine Christ.

As these lectures were delivered to a large auditory in a city hall it may be presumed that they are free from all such technical terms and abstruse reasoning as would be unsuited to the popular ear. Such is the fact. They are learned and argumentative, but as

they give the results rather than the method of the author's investigations, they are intelligible to all ordinary readers, as well as to ministers and scholars. A single specimen will shew this, and we select one from the close of the book.

"John's Gospel has for many a repulsive, and, at the same time, an attractive power; and the Johannine Christ still walks uninjured and unimpeded as He once did through His opponents who threatened to stone Him; and He is still protected by a better guard than His weak friends. It is impossible for us to suppose that He has already spoken His last words to this generation.

"You may ask: How is that abyss to be filled up which, in our day, separates so many from Him and His gospel? I cannot do better than give you an answer in three expressions.

"First: *We must increase our self-knowledge*, which can bring us to a deeper knowledge of our sins, and at the same time show us that it is impossible to obtain eternal peace through such a miserable gospel as the negative critics would inflict upon us, instead of the one that is so well known and established.

"Second: *Our study of the Holy Scriptures, and particularly of the Gospels, must be more thorough*. Which of you possessing a priceless gem would allow himself to be told that he has for years been ornamenting himself with a false stone, without using every means at his command to test its purity and brilliancy. But the spiritual Gospel sheds on you a more dazzling light than the most brilliant diamond. Bring your treasure calmly to the test! We do not fear to try the sacred cause which we defend: our only fear is that it be not sufficiently tested, or tested in the wrong way. Many a one who does not believe anything takes the authority of others for rejecting every thing, and will not any longer listen to, or read, what may be advanced in favour of the Gospel. I implore you to search the Scriptures for yourselves, which contain more traces of inward truth than the most experienced person can prove to you. Your faith must be your personal and independent possession, and if it be necessary you must have it even at the expense of severe conflict.

"If you have this faith, the chief way for gaining the prize set before you is—Third: *By a more faithful and unflinching confession*. It is not the critical searching for hypotheses, but the well grounded testimony of faith that shall and will conquer the world. People of the Lord! persevere in this testimony, especially you whom he has endowed above others with the gift to

do it. Will not every evidence of decrease, and coldness, and weakness in your testimony, be regarded as an indubitable sign that those in the church who were faithful to their confession have lost faith in their doctrines? Woe to us, if weariness, or obscurity in our words and deeds, should give occasion to our opponents to forge such weapons out of our lamentable course! Happy shall we be, learned and unlearned, if, in these days of conflict and apostacy, we merit the praise which the same John, whom we have considered, has recorded: 'Thou holdest fast my faith, and hast not denied my name!'—pp. 236—239.

THE MINER OF PERRAN-ZABULOE; OR, SIMPLE RECORDS OF A GOOD MAN'S LIFE. By W. Davis Tyack. Second Edition. London: E. Stock, Paternoster Row.

THE compiler of these records justly states that while "Representative Men" in nearly all ranks find biographers, very few memoirs are ever written of those who have lived and died as working men in the *lower ranks*. Yet as there are many in this sphere of life who are men of high Christian character he thinks it would be encouraging to the humbler classes if more lengthy memorials of them were written than appear from time to time in our magazines. He was induced to carry out his own convictions on this subject by publishing this memoir. Soon after its appearance, in 1866, it fell into the hands of the late Dr. John Hannah, who highly commended it; and so a second edition appears, which we have no doubt will find a ready sale among the Wesleyans, not only in Cornwall, where the good miner lived, but in districts far remote.

GO UP HIGHER. By G. Hunt Jackson. London: E. Stock.

A SHORT and sweet sermon, published at the request of those who heard it preached, and intended to enforce the duty of *taking our proper place*. To those who do so, God will say, "Go up higher." "All God's dealings with us are to lift us higher. Every circumstance in life's changeful and eventful history is to train and discipline the soul for the divinest service on earth, and the loftiest employment of heaven. Life is a school: the scholars pass through a graduated course, and all lessons God would have us so learn

that they may be turned into 'songs of degrees,' till the last earthly degree is taken, and the highest honour is awarded, and the soul hears in the message of death the Father's voice, Go up Higher." "Lifted higher," were the words which a widowed mother inscribed on the tombstone of an only daughter. A young Christian, in dying, declared how soft and balmy the sleep of death may be by making her expiring moments musical with the words, "Higher! Higher!"

A NARRATIVE OF THE CRUELITIES inflicted on the Friends of North Carolina Yearly Meeting during 1861 to 1865, in consequence of their Faithfulness to the Christian View of the Unlawfulness of War.

THIS Narrative is written by an English Friend, Joseph Crosfield, of Reigate, who, in a journey through the scenes of the late great rebellion, was credibly informed of all the cases of cruelty it contains. It has been thought right to record these sufferings of the Friends, not because of their exceeding severity, but because of the principles for which they were endured. The narrative is painfully interesting.

WORKS RECEIVED.—The Sunday Magazine—The Sword and Trowel—The Scattered Nation—The Jewish Herald—The Church—The Hive—Old Jonathan—Topics for Teachers—The Christian Freeman, &c.

We invite attention to the following announcement:—

A Liberal Gift to Sunday-school Teachers.—A gentleman who is much interested in the circulation of Sunday-school literature has offered to bear the loss of supplying five hundred Sunday-school teachers each with a copy of the volume of the *Hive* for 1868, at *one shilling each*. As this is nearly half-price no expense can be incurred for carriage, &c., and applications will be attended to in the order of their arrival till the five hundred copies are exhausted. Applications must be made direct to F.L., care of Mr. Stock, 62, Paternoster Row, London, enclosing twelve stamps, and if the volume is to be sent by post five stamps must be sent in addition.

Poetry.

THE MISSIONARY SPIRIT.

O, BROTHERS in the grandest work
Which hearts and hands essay,
Bethink you can we e'er succeed
But by the noblest way?

Are we not servants of a God
Who gave His only Son
To sorrow, agony, and death,
Wherein our heaven was won.

He leads us to our glorious end
Who loving laid aside
His happiness, His wealth for us,
And wooed us while He died;

He lives to crown with large reward
The little we can do;
We all shall rule o'er many things
If faithful in a few.

Fair are the minarets and domes
That grace the idol fane,
And rich the gifts at heathen shrines
Poured freely as the rain.

Chapel House, Castle Donington.

For ages human lives like pearls
In wine of tears and toil
Have been dissolved, lest idols thirst
While feasting on the spoil.

Then, brothers, let no narrow thought
Our royal work retard;
Break each his alabaster box,
And shed the costly nard.

Our measure is for Christ press down,
And gladly heap it high;
Nor grudge to draw and bear the wine
Which is His own supply.

Be sure the banner of His love
Shall float o'er all the world,
But onward borne by largest hearts,
By kindest hands unfurled.

Then, brothers, in this grandest work
Which hearts and hands essay,
Large be our hearts and kind our hands,
And ours the noblest way.

E. H. J.

Correspondence.

THE LATE MISSION
CONFERENCE.

TO THE EDITOR—

Dear Sir,—As you have admitted into your Magazine, from the pen of Mr. Crassweller, some rather piquant animadversions on myself and my explanatory letter, your editorial impartiality will, of course, concede me the right of a brief rejoinder.

Before the Magazine for this month had reached Kegworth, one of the most educated and gentlemanly ministers in the circle of my acquaintance favoured me with a fraternal epistle, expressing deep sympathy for the treatment I am now receiving from certain quarters because of my recent *daring*; and also characterizing the "*animus*" of Mr. Crassweller's strictures as he thought it deserved. If I might give your readers a few lines from his letter,* I

could be quite content to lay down my own pen. But not having sought permission to do that, the responsibility of this reply to Mr. C. must rest upon myself alone.

I really wonder Mr. Crassweller could make such assertions as he does respecting the readiness of the Mission Committee to "*welcome*" financial reformers to their meetings. Can he have forgotten how I was interrupted in his own chapel, as soon as ever the genus and gist of my paper were perceived? and how certainly I should have been "*put down*," if possible, had not the chairman ruled that, as "*free and full discussion*" had been guaranteed, I must be allowed to proceed? Can he have forgotten that, *despite the chairman's ruling*, several of the most blatant of the brethren kept rudely assailing me so long as I had occasion to stand before them? Is he not aware that I am now stigmatized as "*a fire-brand*;" and that I never need hope for forgiveness from some so long as I

* I have had another friendly line or two from our worthy Treasurer, without any complaint of my quotations from his former epistle. So that may rest.

may live? Does not Mr. C. himself point me to Joseph's brethren, as having displayed a spirit of impiety and cruelty somewhat *foreshadowing* my own? And will he, in the face of all this, affirm that "none need be afraid of *brusque treatment*, but that every one is allowed a *fair, full, and candid* hearing?" Mr. C., as a comparative stranger in the Connexion, and as a gentleman of superior attainments and pretensions, will be listened to with courteous forbearance and deferential favour whatever he may choose to say; but smaller men, who have been labouring in the denomination for thirty or forty years, whose humble origin and common-place antecedents have no halo of *awe-inspiring obscurity* about them, may lay their account (as I certainly did) with more *impatient and peremptory* treatment. "Is not this the carpenter's son? Is not His mother called Mary? And His brethren James, and Josés, and Simon, and Judas? And His sisters, are they not with us? And they were offended in Him."

Mr. Crassweller has attended the Committee meetings for *four years* and upwards, but he has never seen *me* at one of them, he says. Well: how many times four years did *I* attend the meetings, more or less, without seeing Mr. C. at any one of them? Of course, there were valid *reasons* for his absence; and is it to be assumed that *my* non-attendance, now-a-days, is simply attributable to *caprice*? If Mr. C. desires me to account for my absence, I am prepared to do it; but he would not deign to inquire into such a trivial matter. Why, then, trouble your readers with his remarks on the subject?

Now let us come to the more "funny" part of Mr. Crassweller's communication. "There is a time to laugh." Mr. C. evidently has the faculty of risibility, and he endeavours to work upon the imagination of others so as to get up a general merry-making at my expense. Well: I am not offended with him for doing so; I am rather disposed to join in the concert. Pope says, "Laugh, where we must;" and Cowper says, "Laughed at, he laughs again." This is confessedly a merry age; and I have sometimes regarded

it as one indication of our Heavenly Father's goodness that we so often meet people with smiling countenances, and so seldom find them bathed in tears. As Mr. C. is quite capable of appreciating "singular" and "funny" things, I had thought of presenting him with half-a-dozen cartoons (*a la Punch*), which amused me a good deal as I sketched them in my own imagination; but they would take up too much of your space, and would not be enjoyed by your graver readers, so I conclude without them.

I do not regret the reading of my paper at Derby. I have many assurances of fellow-feeling from brethren who were present, and others who were not there. It will now be well known throughout the Connexion, that if there is any extravagant expenditure of the missionary money, I am not answerable for it.*

Wishing you, dear Mr. Editor, every needful blessing, and having no ill-will at all to Mr. Crassweller, I subscribe,

Yours truly, in Christ Jesus,

THOS. YATES.

Kegworth.

SALVATION BY BAPTISM.

NOTE BY THE EDITOR.—More letters on this subject have been sent to us, with earnest requests for their appearance; but as we object to prolonged controversies on any single question, we decline to extend the correspondence on this subject any further.

Our own answer to the Querist, appended to his letter, has been commended by some, and by others it has been complained of as too short and too sharp. In deference to the wishes of a very dear brother, who took the trouble to write a long reply to the Querist, we inserted his epistle in our last number. On that reply we take the liberty of writing a few friendly strictures, not to gratify any personal feelings, but to serve the cause of Scriptural truth.

* I never charged the Mission, or any of our Institutions, *one penny* for travelling to the Committee meetings.

The first part of brother Mathews' epistle, enumerating the things to which salvation is ascribed, is wholly irrelevant, with the exception of the closing paragraph, which expressly connects salvation with baptism. But instead of explaining in what the connection lies, he proceeds to give a definition of salvation, speaking of it as a salvation from "the guilt, death, power, defilement, ignorance" of sin, and "from all its consequences, by the final redemption of our living Head." Accepting this account of salvation (which should have been put *first*, and not *second* in his paper,) it will be seen that he has not only *defined* salvation, but that, in the superadded clause, he has assigned its cause and instrument. We are saved "by the final redemption of Christ." That is rightly mentioned as the primary and procuring cause of our salvation.

But as one text of Scripture teaches that *baptism* saves us, Mr. M. was bound to state whether it does so according to his previous definition of salvation, or in some other way. He evidently believes that salvation, in the highest sense, is accomplished by the Christian redemption. It follows, therefore, that the salvation which is connected with baptism is either of another and a lower kind, or that baptism is of co-equal efficacy with the Christian redemption. If the salvation itself is different, then of what use is his definition under division III.? That is as irrelevant to the case in hand as are the thirteen paragraphs under division II.

The only portion of his paper which is really pertinent to the question is the last, marked IV., where he answers his own inquiry, as to the way in which baptism can be said to save us. But here our brother invents rather than discovers, and obscures instead of explaining. The six modes indicated by his numerals are double that number if all the particulars comprised under the third are counted. How curious to say that baptism, even received as he thinks it should be, "saves from infant baptism, baptismal regeneration, sacramental efficacy, priestism, popery, and all State-Churchism"!! Not much more exact are the statements that it saves "from being any longer of the

world"—saves "by bringing us into the fellowship of the confessors of Christ"—"saves from the misery of resisting God"—or "saves into (*sic*) the divine happiness of promoting the salvation of others by our testimony."

To repeat these phrases of our esteemed brother without comment is sufficient to show how loose and inaccurate they are: and he must bear with us in expressing our regret that he has not written more wisely and worthily on one of the leading religious controversies of the present age. On the subject of baptism we counsel neither silence nor reserve, preferring, on every occasion of its being administered, to insist rather strongly on the duty and privilege of the ordinance. But together with the most open and strenuous advocacy of baptism, we desire to maintain a rigid adherence to New Testament teaching respecting it, and to exercise the utmost care in the use of terms whereby to illustrate and enforce that infallible teaching. It is not surprising that the early Fathers, who were accustomed to the tropes and metaphors with which eastern speech was embellished and beautified, should have spoken of baptism as they did—calling it "the beginning and source of divine favours;"* designating its very water as "the water of life;"† and asserting its effect to be "a union with immortality."‡ But we may wonder that modern divines, with a plainer dialect, should be at all imposed upon by these patristic hyperboles, and should, to any extent, (as one of our most graphic church historians says) "wanton it with their wits in the mysteries of religion."

We impute nothing of this nature to our esteemed and venerable brother; yet we wish that, while refusing his sanction to the ceremonialism of the age, he had discarded the supposition that salvation is, in any literal or theological sense, dependent on baptism. Most emphatically do we repeat our own original belief, that any person who finds no better salvation than what is "contained in ordinances," will not be saved at all, in the scriptural meaning of the word. The strongest text, 1 Peter iii. 21, is ex-

* Origen. † Justin. ‡ Ireneus

plicit in mentioning that baptism saves us in "figure," or as an *antitype* only, but that its efficient means is "by the resurrection of Jesus Christ;" interposing a parenthesis to prevent any misconception, in which we are told that baptism is not the putting away of the filth of the flesh, but the answer of a good conscience toward God. Or, to use the terse interpretation of Tertullian: *Anima non lavatione sed responsione sanctitur*. Not by any bath, but by that second birth, of which the outward washing is the proper sign—and only the sign—is the soul sanctified and saved. Not, however, as Leighton observes—"not empty signs to them that believe, nor effectual causes of grace to them that believe not." The resemblance of baptism by immersion to the death and resurrection of Christ, and the suitableness of the one to *signify* our faith in the other, are manifest. It is thus that baptism does now save us, not as putting away the filth of the flesh—for *all the virtue contained in the ordinance itself* is "the answer of a good conscience toward God"—but as affording a sign of our salvation by the victorious resurrection of our Lord Jesus Christ. See *Andrew Fuller's Works*, p. 729.

The supposition that baptism, as an external rite, can save, that is, impart spiritual and eternal life, is quite absurd; and those who entertain this supposition are "given up to strong delusion, even to believe a lie." The true opinion is that baptism is an emblematical representation of what actually saves; and Peter's reference to the subject is in substance this: a man has a good conscience: he has obtained this good conscience by the resurrection of Christ: he makes a declaration or confession (the right word for "answer") in his baptism; and so far, or in this way, baptism saves him.

MEANS TO PROMOTE A REVIVAL.

TO THE EDITOR—

Dear Sir,—The following resolutions were adopted at a church meeting held at Leake, April 13, 1806, to promote a revival of religion; and as they are

admirably adapted to the present times, we send them for insertion in the Magazine. If these simple resolutions were carried out in all their integrity, we should not long have to complain of want of success.

W. BAILEY.

RESOLVED:—1. To attend to our *personal* duties, diligently and constantly to read the Scriptures, with serious meditation and earnest prayer.

2. Unitedly endeavour to promote the power of vital godliness in each others' souls. For this purpose cultivate a spirit of affection one for another. In order to this, carefully lay aside those things which would hinder it, such as "whispering," "backbiting," and "evil speaking;" and on the other hand manifest a tender concern for each others' welfare by frequent conversation. Comfort, strengthen, direct, and encourage one another. Exercise charity and mutual forbearance. Pray with and for one another. Establish private meetings for this purpose, and for experience.

3. Use every possible means for the spread of religion. Recommend it in our conduct and outward deportment, that the world may see that we not only *possess* religion, but *enjoy* it. Invite our neighbours and acquaintance to attend divine worship. Recommend religion to them, especially when their minds are impressed under preaching; and shew particular friendship to those who attend the house of God. Be regular and constant in our attendance upon the worship of God, especially church meetings, ordinances, and weekly lectures. And, lastly practise family worship.

[To this we append the following, as recording the views of an American writer on the subject.—ED.]

"It has been a serious question with many, whether revivalists or evangelists, as they are sometimes termed, are really of great benefit to the church. It is said by those opposed, 'that the revival ceases as soon as the revivalist leaves. Multitudes are brought into the church who are not soundly converted. The affections of the people are transferred from the regular pastor

to the transient preacher.' The former is brought into unfavourable contrast with the latter. His ministrations have not the same spiritual glow. His appeals to the conscience are feeble in comparison. A slight, if not serious, suspicion involuntarily arises in the minds of his congregation respecting his spiritual fitness for the position. He is not as holy as he ought to be, or he would have more unction and power. Gross injustice is thus often done the faithful, laborious minister of Christ.

We do not admit, however, that the labours of these evangelists are not often of signal benefit. We should deny palpable facts were we to do so. But there are evils connected with their efforts as well as benefits. The objections enumerated have great force. Half awakened persons are influenced by the high spiritual pressure brought upon them to believe they are Christians. They attend four or five meetings a day while the week of excitement lasts, and then are not to be found in the prayer meeting or class meeting twice during the year. The evil is almost unavoidable. Granted the purest intention on the part of these earnest revivalists, they unconsciously mingle something of the earthly with the flame of their zeal. There is an anxiety for success—a natural anxiety. Their success is the number of converts. If there are no converts there is no demand for their labours. Hence mere attendance, rising up or coming forward, or a statement of the inquirers that they feel better, are often taken as the absolute evidences of a change of the heart. The large number of converts is widely published. The church is supposed to be in a most flourishing condition; but the pastor finds 'hay, wood, and stubble,' instead of 'gold and precious stones,' given him to build up on the foundation of Christ and the apostles.

As to the objection made respecting an unfavourable comparison, no true minister of Christ would weigh that in the balance if a genuine revival followed the labours of these men. 'Do good by whom thou wilt,' is ever his prayer. Some are set for the defence

of the truth, others for its cogent presentation to the conscience. Some are to begin where others leave off, and carry the work on to perfection. But every minister of Christ *may* have a revival in a greater or less degree. And because he *may*, he *ought* to have it.

And now we believe we can suggest a remedy for some of the evils mentioned as pertaining to the work of evangelists. Let these brethren come in to *help*, not *supercede*, the stated preacher. Let the latter be the ruling spirit, and not an insignificant cypher. Let the work first begin within the church; let the Pentecostal shower fall on pastor and people in answer to their faith, and prayer, and works; then with tongues of fire shall they speak the wondrous work of God, and daily shall be added to the church such as shall be saved."

BAZAAR FOR NEW BAPTIST CHAPEL, LEICESTER.

TO THE EDITOR—

Dear Sir,—Will you allow me to remind your readers that the members of the church and congregation meeting at Dover Street Chapel, Leicester, are intending to hold a Bazaar for the sale of useful and fancy articles in the Temperance Hall, during the first week in May?

The ladies who have kindly undertaken the management of the stalls have been very busily engaged during the past year in preparing useful and fancy articles; and are confidently looking to their friends and sympathizers in the General Baptist Denomination still further to increase the attraction of their stalls.

The Ladies' Bazaar Committee will be greatly obliged if their friends will kindly send in their contributions of articles, &c., *not later than the last week in April.*

Yours sincerely,

M. J. GOADBY.

Leicester, 28, *Evington Street*,
March 20, 1869.

Intelligence.

Denominational.

HALIFAX, West Vale Branch.—The new chapel at West Vale should have been opened at Easter—twelve months from the time of turning the first sod—but owing to dilatoriness on the part of some of the contractors, and the place being still in a somewhat unfinished state, this has been abandoned till after Whitsuntide. The bazaar in aid of the building fund has now been definitely fixed to be holden on the 29th and 30th of April, and the 1st of May, in the New Assembly Rooms at Halifax—the most chaste and handsomely decorated rooms in the town. A preliminary meeting has been held, and the reports from the various stall-keepers are highly satisfactory, auguring favourably for there being no lack of “saleables.” Various committees have been appointed for different departments, and there appears to be a determination amongst all to do what can be done to render it a success. Many kind promises from friends at a distance have been fulfilled, and our deepest gratitude may now be expressed for the many donations sent; but we hope yet to receive many parcels of “nimble work” from others, which our friends will oblige by forwarding at their earliest convenience. Rev. R. Ingham, Aked's Road, will be glad to receive any contributions; any any parcels for Rev. J. H. or Mrs. Atkinson, may be sent direct, addressed, “Care of Mr. Joseph Binns, 3, Lord Street, Halifax.”

EPWORTH.—On Lord's-day, Feb. 28, our anniversary sermons were preached by the Rev. W. D. Johnson, Wesleyan minister, from *Ferry-on-the-Trent*, who preached in the afternoon and evening to a crowded audience. On Monday, March 1, our annual tea was held in the Methodist New Connexion school-room (kindly lent for the occasion), when about 300 persons sat down and partook of “the cup which cheers but not inebriates.” At its close a public meeting was held. The chair was occupied by Mr. W. S. Mayhew, from Misterton (Independent), when powerful addresses were delivered by Mr. Thornton, of Misterton (Wesleyan); and the Revs. J. Fogg, J. Stutterd, and W. M. Anderson, the General Baptist Ministers of Misterton, Crowle, and Epworth. Our thanks are due to the worthy minister at Crowle, and his friends, who, in conveyances, came to the help of the Lord against the mighty. Collections, £10.—One of the speakers

made a deeply-interesting statement to the meeting, namely, that the Rev. William Bradford, one of the Pilgrim Fathers, was born at Austerfield, near Bawtry, a village about eight miles from Misterton; and that in the year 1610 he was the founder and for ten years pastor of the General Baptist church at Misterton; and that he frequently preached for the General Baptist churches at Epworth and Butterwick till the year 1620, when he and his noble band sailed from Plymouth in the ship *Mayflower*, and landed in New England.

DERBY, Parker Street.—On Sunday, March 14, the second anniversary of the Baptist chapel was held, when three sermons were preached—morning and evening, by Mr. Dunncliffe, of Castle Donington; and in the afternoon by the Rev. J. Wild, minister of Agard Street chapel. The services were well attended, especially in the evening. On the Monday following a public tea meeting was held, when a goodly number of friends sat down to a good tea provided for them. Afterwards a public meeting was held, when stirring addresses were delivered by the members of the Baptist Preachers' Association. The choir sang several anthems on both occasions, which enlivened the meetings, and gave great satisfaction. Since the above place was opened, success has crowned every effort, and we have now about thirty members; and our Sunday school is in a flourishing state, having about 120 scholars on the books. Our earnest prayer is, that very soon we may have a noble building erected for the worship of God, so that the principles of Baptists may be taught in a neighbourhood where it is so much needed.

H. A. B.

DERBY, Junction Street Sabbath School.—On Lord's-day, March 7, the anniversary of these schools, which are a branch from St. Mary's Gate, was celebrated. In the morning, Mr. Ellis, the superintendent, preached a sermon specially for young people, from Gen. xlviii. 16.—“The angel which redeemed me from all evil, bless the lads.” In the afternoon and evening, Mr. T. W. Marshall, of Loughborough, preached very earnestly and eloquently from Rev. xxii. 5, and Ex. ii. 9. The congregations were on all occasions very large, and in the evening many were unable to gain admission. The collections amounted to £9 5s. This is the twelfth anniversary, and it was stated that the schools began with only two scholars; they now number 236, of whom 104 are

adults : and that since the commencement 86 have joined the church. Great interest seemed to be felt by all present in the appearance of the scholars, and in the whole of the services. The managers of the schools are hoping soon to be able to increase the accommodation, the present rooms and chapel being by far too small.

SAWLEY.—On Wednesday evening, March 17, our minister, the Rev. E. H. Jackson, delivered a very interesting and telling lecture in the school-room, on "Beware of Spurious Imitations." The lecture, which occupied an hour and a half in delivery, was fraught with important matter, which, while tending to the elevation of the mind, appealed to the higher instincts of our nature to be rid of those gross imitations which are so apt to creep over us, both as citizens and as Christians. The speaker at the commencement said he hoped the subject which he had chosen would not be applicable to the lecture itself; but that instead of its being a spurious imitation of a lecture, it would be worth hearing and worth remembering. Among the "Spurious Imitations" dilated upon by the lecturer, were certain kinds of medicines—various articles of consumption— notions as to what constitutes England's glory, &c. He also touched upon the "Spurious Imitations" which are found in the Christian church—in convents—in recreations—and concluded an able lecture by exhorting all to beware of "Spurious Imitations," and to seek a real interest in the true God.

MARCH.—*Recognition Services.*—The Rev. S. S. Allsop commenced his labours as pastor of the General Baptist church at March on the first Sabbath in October, 1868. On the 21st January, 1869, a large and successful meeting was held to recognise and ratify the engagement so entered into. The chapel was most tastefully decorated with mottoes, evergreens, and flowers, and presented a very beautiful appearance. Over 230 persons sat down to tea, and immediately after a public meeting was held. The chair was taken by R. Dawbarn, Esq., who opened the proceedings by an appropriate and genial address. The Rev. W. E. Winks, of Wisbeach, spoke on Nonconformity; the pastor referred to the circumstances which led him to accept the invitation to March, and to the plans he hoped to carry out for the revival and extension of the cause. Special prayer was offered by the Rev. T. Barras, of Peterborough, in which blessings were implored on the engagements of the day. The Rev. J. C. Jones, M.A., of Spalding, dwelt pointedly and forcibly on the duties of the church and congregation in regard to their minister; and in the

name of the Nonconformists of the town, the Rev. R. Wearmouth (Independent) welcomed Mr. Allsop into their midst. The attendance was large, and the meeting well sustained to the close. Thanks were heartily accorded to the chairman, and to the ladies and friends who had undertaken the management of the tea, and decorations, the beauty of which could not easily be surpassed. Friends were present from Peterborough, Wisbeach, Chatteris, Hitchin, and every section of the Christian church in March—Established and Dissenting. So far we have reason to be thankful, and we hope that at no distant day the cause will present as encouraging an aspect as it has done in the best days of the past.

KIRKBY AND KIRKBY WOODHOUSE.—On Lord's-day, Feb. 7, two excellent and appropriate sermons were preached on behalf of the Orissa Mission, by the Rev. H. Wilkinson. The congregation at Woodhouse in the afternoon was moderate, but in the evening at Kirkby was very good. On the Monday evening following we had a public missionary meeting at Kirkby, when addresses were given by the Revs. H. Wilkinson, E. Pringle (Independent), and S. C. Smalley (Particular Baptist). There was a very fair attendance, and the speaking was of no ordinary kind, especially our brother Wilkinson, who has such a large stock of Mission information, and such good tact to turn it to the best account. If the Mission must have a travelling agent, we have the right man. Considering our little circle of influence at Woodhouse and Kirkby, and having no minister to watch the flock, I think we have manifested a practical sympathy for the heathen, and also faith in our Mission operations; for we have raised the sum of £18 1s.—£3 in advance of last year.

MINISTERS' REMOVAL.—The Rev. J. Baxendall has removed from Wirksworth, Derbyshire, to Driffeld, Yorks.—The Rev. J. Woolley, assistant to the Rev. Thos. Stevenson, terminated his labours at Archdeacon Lane, Leicester, on March 28. A purse containing £60 was subscribed by the pastor and people as a testimony of respect to him.

NOTTINGHAM, Broad Street.—The inside of this chapel has been taken out, and progress is being made in the extensive alterations and repairs, which are projected at a cost of some £1500. The services are for the present conducted in the commodious new school-room.

LEICESTER, Dover Street.—On Sunday, March 21, the Rev. J. Clifford, LL.B., of London, preached anniversary sermons, after which liberal collections were made.

BAPTISMS.

CARRINGTON.—On Sunday, March 7, eight were baptized at Stoney Street—three males and five females—by the Rev. J. Greenwood, after preaching a most eloquent and convincing sermon from “God forbid that I should glory, save in the cross of our Lord Jesus Christ.” Mr. A. Brittain preached at Carrington in the evening, and afterwards received the newly baptized into church fellowship in a very impressive manner at the Lord’s Supper. It was altogether a day of spiritual blessedness. H. B.

EARL SHILTON.—Feb. 21, four persons were baptized, after a sermon by Mr. Shakespeare, of Leicester, and were received into church fellowship on March 7, after a sermon by Mr. Jowett, of Leicester.

PETERBOROUGH.—On Lord’s-day, Feb. 28, three persons were baptized by Mr. Barrass, and were received into fellowship on the following Lord’s-day.

BEESTON.—March 7, after a sermon on the baptism of the Eunuch and his subsequent course, three young men were baptized by Dr. Underwood.

BIRCHCLIFFE.—On Lord’s-day, Feb. 21, ten young persons were baptized, after a sermon by the pastor from “Buried with Him in baptism;” and in the afternoon of the same day they were received into the church. We have many more anxious inquirers. W. G. B.

BURTON-ON-TRENT.—On Lord’s-day morning, March 7, the Rev. J. P. Tetley baptized four candidates, and received them into the church the evening of the same day.

COVENTRY.—On Sunday, March 7, two persons were baptized by our pastor, Rev. H. Cross. In the evening they were gladly received into the fellowship of the church, and participated in the communion. Brethren, pray for us.

BARTON.—March 7, after a sermon by the Rev. E. W. Cantrell, two candidates were baptized by the senior deacon, and the same day were received into the church.

BURNLEY, *Ebenezer*.—Feb. 7, our pastor, the Rev. G. Needham, baptized ten persons; also March 7, eight more; all of whom were received into the church on the respective days of their baptism.

Notes on Public Events.

THE BILL OF THE SOLICITOR-GENERAL FOR THE ABOLITION OF UNIVERSITY TESTS is described by its opponents as subversive of Christianity, and the University graduates, in a memorial to the Archbishop of Canterbury, say, that in opposing it they are fighting a battle for their very life, for their Christian faith, and for Christian morals. This hyperbolic mode of speaking has led to an inquiry into the amount of religious teaching that is given in the Universities, and it is found that a more hollow and hypocritical cry was never raised by any men on any question affecting the public interests. In most of the Colleges, at Oxford, religion is *not taught at all*. In some of them there is a Divinity Lecture once a week, but this is exceptional. The College Professors do not profess to teach religion in any shape or form, so that with one single exception the education given is entirely secular! There have been two debates on the second reading of the Bill, which was carried on Monday after a division on the question of adjournment (251 to 78) which sufficiently indicates the present feeling of the House of Commons on the subject. The most interesting feature of the discussion was the speech of Sir Roundell Palmer, who, while accepting the

principle of the Bill as safe and politic, timidly suggests new and milder tests providing that nothing in the Act shall impair the obligation which now exists to keep up a system of “religious instruction, worship, and discipline;” and that all professors and lecturers shall make a declaration that they will teach nothing “opposed to the Divine authority of the Holy Scripture,” or to the doctrines of the Church of England. These amendments met with no favour on either side of the House, and will probably be abandoned. So feeble is the opposition to the Bill of Sir John Coleridge in the Commons that some of its supporters are urging that the alteration in the statutes of the colleges, with a view to throw them open, shall be made compulsory instead of permission. “Many of the weaker brethren,” remarks the *Pall Mall Gazette*, “would, we imagine, be considerably relieved if Parliament were to settle this matter for them once for all, and remove every kind of religious test from all foundations, except so far as a large number of them are still restricted to clergymen of the Established Church. However many bites we may make at the cherry, this is what it must come to at last, and the sooner it is done the better.” With or without this provision, the Bill will go

to the Upper House backed by an overwhelming majority of the Commons, and will precede the greater measure of the Session. There is good reason for believing that their Lordships will reluctantly, but definitely, accept it.

THE IRISH CHURCH.—On the 18th Mr. Gladstone re-opened the debate on the Irish Church by simply moving his great Bill. The opposition was renewed by Mr. Disraeli in a speech of some hours' length, followed by other speeches both for and against. On the second night's debate, Mr. Miall, the newly elected member for Bradford, took part in it. At first he was listened to with marked attention, but soon lost the ear of the House, and he left off abruptly, promising to resume at some future stage of the Bill. After other speeches quite of an ordinary character had been delivered, Mr. Bright rose, and, as the *Daily News* says, in a speech of masterly power, lifted the debate to the level of our best oratory and statesmanship. When Mr. Bright took his place at the table he was greeted by a ringing cheer from the crowded Ministerial benches. As he went on the influx of members continued, and when he sat down every seat was occupied, and the gallery on the Opposition side of the House was also full of eager listeners. The right hon. gentleman, who spoke with all his usual force and vigour of style and manner, asserted the pressing urgency of the Irish question—as admitted by Lord Stanley himself—pointed to the recognised incapacity of the late Administration to deal with it, and vindicated the measure which the present Government had introduced for terminating the connection between the Church of Conquest and the State. In the course of his address he exposed the inaccuracy of Mr. Disraeli's history; and indignantly rebuked that right honourable gentleman for the inappropriate and indecent hilarity with which he had attributed the discontent of the Irish people to the dampness of their climate and the neighbourhood of "a melancholy ocean." In a remarkably fine

passage he justified the appropriation of the surplus by a reference to the genius of Christianity itself, and to the importance which its founders attached to works of charity and benevolence, and concluded with an eloquent peroration in which he declared his confidence that the operation of this measure, which had been conceived in a spirit of justice, of charity, and of love, would be blessed with the divine approval. A striking incident occurred at the commencement of this peroration. Mr. Bright had said—"I see this measure will give tranquility to our people," when he was interrupted by cries of "Oh, oh," from one or two members on the Opposition benches. Turning towards the point from which the interruption came, the right hon. gentleman gazed firmly and sternly at its authors, and then continued in emphatic tones—"When you have a better remedy, I at least will fairly consider it." Loud and long were the cheers which greeted the termination of this brilliant oration, and when they had subsided Sir R. Palmer moved the adjournment of the debate. On Monday, the 22nd, the debate was resumed by Sir Roundell Palmer, who was followed by Sir J. D. Coleridge. Mr. Dowse and Mr. Richard then spoke vigorously in favour of the Bill, and Lord Claude Hamilton and Mr. Vance with vehement speeches against it. Mr. Lowe replied in a speech with his usual keenness of argument and vivacity of language. The debate was again adjourned till the following evening, when Mr. Walpole pleaded against its abolition. Then Mr. Gathorne Hardy rose to give the Premier a worthy antagonist for a closing struggle, and by the cheers which greeted every effective hit he made, shewed himself to be the favourite Conservative champion. Mr. Gladstone, in a conclusive and masterly manner, replied at length to Sir R. Palmer. His peroration was eloquent and brief, and at its close the House divided.

For the second reading .. 368

Against it 250

Majority .. 118

Recent Deaths.

BROUGH.—Feb. 23, at Wirksworth, aged seventy-four, Miss Brough, well known and highly esteemed as the conductor of a ladies school in Wirksworth for the long period of forty years. She united with the Baptist church in 1836, owing to a change of views as to the subjects and

mode of baptism, and remained decided in her convictions to the close of life. Her mind was well furnished, her disposition was amiable, and her manners were refined. The grace of our Lord Jesus Christ superadded a lustre to her character, and supported her faith and hope amidst

the infirmities and sufferings of her latter days. It fell to the lot of him who hailed her accession to the church more than thirty years ago to perform the usual religious offices at her funeral. She was interred in the Baptist cemetery, and a funeral sermon was preached on the following Sunday evening by the Editor of the Magazine.

MALIN.—March 4, at Shottle, aged eighty-six. Mrs. Malin, relict of the late Mr. W. Malin, formerly of Brown House, Ashley-hay. The writer, on entering her room on the previous Sunday, found her, as it was thought, at the point of death. Her speech seemed to be quite gone; but on repeating the lines,

"How sweet the name of Jesus sounds,
In a believer's ear,"

she distinctly said, "It does." On being

asked if that name was sweet in her ear, she emphatically said, "*It is*," adding, "Christ is very precious."

RICHARDSON.—March 16, at Chellaston, near Derby, aged 79, Mrs. Richardson, relict of the Rev. J. Richardson, minister of the Baptist church, Wirksworth and Shottle. Mrs. R. was baptized at the age of sixteen by Mr. Whittaker, of Melbourne, and had been a member of our denomination nearly sixty-three years. She was a worthy wife of one of the best of husbands, and an affectionate mother to her attached children, only one of whom survives her.

WRIGHT.—March 19, at Leicester, Mr. Samuel Wright, in his eighty-fourth year. Mr. Wright had been connected with the Baptist church at Friar Lane for nearly sixty years, and had been for many years the senior deacon.

Varieties.

IS SARCASM SINFUL OR SALUTARY?—The question deserves a careful answer. Judging from the occasions which seem to call for it we may infer that it is not sinful. The world is full of things which are ridiculous, and many opinions and practices even in the so-called Church are decidedly absurd. The proper way of exposing and describing them is the sarcastic mode. But what is proper is also useful, and the power of sarcasm to correct evils, and to promote good things, is clearly seen. Sarcasm may be as serviceable in uprooting or withering error, as logic is in implanting and fostering truth. If logic helps us to see the rectitude and beauty of truth, sarcasm may reveal to us the deceptiveness and deformity of error. This was one of Luther's most powerful weapons in accomplishing the great Reformation. Or, to give a more modern instance. Our eminently amiable and Christian poet, Cowper, who asks, "What can satire?" and answers himself despondingly, is in reality one of the most satiric of writers. There is a vein of quiet sarcasm running through nearly all his larger productions; and nothing more biting than some of his blank verse, or more cutting than many of his rhythmical couplets, can be found in our literature. To good purposes, and with excellent effect, did he "crack the satiric thong." But sarcasm finds even higher sanction than this—the sanction of

divine inspiration. If Paul was "serious in a serious cause," he could also be sarcastic to serve his heavenly Master. In censuring the litigiousness of the Corinthians, who were earnest in their petty lawsuits, he told them they had much better select the greatest simpletons in the church to settle their disputes! In mentioning the mischiefs made in the churches of Galatia by the advocates of circumcision he utters the wish that those cutters would cut themselves off, instead of troubling the true believers. And in telling the Philipians to "beware of the concision," he uses a word which is in itself both a sarcasm and a satire. In the instance first named—that of the Corinthians—Paul explicitly avows that he is using irony, and that he uses it to cause shame. 1 Cor. vi. 5. The Old Testament Scriptures are even more replete with sarcastic allusions and representations. And Isaiah, one of the most spiritual and evangelical of the prophets, deals most largely in this scathing satire. The cursory reader may not be conscious of this, but any one who goes through his descriptions with critical care is struck with admiration of his withering words. Sarcasm, therefore, may be a seasonable thing; and when wisely used, on suitable occasions, it may be most salutary and useful.—Ed.

"IT MUST NEEDS BE THAT OFFENCES COME."—No class of men have greater experience of the inevitableness of offences than Preachers and Editors. In preach-

* See Task Book III.

ing, the truth is certain to prove offensive to many who hear it. For the preacher cannot describe and denounce a single sin or infirmity without exciting the ire of those who commit the one, and manifest the other. So in conducting any paper or periodical the risks of giving umbrage to correspondents, or subscribers, or readers, are manifold. If communications are not acknowledged, or admitted in full, anger is aroused. Or, if the editor, having opinions of his own differing from those of his supporters, should avow and advocate them, so little forbearance is shown to him that his paper is stopped, or his magazine is given up.—Ed.

A WORD OF ENCOURAGEMENT TO SABBATH SCHOOL TEACHERS.—A few days ago it was my pleasure, with other Christian friends, to meet for conversation with a young man who had been recently brought to Christ, and was anxious to become united with God's people. In the course of that conversation I was forcibly impressed with that period of his life that was spent in a Sabbath school. It was evident that God's Spirit had worked in his heart, and though seven long years had elapsed between him leaving school and the time referred to above, during which he sank very low in sin, and so acquitted himself that he was regarded a General amongst his comrades in the devil's service, yet those pious instructions he received from the lips of an affectionate teacher were never effaced from his mind, the Spirit continually visited him, and even whilst pursuing his mad career he often sighed for that peace which he knew God alone could give. I do not desire to give publicity to this case with an idea that it is at all an exceptional one—I believe there are hundreds of a similar kind—but it is solely with a hope of leading many whose hands are hanging down in their work because of the discouragements of present appearance to go forth. Your work, dear fellow labourer, is in God's hands, and though you may sow in tears, ultimately you shall reap rejoicing. Ere you enter from time to time the harvest field, let your sickles be sharpened at a throne of grace, and you shall find that a power will be given you by the great Master that shall be the means of leading many of your charge to the feet of Jesus, and of restraining others in their pursuit of evil.

A TEACHER.

THE POWER OF PRAYER.—How rich and varied are the reminders of prayer's power with which the herald of the cross meets. As in the wild bush here one treads upon some unseen odorous plant, and instantly its scent is wafted around, an incident which an Australian will hardly fail to

recall, so does one come unexpectedly and blessedly on the fragrance of prayer's power. "She is very bad," said one of the nurses in our infirmary, lifting up the mosquito curtain, and so she was. A beautiful girl, recently from a cooler zone, lay prostrate with fever. So were the bells of her nerves "jangled, out of tune, and harsh," that she could scarcely bear a sound. "Do not speak to me," said she imploringly, with closed eye, placing her hand to her brow. "I will pray," was the reply. The nurse knelt too. Influences fell, soft and refreshing to the soul, as the sea breeze which coursed on its work of mercy through the opened windows proved to the body. When I arose, she held out her hand to me, the thankful pressure of which said, "refreshed." I asked kindly, "Did that disturb you?" She answered, "Oh no!" But what deep-toned peace welled up with that brief utterance. The nurse looked at her half lifeless form, and then at me. She thought so too.—*Rev. R. W. Vanderkiste.*

WHEN FORGIVENESS MAY BE FOUND.—A father said, "When my child, after doing wrong, comes to me with tears and says, 'Father, won't you forgive me?' I can no more refuse to do so than I could cut off her hand. But if she came in a light, careless way asking pardon, and instantly returning to her mischief or play, I could not forgive her." Is not this latter course the one taken by multitudes who participate in the public confession of sin, even by some who repeat the penitential formula, "Lord have mercy upon miserable sinners?"

THE SECRET OF RULING WELL.—The Rev. H. W. Beecher was asked what was his theory for managing men in church meetings? He replied that he had no theory, but that as to managing men he never saw a man without asking himself, How could I manage this man? I am like an engineer that can never pass a fort without thinking how he could take it.

WHEN TO JOIN THE CHURCH.—At a special prayer meeting a young lady sent a request to be prayed for as one who had been some time in the church without having been converted. She now laments her condition, and finds that her fellowship, through not being fit for it, had seared her conscience and injured her soul!

THE WANT OF WARINESS CAUSES WOFULNESS.—The Harpies had virgins faces, but vultures talons. Hyena spoke like a friend but devoured like a foe. The Syren's song was the sailor's wreck. The calmest seas hide perilous rocks. The fowler's whistle is the bird's death, and the wholesome bate the fish's bane.

Missionary Observer.

EXTRACTS FROM A LETTER FROM MRS. BUCKLEY TO MRS. BROOKS.

Cuttack, Jan. 29, 1869.

I AM anxious to write you a little by the present mail, but am not feeling very strong. My weakness ensues me more quiet than I can obtain when tolerably well, so I hope I shall get through a quiet pen-and-ink chat with you this morning. But I have had to pause and have a talk with one of the Choga native christian women. She has come to Cuttack at my request to take charge of a native infant girl five weeks old.* With all my many pressing cares I feel I cannot keep the poor little thing in school, but have asked one of my elder married girls to take charge of it. As she and her husband are very poor, I, of course, pay her for her care of it.

On my return from a missionary tour with my husband we had a very busy time. We got home on Christmas-day. The next morning, by seven o'clock, Archdeacon Pratt came to see us and the schools. He asked the children many questions on the Scriptures, and expressed himself much pleased with their knowledge of divine truth. He remarked it was eighteen years since his former visit to Orissa; and expressed a desire that we might be spared long to continue our labour in our important sphere. Then Mr. Martin, Government Inspector, came, and gave three days to examining our schools. He spoke very highly of Annie and Rebecca, my two native teachers, and the staff of monitors under them. Mr. Martin kindly gave an afternoon to them, and said they passed their examination with much credit. The children had holiday for a fortnight so soon as we had got through the examination. I put out in the christian families about a hundred of the little girls. The next week of our holidays I arranged to take the dear children with me to Mandapada for a little change. We numbered, notwithstanding the re-

duction I had made, two hundred and seventy-six. We were very busy all day on Monday with our preparation work, sending a tent, provisions, &c., for our large family, arranging for boats to be at Raj Ghat to take us across the river by two o'clock in the afternoon. Mr. MacMillan came in on Monday evening, and most kindly placed his jolly-boat and boatmen at our service so long as I and the children remained at Mandapada. This was a great help and comfort. My dear husband came every evening, and returned in the morning to his work at Cuttack. The river between Mandapada and Cuttack is very full of water, and every evening during our stay I and the girls went in boats on the water. It was to myself and the children a great treat. Many of the dear children before the famine had had their homes on the banks of rivers, and to bathe and swim in the river was to them a great treat. It pleased them much for me to be a spectator. To me it was a very animated and amusing scene to see them leave the shore in rows, and vie with each other in swimming. The water for many yards looked as if so many fountains were at play. When the sun became hot we met together for family worship. They all joined heartily in singing a hymn, reading the word of God, and prayer. I was pleased to find fifty or more of them did not forget to bring in their little bundle, which each had to carry, the Gospel of John and a hymn book; and these books, when not at play, I found them reading quietly in groups. Throughout my stay we had no quarrelling. After family worship, as they lingered round me, I often spoke with one and another of them of a Saviour's dying love, and of the goodness and mercy of God shown to them in sparing their lives, and placing them where they were instructed in the blessed truths of the Gospel. I have a class of twenty-two inquirers, who, I trust, are earnestly seeking after the one thing needful. The change in the dear children, physically and mentally, is such as oftentimes makes my heart thrill with joy; but great and solemn are our responsibilities. My own health is feeble and

* This babe was left by its widowed mother (a Mussalmani) in charge of a friend, under the pretence of going into the bazaar: she then decamped with her two children, and has not been heard of since.—E. B. B.

uncertain, and I feel that to me death at any moment ought not to come unexpected.

This week school re-opened. All day the children kept coming home, looking bright and happy. By the way, brother Bailey, at a festival, picked up a little orphan ten years old, and sent her to me. She just got into Cuttack to join us in our holiday treat, and very happy she was with us. At ten o'clock on Tuesday morning the Dhenkanal Maharajah came to visit the school, and very thoroughly he went through his work. He was engaged about two hours and a half. In Oriya he wrote in the Visitor's Book the following, which my husband has translated:—"I have examined the orphan children who are maintained and instructed in learning under the care of Padri Buckley. I have especially examined them in arithmetic and geography, and have been much pleased and gratified.

The 16th day of the month Magh, 1276.

Killah Dhenkanal,

MAHARAJAH BHAGIRUTHI MOHENDRA
BAHADUR."

AN INDEPENDENT NATIVE CHURCH IN DELHI.

*From the Missionary Herald of the
Baptist Missionary Society.*

EFFORTS have been put forth for some time past by the Committee of the Society, to secure in India a native church, independent of its funds, and complete in all the offices of a christian church. The obstacles to success have been many. The chiefest of these have been the poverty of the converts, and the social persecution which a confession of christianity involves. To lose caste was in many instances to be deprived of the means of livelihood. Even in those cases in which the law protects a convert in his rights to personal freedom and to property, not unfrequently is he called to suffer the heaviest trials which hostile relations can inflict. Too often the result has been a state of humiliating dependence on the missionary, at once destructive of all idea of self-reliance, and a weakness of character injurious to the progress of the gospel among the people.

Connected with the Society's Mission in Bengal and Northern India, there are

about fifty-four native churches, only two of which have as yet attempted to run alone. It is with very great pleasure we can now inform our readers, that the four churches in Delhi have resolved on this course. The fact is communicated to us by our esteemed missionary, the Rev. James Smith, than in whose weighty words we cannot better communicate the history of this gratifying movement. Under date of Nov. 18th, he writes:—

"My dear Brother,—I feel compelled to inform you of the important measure we are taking in Delhi. My first inclination was to say nothing until the plans and arrangements were accomplished facts; but knowing that some information is sure to reach you, I think it better to put you in possession of all that has been, and is being done. You are aware that for years past I have held very strong views of the necessity of independence in our native churches and members. These views have deepened with every year of my residence in India, and if I have not put my views into practice earlier, it has been from a fear of being singular, and attempting an innovation that might fail in practice, and thus injure rather than serve the cause I wish to advance. I need not tell you that nearly all the native christians in Northern India are in some way or other dependent on the missionary for support. It follows that christianity is an exotic, and has not thus far become an indigenous, self-multiplying plant. The fact of the missionary being paymaster to so large an extent, is sufficient to prove that there can be no really independent action on the part of the converts, and thus also it follows that every addition to the christian church is so much added to its burdens and helplessness. In this way our native converts are morally and spiritually dwarfs; they cannot earn their bread, fight their own battles, or help on the progress of truth. For this state of things I blame no one. I know that, like myself, many brethren have mourned over it, and yet could not see the way to alter it.

"There is another fact connected with our missionary operations that is often forgotten. We are sure to present christianity in an Anglicized form and garb, and this it is that repels and dis-

gusts the native more than the fundamentals or essentials of the gospel. A purely native organization, freed from European dictation and aid, would necessarily adapt itself to the genius of the people, and avoid that which comes so directly in contact with native social habits and modes of thought.

"These views have been urged on our native christians in Delhi continually, and all the care possible has been taken to keep the people in their own homes, and at their own trades. Still we have gradually accumulated native preachers and teachers; nor would I for a moment venture to say that they have not been useful. Our native brethren have felt this state of things (with some exceptions) as much as it was possible for them to do, and meeting after meeting has been held during this year to discuss the matter in all its bearings. On Thursday, the 5th instant, a full meeting was held in the school-room at Kala Masjid; a hundred men, and most of them heads of families, attended. I was asked to take the chair, and in a speech that was necessarily long I endeavoured to state the case as strongly as I could, appealing to their self-respect and manliness, as well as to the higher motives of christianity, in order to move them to some action that should really be their own. Some noble speeches were made, and it did my heart good to hear so much right sentiment, though it was but in talk. After hours of talking and deliberation, with earnest prayer for guidance, about eighty put their names to a paper which is a sort of declaration of independence. Our fourteen agents give up all mission pay from the 1st of January next. A committee of five was chosen to manage their affairs. A fund was also commenced by which they are to help each other, and there is, I trust, every reason to expect that a thoroughly independent native christian community will work its way and exert its influence in this great city before another year passes away. Our native brethren are determined to earn their living without mission help, and still do the Lord's work. This movement has put new life into our native brethren. They feel that they are something, and that responsibility attaches to them. In conclusion, let me ask you not to conclude that this is a sudden whim. Some of the Committee will remember that views not

very dissimilar to these were enunciated by me in England ten years ago. In this matter I am prepared for much failure and many disappointments, as well as misrepresentations. My experience, judgment, conscience, fully and entirely approve of the plan, and I am persuaded it does but want faithfulness and God's blessing in the execution, and a new era in the history of the Delhi Mission will commence."

Writing three weeks later, Mr. Smith informs us that all was going on well. Already most of the converts had been provided for, and there had been no falling off in the attendance at the various services. The church meeting, at which two candidates for baptism were examined in an admirable manner by the church, was conducted in a way to approve itself to all. At present the united churches meet in the Mission Chapel, but it is probable that they will build a chapel for themselves. Mr. Smith has given over to them the charge of the three native chapels and two school-houses, in which they will carry on the usual daily services, and also keep them in repair.

The times are eminently calculated to try their faith, for there is every fear of a coming famine in the land. A number of the converts are about to enter into a contract twelve miles away, to help them through the time of distress. They take with them a native preacher, will erect a tent, and have worship morning and evening, as well as on the Lord's-day.

In this most interesting movement, we are sure that Mr. Smith will enjoy the sympathy of all who are interested in the spread of Christ's kingdom in India, and that their ardent prayers will ascend to the throne of grace for its prosperity and success. To the Committee of the Society it has been a source of devout gratitude to God. They see in it an answer to their prayers, and a promise full of hope for the future. The following resolutions expressing their sentiments were passed at their quarterly meeting on the 13th January last. With them we conclude our notice of this most gratifying event:—

"Resolved—1. That this Committee have heard, with much thankfulness to God, the resolution of the native chris-

tions at Delhi to relinquish all pecuniary connection with the Baptist Missionary Society, and to prosecute the work of evangelization, as God enables them, from their own independent resources; that they congratulate their brethren on this healthful and manly resolve, which they regard as a proof of their love to the Lord Jesus Christ, and as likely to be of great use to them in promoting the Lord's work, besides being an example of Christian devotedness to all the native christians in India.

"2. That this Committee offer to their beloved brother Mr. Smith their cordial thanks for his earnest endeavours to infuse into the minds of the native christians of Delhi a spirit of independence and self-sacrifice in the work of christian evangelization, and their congratulations at the success which has attended his efforts."

Fiji.

THE Fiji Islands are situated in the south-western part of the Pacific Ocean, between the meridians of 176° E. and 178° W. longitude, and between the parallels of 15° and 20° S. latitude. A map of the entire group would represent a land and sea surface of about 40,000 square miles.

There are two hundred and eleven separate islands and islets. Some of the islands are of what is called the coral formation. These are small, low, flat, but very fertile. Other islands—the greater number—are of volcanic structure, and present every variety of outline and of scenery, from the regular to the most rugged and picturesque. There are mountains and hills, rocks and precipices, verdant valleys and swampy plains, gullies and gorges and sparkling waterfalls, woods and forests, murmuring brooks and rapid rivers, placid lagoons formed by the coral reefs, and the all-encircling ever-changing sea. Commodore Wilkes, commander of the United States Exploring Expedition in 1838 to 1842, describing his impressions when threading his way among the islands, and approaching Ovalau, near which he intended to anchor the squadron, writes, "So beautiful was the aspect of the islands that I could scarcely bring my mind to the realizing sense of the well-known fact that they were the abode of

a savage, ferocious, and treacherous race of cannibals." But such he found them, as his narrative amply testifies.

Two of the islands are large, each having a circumference of more than two hundred and fifty miles. With the exception of some tracts on these larger islands, very little level land is anywhere to be found.

Almost every island is surrounded by a coral reef, either fringing the shore or separated from it by a narrower or wider sea channel. Navigation is difficult and dangerous; and, considering the number of islands in the group, there are few safe harbours in which vessels of large tonnage may anchor.

The climate of Fiji, though not so unhealthy as that of the West Indies, Western Africa, and some other tropical countries, is very depressing and debilitating. The atmosphere is generally humid, and the average temperature is about 80°. Much rain falls throughout the year, and especially during the summer months of January, February, and March. Hurricanes frequently occur in these months. High winds and gales are common all the year round. The prevailing winds are easterly. The northerly breezes are distressingly hot. The southerly winds, which occasionally blow, are cool and refreshing. Frost and snow and hail are unknown in Fiji. Day and night are nearly of equal length all the year round.

THE PEOPLE.—About eighty of the islands are inhabited, and the present population is estimated at about 200,000. According to Fijian traditions, the population was much larger five or six generations back; and it is only within the last three or four generations that war and cannibalism have extensively prevailed. These traditions must be accepted as in the stead of authentic history. They are confirmed by many facts which have come to the knowledge of the missionaries.

The people belong to the darker of the two great Polynesian races. They are robust and well formed, though not capable of long continued hard work. Owing partly to the climate and partly to their manner of life, they are a short-lived race. The staple food is the same as in other parts of Polynesia, and consists of yams, dalo, banana, bread-fruit, and cocoa-nuts. Fish is very abundant.

HEATHENISM.—Thirty-five years ago the Fijians were in a condition of rude and savage barbarism. They were addicted to war, to cannibalism, to polygamy, to infanticide, to the strangling of widows and aged and infirm persons. These evils were among the institutions of the country. The people were proud of these customs, which were sanctioned by the chiefs, and the priests, and the gods.

It is impossible to estimate the number of gods included in the Fijian mythology. The gods may be considered as divided into two classes, as to their nature: 1. gods originally, and from eternity; and 2. Deified human spirits—chiefs and heroes when embodied and inhabitants of earth, but now gods, possessing divine attributes and claiming divine honours. They may be divided into four classes as to their rank, dominion, and power to bless and to punish: 1. Gods known and worshipped throughout the group. 2. Gods of separate kingdoms. 3. Gods of districts or of tribes. 4. Gods of families or of individuals.

An account of the gods of Fiji would form a dark though interesting chapter in the history of the superstitions of the world. To some of them were ascribed the worst passions and propensities of men. Fijian heathenism, like every other, in its creed and customs was essentially and necessarily a degrading system. The people were treacherous and cruel.

CHRISTIANITY.—The Fijians are being turned “from darkness to light, and from the power of Satan to God.” Fiji is in transition.

The results of missionary labour during the past thirty years may be indicated by the following statistics. There are now 109,000 professing christians; there are 35,000 scholars in the various schools, including adults and children; forty-seven native-assistant missionaries; six hundred and eighty-three native catechists, and four hundred and seventy-seven local preachers. Above 20,000 are meeting in class as members of the Wesleyan Methodist Society.

Nearly five hundred chapels have been erected by the natives themselves; and at least one thousand heathen temples have been destroyed or allowed to fall into ruinous decay, or have been occupied as preaching-places or dwelling-houses.

Multitudes of Fijian believers, having adorned the doctrine of Christ their Saviour on earth, have been received into His heavenly kingdom.

The native christians in Fiji provide for the maintenance of the catechists who labour among them; and large contributions are annually made towards the support of the missionaries. In the year 1862, £1,500 was raised; in 1863, £1,700. In consequence of hurricanes and floods during the past few years, the contributions have been much smaller.

In these results christian people generally may rejoice, and be thankful to God, the Giver of all good. The Fijians, as a race, may eventually die out; but christianity has already achieved glorious triumphs among them, and the process of enlightening and evangelizing them is more rapidly progressing than ever.

—*Missionary News.*

MISSIONARY TRIALS.

It is our brethren who are scattered through heathen countries that require this stimulus to courage rather than ourselves. Very often the conditions of their life seem intolerably hard. I know not how they endure its cheerlessness. They are among a strange people; they miss the pleasant music of their mother tongue; they are separated from the excitements and delights of the public and social life of their own land; they have neither time nor strength for the literature which they love best; and in committing themselves to this work, they have almost cut themselves off from the glorious past of their race, as well as from the joy and animation of its present intellectual activity—from the imagination of immortal poets, the speculations of philosophers, the imperishable and splendid eloquence of great statesmen; many of them are conscious that their physical strength is being consumed by the fiery heat of a tropical sun, and that their intellectual elasticity and energy are slowly wasting away; they suffer from unfamiliar forms of disease; they thirst for the free air and green foliage of the land they have left; they think at night of faces they shall never see again, of the gray hairs that are coming upon the heads of aged parents, of the graves into which one after another those who

are dearest to them at home are gradually sinking; they have to send their children away to live among strangers. Their courage sometimes fails. They are uncheered by the love and sympathy of christian brethren. The moral atmosphere they breathe is heavy with death, and they sometimes tremble lest their own spirits should be smitten, not by "the pestilence that walketh in darkness," but by the open vice, the flagrant immorality, the triumphant idolatry, which surrounds them, "the destruction that wasteth at noonday." They think sometimes, and not without bitterness, of how lightly we at home, who are living at ease, surrounded by crowds of friends, preach and declaim about the duty and blessedness of apostleship among the heathen, how inadequately we estimate their difficulties and labours, how careless we seem whether they live or die! Sometimes, perhaps, they are wounded by our ungenerous suspicion,

and sometimes they think they detect reproaches directed against themselves in our complaints of their want of success.—*Extracted from a Sermon—"Not Servants, but Friends"—preached on behalf of the Baptist Missionary Society, on Wednesday Evening, April 25, 1866, at Bloomsbury Chapel, by the Rev. R. W. Dale, M.A., of Birmingham.*

SPAIN.

A MILLION GOSPELS have been granted for Spain by the British and Foreign Bible Society. They are to be printed on the spot, and passed into the hands of the people. But it is a far easier task to find money in England for a million gospels, than men in Spain fitted to give them circulation. God send labourers into His harvest! The circulation is going on well in Madrid, and a Casino service has been commenced.

NOTE.—J. A. B. and his friends are respectfully informed that the writers of the papers read at the Missionary Conference are alone responsible for their contents. So anxious was one of the writers upon this point, that he specially requested that the Secretary of the Mission would not even read the proofs of his paper, and he therefore abstained from doing so.

Foreign Letters Received.

BERNHAMPTON.—G. Taylor, January 19.
CUTTACK.—J. Buckley, January 7, 14.

Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,
FROM FEBRUARY 20th, TO MARCH 20th, 1869.

	£ s. d.		£ s. d.		£ s. d.
Barrow	3 9 4	Leeds— <i>Call Lane</i> —		Nottingham—	
Bath—Major Parran...	2 0 0	Juvenile Society ...	5 17 0	<i>Broad Street</i> on acct.	12 13 2
Burnley (W. & O.) ...	0 18 0	Leicester—		<i>Mansfield Rd.</i> ..	17 6 8
Carlton	0 15 2	Mrs. Green	0 2 6	<i>Stoney Street</i> ..	11 0 9
Carrington	1 1 1	<i>Friar Lane</i> —on acct.	45 6 3½	Quorn (W. & O.) ...	0 10 0
Castle Donington—on		<i>Archdeacon Lane</i> ...	95 4 0	Ripley	28 2 5
account	10 0 0	<i>Dover Street</i>	43 14 5	Ruddington... ..	1 16 1
Daybrook	1 7 6	London—"One who		Shore (W. & O.) ...	1 0 0
Derby— <i>Mary's Gate</i>		loves India"	2 0 0	Smarden—Rev. T. Rofe	1 0 0
Juvenile Society ...	15 10 0	Loughborough—		Sutton St. Edmunds	1 0 0
Fornett and Moulton	2 10 2	<i>Wood Gate</i> (W. & O.)	2 0 0		
Hooveringham—Mr. &		Louth— <i>North Gate</i> —			
Mrs. Nall	5 0 0	(W. & O.)	1 10 0		
Hugglescote—on acct.	19 0 0	Maltby (W. & O.) ...	1 10 0		
Hyson Green	1 12 6	New Basford	2 6 3		
Kegworth	5 6 0	Norwich—			
Kirkby and Kirkby		<i>Priory Yard</i>	13 3 9		
Woodhouse	18 2 6	<i>Surrey Road</i>	12 0 0		

CORRECTION.—In last month's Magazine, Lincolne £2 0s. 0d. was for the General Fund, and not W. & O.

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, 1869.

MEMOIR OF REV. T. BURTON,

PASTOR OF THE GENERAL BAPTIST CHURCHES AT ASTERBY AND DONINGTON-
ON-BAIN, LINCOLNSHIRE.

THE REV. T. BURTON was born at Louth, March 27th, 1813. He seems to have been more highly favoured even than Timothy; for not only could he refer with confidence to the unfeigned faith of his mother and grandmother, but also of his great-grandmother. The two last-named were members of the church, at Donington, of which our departed friend was for so many years the pastor. His first serious impressions were produced by the death of a little brother and of his grandmother, both of whom died within a few days of each other, and were buried in the same grave. For a time he was very anxious about the salvation of his soul; but the serious thoughts thus excited passed away, like the morning cloud, and early died. This was in 1823. Again, in 1825, and when only little more than twelve years of age, he was awakened under a sermon preached by Mr. Cameron, then pastor of the General Baptist Church in Louth. It was a funeral sermon for a young person. It was not, however, until a considerable period after this that he became perma-

nently decided for Christ. The parents of Mr. Burton were in humble circumstances, and were unable to give him an education. What was rendered impossible, through limited means on the part of his parents, was partially met by the generosity of the late Rev. J. Jones (then a young minister at Louth, and afterwards of March), who received him into his school free of expense. Seldom has such kindness been more gratefully received, or the results better employed. Knowing, as we have done, his tutor so well, we are certain that the quality of his learning would be of the most substantial kind, although the quantity must necessarily have been very limited. Mr. Burton often lamented his want of education. In 1824, he was apprenticed to a tailor. During the early part of his apprenticeship his trials were many, and difficult to bear. His fellow apprentices treated him so ill, that he has often, when going home at night, wished he might die before morning. Neither his father nor his master were acquainted with these trials, and he reproached himself afterwards for

not making them known, which he certainly ought to have done. No elder apprentice ought to be allowed to act the tyrant over a junior one. Mr. Burton's only resource, however, was prayer. "I used frequently," he wrote in his diary, "to retire into the fields for prayer under these trials, and at length they were removed." He now resolved more fully to serve the Lord, and began to attend, with the greatest punctuality, all the means of grace. He soon began to take part in the meetings for prayer, and at length, in 1830, he was, with others, publicly baptized. Mr. Cameron preached on the occasion, and Mr. Kiddall administered the ordinance.

Like all others who have tasted and seen that the Lord is good, and that blessed is the man who trusteth in Him, Mr. Burton now felt a strong desire to preach the Gospel of the Grace of God. His wish he made known to his pastor, who seemed to encourage him at first, and lent him several suitable books; but the encouragement soon ceasing, Mr. Burton gave up, or nearly so, all thought of the ministry.

On May 29th, 1834, Mr. Burton was married to Miss Harriett Good, whose parents (William and Jane Good) were members of the church at Louth. This union was on the whole a very happy one. Mr. Burton, in after years, wrote:—"We have lived as comfortably as most people. I trust we shall both be preserved safe unto His heavenly kingdom."

In 1835, Mr. Burton preached before the church, and with so much acceptance that it was agreed to recognise him as a preacher of the Word; and that "from the church he should be at liberty to go anywhere wherever Providence might open a door to preach the Gospel." During the next few years he seems to have been engaged in the villages

around, and occasionally at Louth. But in 1840 he began to preach regularly at Asterby and Donington-on-Bain. Each of these places is about seven miles from Louth, and each of them is really a separate church, although for very many years one pastor has served them both. They are both General Baptist Churches, although they do not appear in our minutes, and of ancient date. From a queer old church-book, it seems that Gilbert Boyce often visited these churches, and, as messenger of the Lincolnshire churches, presided at their church meetings, and gave them the benefit of his intelligence and experience. The immediate predecessor of Mr. Burton at Asterby and Donington was a Mr. Scott. He resigned his office in consequence of having become what is denominated a Campbellite, or New Testament Disciple, having been rebaptised for the remission of his sins. The introduction of these sentiments had done considerable harm to both the churches. "Offences must needs come, but woe unto him by whom they do come." Mr. Burton's first congregation at Asterby numbered eight persons, and at Donington seven and three children. The beginning was small, and the latter end did not greatly increase. There are but very few men situated as was Mr. Burton—at the distance of seven miles, with a young and increasing family, and obliged to toil at his trade from Monday morning till Saturday night—who could have been induced to take the oversight of such churches. Only a person who had a passion for preaching could be persuaded to undertake such labours as were invoked in such a ministry. But Mr. Burton had such a passion. He never was happier than when engaged in preaching. It was emphatically to him a loved employment.

In March 1843, Mr. Burton received a unanimous invitation to become the pastor of the churches at Asterby and Donington, and on Good Friday of that year he was ordained to the pastoral office. Mr. Cameron and Mr. Kiddall took the chief part of the services, and were assisted by Mr. Catley and Mr. Starbuck. From this time the career of Mr. Burton was undeviating love and labour for the people of his charge. Every Sunday, for 24 or 25 years, with scarcely an exception, he was in the habit of walking 17 miles, and preaching twice; and would sometimes reach Louth sufficiently early to preach at night. At the close of his 21st year of labour, he wrote:—"This is only the third or fourth time that I have been obliged to stay at home in consequence of the weather during the 21 years' labour at the above places." The reason for being at home on the day here referred to seems to have been a very sufficient one. He explains it thus:—"This morning, I started for Asterby, &c., with a pony and gig, kindly lent me by Mr. Newman, but when I got two miles on the road I returned, finding it impossible to get there in time, and possibly not at all, in consequence of the immense fall of snow. The snow reached almost as high as the hedges, and it was coming down at a tremendous rate at the time, and continued to do so until nearly noon." In these days of degenerate moral courage and self denial, when self-indulgence and Mammon are the *Dii Majores* of multitudes of professing Christians, how marvellous is the sight of a man toiling through snow up to the middle of his thigh for seventeen miles, on the high wolds of Lincolnshire, and the keen north-east winds screaming around his ears, to preach to a mere handful of immortal souls, and "all for love and nothing for

reward!" And yet for weeks together this sight might have been seen some winters between Louth and Donington, &c. The courage and self-denial of Mr. Burton at times almost failed him. On one occasion he wrote:—"I should dread leaving home next Sunday if I thought the roads would be as bad as they have been to-day." On more than one occasion his life was in jeopardy from the depth of the snow.

His discouragements were as many as his difficulties. Again and again, does he deplore the smallness of his congregations, and the little success he had in winning souls to church. In his diary we have such utterances as the following:—"O that I could hear of some poor soul being converted by my feeble labours!" I often feel dull and cast down. The church does not prosper. Things are very dead with us. The congregations are smaller than usual, and I sometimes fear that I labour in vain!" On his fiftieth birthday he wrote:—"Would to God that I was more useful—that souls were converted—and that the church was growing in numbers and in grace. This would be to me a source of greater joy than the addition of any worldly gain."

It seems to the writer that Mr. Burton was disposed to take by far too gloomy a view of his labours. During his ministry of 22 years, at least 60 persons were added to the churches of which he was the pastor. Considering the distance at which he lived from his sphere of labour and the very small numbers composing the churches when he began his labours, his successes will not suffer in comparison with that of very many ministers in larger towns, and whose whole time is devoted to their work.

In the year 1865, Mr. Burton, while on his way to Donington,

was seized with paralysis, and of course was obliged to return. The three following Sabbaths were what he called "silent Sabbaths," and for several weeks after he was kept by the hand of affliction from the work which he loved above all others. When able to resume his work he was unable to walk, and henceforth he made arrangements to ride to his appointments and on his return. Thus "toiling, rejoicing, sorrowing," he held on his way until January 17th of this year. He had for several days been labouring under a severe cold, and he ought not to have ventured out to preach. But Mr. Burton thought otherwise, and could not be persuaded. On his return he was exceedingly exhausted. In fact, during the Sabbath, while preaching, he had to pause several times to take his breath. His last sermon was from the words "But Mary stood without at the sepulchre weeping"—John xx. 11. From the tenderness of the subject, and from his great difficulty in breathing, several of his audience were deeply affected. He had often expressed the wish to preach one Sunday and to be in heaven the next, and his wish was remarkably gratified. On the following Sunday night, with the whole of his family about him, a short time after the evening services, in the fifty-sixth year of his age and the thirtieth of his ministry, he calmly feel asleep in Jesus. Like many others, he had during life a constitutional shrinking from death; but dying grace was given him in a dying hour. As his end drew near he became undisturbed in his confidence, and he was willing rather to be absent from the body, and to be present with the Lord. For full 29 years Mr. Burton had sustained the office of pastor to the churches of Asterby and Donington, and he had, with the exception of the last four or five years, during the whole

of that time almost invariably walked to-and-fro. To declare the Gospel of the Grace of God he could not have walked less than 22,000 miles. His only remuneration for these exhausting services consisted of the income from a small endowment at Asterby and the proceeds of a quarterly collection at Donington. There can be no doubt but that these toilsome journeys hastened his end.

Mr. Burton, though not what is usually denominated an educated man—which he often deeply deplored—was an earnest and diligent Bible student. He could not have conjugated a verb or translated a sentence of the learned languages, but he possessed and had read some of the best books on theology in the English tongue. His sermons, though not polished in diction, were solid in matter. He was of a very sensitive disposition, and keenly felt any slight; at the same time none could be more grateful for an act of kindness. Of a warm temperament, his whole soul was in his ministerial work. His reading and his conversation, especially with those who had enjoyed greater advantages than himself, seemed constantly to turn in that direction. A man more simple in his habits and more transparent in spirit we have seldom met with. Like Nathaniel, he was "an Israelite indeed, in whom is no guile."

Mr. Burton was interred in the Cemetery, at Louth, amid a large concourse of sorrowing spectators, several of whom had come from Donington and Burgh. Revs. W. Orton, C. Payne, and W. Chapman took part in the funeral service. His death was improved by the latter at Louth to a crowded congregation, and also at Donington. Mr. Payne improved his death at Eastgate, Louth, and Mr. Fell at Asterby.

Louth.

W. CHAPMAN.

NO TEARS IN HEAVEN.

BY BARON STOW, D.D.

SIN has made our world a "vale of tears," and all the methods which human philosophy and philanthropy have devised to change its character have proved unavailing. Ever since the Apostacy, sorrow has been the lot of humanity. The Divine goodness has bestowed immeasurable comforts that soften man's condition; but, as man is a sinner, he is, by inexorable law, a sufferer, and from suffering, in the present life, he can in no way obtain exemption. Even Christianity, with her many and various and rich consolations, does not so change either the character or the condition of her disciples, while they are in this world, as to leave no occasion for weeping. She prepares them, indeed, for a better world, where all causes for sorrow are forever absent, but never outside of that "better country" does she make their condition griefless. That felicity they must not enjoy until they reach their heavenly home. Heaven is a tearless place. All who enter there "shall weep no more." Blessed world! How attractive! How desirable! Dear reader, is that to be *your* home for eternity? Well, then, may you be patient under the infirmities and trials, the privations and bereavements of your temporary pilgrimage. They are only for a "little while," and they have an end where "sorrow and sighing shall flee away." As you think of the various occasions for tears in the present state, you appreciate the comprehensiveness of the promise: "God shall wipe away all tears from their eyes." Yes, child of God, *all*, without exception.

I.

ALL TEARS OF CONTRITION.

First is this named first, because, in the cup of the Christian, sin is

the bitterest ingredient, and sorrow on account of it the most prolific occasion of tears. Whatever his attainments in personal piety, he never sees the hour, in time, when he has not something wrong in himself to deplore. The self-righteous says, "If others knew me better, they would judge me more favourably." The Christian says, "If others knew me as I know myself, they would judge me less charitably." Looking at himself inwardly and outwardly in the mirror of God's perfect law, he sees deformities that draw forth the confession, "Lord, I am vile." Striving to live without sin, he is ever failing, and he mournfully complains, "When I would do good evil is present with me." "Indwelling sin" is to him no unmeaning phrase. Over his imperfections he grieves; and, while others are engaged in openly vindicating their purity, he is in retirement lamenting with tears his heart corruptions, and praying for a fresh application of the blood of Christ. *Sanctification* is never to him an obsolete word. Its meaning is never to him a thing of attainment. All the regenerated along the ages have had this experience. The happy host now sinless and tearless in glory, were all weepers here as they made their way, crookedly and stumblingly, with a law in their members warning against the law in their minds and keeping them imperfect.

"Once they were mourning here below,
And wet their couch with tears,
They wrestled hard, as we do now,
With sins and doubts and fears."

Paradoxical as it may seem, it is true that the holier a man becomes, the more clearly he discovers his own defects; the fitter he is for heaven, the less fit he thinks himself; the stronger his confidence in the sanc-

tifying grace of God, the more bitterly does he cry, "O, wretched man that I am," &c.

These tears of penitence will all be wiped away, for in heaven the believer will be free from all sin. There will be no heart sins to annoy or grieve him, no wandering thoughts, no impure affections, no corrupt imaginings. Every emotion, feeling, desire, purpose, will be holy. Hence, there will be no inward conflict, for not a remnant of the hated corruption remains to occasion friction in the moral machinery. Oh, how unlike to our earthly condition !

"In Heaven alone no sin is found,
And there's no weeping there."

Till we reach the gate of that sinless inclosure, the tears of repentance will flow, and ought to flow. "God be merciful to me a sinner" is a prayer which we shall have occasion to offer until we take the last step on the frontier of time. But when we cross the threshold of our Father's house, and exchange this apparel of mortality for the white robes of salvation, and take up the palms of victory, and commence the new song, the hallelujah of the welcomed, we shall weep no more for sins or imperfections. Sin is pardoned ; sin is removed. The soul, justified, sanctified, glorified, shall never again be pierced by the arrow of conviction, never again be stung with the sharp points of compunction, never again be bruised under the crushings of conscious guilt, never again be compelled to confess, or to ask forgiveness, or to wash in the "fountain opened." Oh, to be holy ! What a prospect ! What a privilege ! "I shall be satisfied when I awake with Thy likeness." Jesus comes for His chosen.

"His own soft hand shall wipe the tears
From every weeping eye ;
And pains, and groans, and griefs, and fears,
And death itself shall die."

We wonder not that our prede-

cessors sung with such earnestness their favourite "New Jerusalem."

"How long, dear Saviour, O, how long
Shall this bright hour delay ?
Fly swifter round, ye wheels of time,
And bring the wholesome day."

II.

ALL TEARS OF AFFLICTION.

God's people, however dear to him as elected, redeemed, regenerated, adopted as heirs, educated, provided for, preserved, are not in this life exempted from personal troubles. "Many are the afflictions of the righteous." "Through much tribulation" they "enter into the kingdom of God." Being children, their Father corrects them, and his chastisements, however loving and tender, often bring tears and crying for relief. They are impure, and need the furnace of suffering for the removal of the baser mixtures. So deeply has moral evil insinuated itself into the texture of our natures as that only by some severe processes can it be effectually disengaged. We may quietly submit to those processes, because we know that our Father not only appoints but superintends them, and will surely make them contributive to our good ; but they are nevertheless painful, and under them we often weep in anguish.

In heaven this discipline will not be needed, for it will have accomplished its end. The soul, refined by the fires of affliction, will have parted with every impure element, and come forth as gold. Perfectly holy, "complete in all the will of God," not another pang shall be felt from the instruments of correction or purification.

Here our bodies suffer pain. We violate the laws of our physical being, and the penalties are inflicted. Continually do we feel the curse consequent on apostacy. But in heaven there shall be no physical suffering. Flesh and blood enter not there.

Disease and decay are unknown there. Our "house not made with hands," will be insusceptible of suffering. When Christ shall change our vile body and make it like unto his own glorious body, it shall know nothing of fever or paralysis, of dropsy or consumption, of bruises or dislocations, of throbbing head, or twinging nerves, or palpitating heart, or inflamed membranes. "Neither shall there be any more pain." What a world will that be where there shall be no physical suffering—none forever!

Here we suffer from mental darkness; not merely from ignorance, but from the obscuration of heavenly light. Clouds intervene, and settle densely, darkly over our horizon, so that we know how to sympathize with the crucified sufferer, who inquired in agony why he was so completely forsaken. In heaven will be no eclipse of the Divine favour. "There shall be no night there."

"O'er all those wide extended plains
Shines one eternal day."

We shall see our Father's face unobscured forever.

Here in our secular enterprises and our social relations we are subjected to disappointments. "The fashion of this world passeth away." All is mutable, uncertain, vanishing, and we weep over the wrecks of blasted hopes. There, nothing Divine or angelic, or human, shall deceive us. All there may be loved and trusted, for all there will be real, permanent, reliable.

Here the ties of kindred and friendship are dissolved. None of the relationships of life are enduring. From how many dear ones have we already parted! Our hearts have bled, our tears have flowed, as we have looked for the last time on their faces, and then left their forms in the custody of mother earth! In heaven are no such scenes, heart-aching, heart-lacerating. Death de-

peoples none of its mansions, diminishes none of its loving groups, robes in mourning none of its inmates. In that world the shroud, the undertaker, the hearse, the sad procession, the cemetery are unknown. What a world without graves, funerals, tolling bells, obituaries, records of mortality—how different from this! There is ETERNAL LIFE. Connections there, friendships there, are inseparable. Not a ligament which there binds heart and heart shall ever be ruptured, ever weakened.

This life is a repetition, in some form, of griefs and troubles. Like the waves of the ocean, they follow one another with only brief intervals. Tears repressed to-day burst their confines to-morrow. But when we reach that heavenly rest, our struggles and perils, and sorrows, are ended. O, for more frequent and sweetly refreshing views of that blissful land where all tears of affliction shall be wiped away!

"When shall the day, O Lord, appear,
That I shall mount and dwell above."

III.

ALL TEARS OF COMMISERATION.

The Christian has a heart to feel for others—a heart made tender and susceptible by the grace of God, and he is often affected even to tears by the sins and misfortunes of his fellow creatures. Even could he live without trouble of his own, yet, constituted as he is and placed where he is, he could not live without drafts upon his sensibilities. So long as he is encompassed by spectacles of depravity and suffering, he must suffer. Formed by the Spirit of God for sympathy and commiseration, he cannot witness wrong or wretchedness without profound and painful emotion.

In heaven there will be nothing to awaken painful feeling, or excite the tears of pity. There ignorance, po-

verty, oppression, moral delinquency are strangers, aliens. All misery, all causes of misery, are absent. How glorious the negatives of the Bible in its descriptions of the home of the saved! What a world must that be where not an individual does wrong or suffers wrong—where not an individual is unhappy—where, instead of weeping with those who weep, we shall always have occasion to rejoice with those who rejoice!

Here the Christian laments over the imperfections and declensions of the church. Often he weeps as he remembers Zion. In heaven he will find a perfect church, pure in character, harmonious in creed, affectionate in fellowship. There will be no declensions, no apostacies, no schisms, no controversies. All will be agreed in doctrine, spirit, practice. All will think, speak, act alike with reference to Father, Son, and Holy Ghost. One song shall employ the entire multitude, and their music shall be without discord.

Here the believer is afflicted, grieved by the impenitence and heedlessness of those around him. He sympathizes with his Lord who wept as he foresaw the doom of the persistently unbelieving. He is afflicted as he sees how his Heavenly Father is treated by dependent, ungrateful creatures; how coldly, cruelly his Redeemer is rejected; how stubbornly the Holy Spirit is resisted; how lightly the soul is esteemed; how recklessly heaven is trifled with and perdition risked! Our nearest kindred, our dearest friends we see persisting in impenitence in opposition to all the influences of the Book of God, and the Providence of God, and the Spirit of God, hazarding their eternal all upon the slenderest uncertainties, and

treading, every step, on the perilous edge of everlasting ruin! Can we do otherwise than pity, weep, warn, expostulate.

In heaven these tears will all be wiped away. All there, myriads though they be, of every nation, tongue, and kindred, will be the friends of God, believers in Jesus, and lovers of the good and the true. There we shall never hear a profane word, or witness an immoral act; never see the Saviour scorned, or the truth rejected. There we shall see no hearts hardening under Gospel influences, no precious souls bartered away for earthly trifles. There will not be an irreligious man, woman, or child. All will be Christians, perfect Christians—perfect in character, conduct, and enjoyment.

“God shall wipe away *all* tears from their eyes.” What a promise! What a prospect! Not a grief; not a tear! Is it not self-denial to be willing to stay and suffer on in this world of tears? Wonder not that the apostle should say, “To die is gain,” or that he had “a desire to depart and be with Christ, which is far better.” Yes, blessed be the God of all grace, “*far better.*”

Having such a prospect, how patiently, how cheerfully may we endure the trials and griefs of the present life. We are in a process of discipline; but that process has an end. Our hearts will ache, for they will often be wounded, so long as we remain here; but they shall not ache forever. While our pilgrimage lasts our tears will flow—tears of contrition, tears of affliction, tears of commiseration; but the time is near when they shall all be wiped away. “Weeping may endure for a night, but joy cometh in the morning.”

THE ANT; OR, LESSONS FROM LOWLY LIFE TO SLUGGARDS AND OTHERS.

THE term teacher is usually applied to men and women who make it their business to impart instruction to others, but it is very frequently applied to anything by which our knowledge is increased. What is more common than for experience to be spoken of as a teacher.

Benjamin Franklin has somewhere said that "experience keeps a dear school, but fools will learn in no other, and scarcely in that;" and when an accident has happened to us, or we have made a mistake, we often say, "it has at least taught me a lesson."

The sacred writers again and again refer to things both animate and inanimate, as being very efficient teachers. One of them says, "Ask now the beasts, and they shall teach thee; and the fowls of the air, and they shall tell thee: or speak to the earth, and it shall teach thee: and the fishes of the sea shall declare unto thee."* Another refers to the ant as a model of thrift, foresight, and good order; and if the reader be willing we will pay a visit to the school of this apparently insignificant teacher, and see if we can learn anything that is likely to be of service to us. It may be as well to state that although the school which we are about to visit was specially recommended to sluggards, it will be possible for the reader to go in the capacity of an inspector, without in the least identifying himself with the scholars. If, however, he should happen to see or hear anything worth remembering, so much the better.

The ant community consists of males, females, and some others, which are styled by naturalists, neuter, workers, or nurse ants. Two of these names are exceedingly ap-

propriate. "Workers" they certainly are, for they are incessantly engaged in something or other connected with the well-being of the establishment. "Nurse ants," too, is a very appropriate name, for though they never have any offspring of their own, their assistance in feeding and nursing the little ones belonging to their sisters and brothers is indispensable. On this account, the writer thinks that they might very properly be termed *maiden aunts*, these being, according to his belief, a most useful and hard working class. It is, of course, common enough, and far too common, to call them old maids, and other hard names, but what would society do without them? It sometimes happens that several brothers and sisters in a family get married, and one of the latter, either from choice, or through circumstances over which she has no control, remains single; and whoever notices her life, and is honest enough to pass a just verdict upon it, is obliged to confess that it is a useful and noble one. When in the home of either of the brothers and sisters a little stranger is added to the number, aunty must be there; and when hooping cough, measles, scarlatina, or any of the ills that infancy is heir to put in their appearance, aunt Sarah is the best possible nurse. Her services cannot be dispensed with, for by the time she has put one house in order another gets out of order. During her stay in either family her name is continually on the children's lips, and aunty must please do this, that, or the other, from morn till night. She has to bind up cut fingers, charm the pain from little bruises with a kiss, mend broken toys, replace dirty pinafores with clean ones; brush

* Job xii. 7, 8.

rough heads into smoothness, arrange rebellious curls, wipe little faces that have been smeared with treacle and toffee, or begrimed with dirt and tears ; knit and mend little socks ; these, and other things too numerous to mention, occupy aunty's time, and though such employment may not appear very dignified in the eyes of some, what a condition the world would be in if nobody did these things. And mark, it is not everybody that *can* do them. There are plenty of women called mother's who make sorry work in this particular department ; but maiden aunts seem to be endowed by nature with the faculty for doing these things as they ought to be done, and the work very frequently falls to their share. These nurse ants are extremely anxious to keep their little nephews and nieces at an even temperature ; a lesson worth learning by those whom it specially concerns. They do not believe in roasting the little ones one minute, and taking them out of doors the next, without anything on them when a cold north east wind is blowing. In order to accomplish their object, they bring the young ants near to the surface of the ground in the day time so that they may get nicely warmed by the sun, and at night they take them down lower to prevent the warmth from going off too quickly. Our order, the reader will perceive, is exactly reversed. Most children are down stairs in the day time, and up stairs at night, but among the ants the nurseries are up stairs and the dormitories down below. Beside this extraordinary attention to the little ones, the maiden ants make it a part of their duty to see that their married sisters stay at home and attend to home-work.

The female ants are possessed of wings at certain stages of their existence only, and when they have them they are very much inclined to go

about to show them, to the utter neglect of home. Now against this the maiden sisters protest, and very properly. They do not object to the mothers of the community taking walks, but to their staying out so long, and to prevent this gadding about physical force is sometimes resorted to. If they find a married sister wandering very far from home, as though she did not care whether she never returned, they gently admonish her, and if she is obstinate and declares that she won't go home, and that she will go out when she likes, and stay as long as she pleases then three or four of them will each take hold of a leg or a wing and drag the rebel back to head-quarters. Whether corporal punishment is inflicted in such cases the writer cannot say, but is inclined to think that the disgrace of being dragged home in the sight of all the community is considered a sufficient punishment for the first offence. How far these maiden aunts are justified in resorting to physical force "deponent refuseth to say," but the object they have in view commends itself to our judgment.

So far, then, as we have gone, the reader cannot have failed to learn, or at least to be reminded that maiden ants (aunts) are a most useful part of the community : types very often of sterling worth and real devotion : taking upon themselves household cares while they are excluded from some of the highest household joys : "accepting the cares and fatigues of maternity without its ineffable compensation." Now and then, it is true, we meet with one who is inclined to be a little ill-natured ; but this, in all probability, is owing to the fact that she has been made a butt for the jeers of the circle in which she has moved, and, in the writer's humble opinion, it is ridiculous and unjust first to sour an individual's disposition with ill usage, and then quarrel with our own work.

Whoever, then, may speak slightly of, or sneer at, our maiden aunt's, don't let us be of the number ; rather let us estimate them at their real worth, and treat them accordingly.

Again : in watching the habits of the ants we find that it is a standing rule with them that *everything must be done at the proper time*. They never put off till to-morrow what ought to be done to-day ;" and they do not attempt to do to-day that which would be better left till to-morrow. For instance, in very dry weather the walls of their apartments are apt to crumble, and when this is the case they know that it is of no use trying to repair them so long as the weather continues dry, and so they do not attempt anything except to remove some of the fragments which may happen to stop the communication from one room to another. But no sooner does a shower fall than they all set to work kneading the loose earth into a kind of paste, with which they repair their house, and in a little time the walls and ceilings of the apartments are as smooth as if the trowel of a skilful plasterer had been at work. Now the wisdom of this rule is universally admitted in theory, and very extensively observed in practice ; but the reader is aware that in many cases it is utterly disregarded, and that for such disregard a heavy penalty has always to be paid.

For example. The time of youth is the best possible for laying the foundation of a good education, and if this time be allowed to elapse, the work can never afterwards be done as well, if it can be done at all. And yet how many there are who let this time pass away unimproved, and have to regret their folly during the remainder of their lives ? Walter Scott, in his autobiography, says, " If it should ever fall to the lot of youth to peruse these pages, let such

a reader remember that it is with the deepest regret that I recollect in my manhood, opportunities of learning which I neglected in my youth. That through every part of my little career, I have felt pinched and hampered by my own ignorance, and that I would at this moment give half the reputation I have had the good fortune to acquire, if by so doing I could rest the remaining part upon a sound foundation of learning and science."

Such is the confession of a learned man ; and there are very many besides Scott who at some time in their life feel " hampered and pinched " by their own ignorance ; owing, in some cases no doubt, to the fact that they had not the *opportunity* to learn, but in a great number of cases it is the result of having *neglected* the means of improvement. Will the youthful reader accept a word of advice from the writer, although they may be unknown to each other ?

Use your opportunities for storing your mind while you may. Remember, the stream of time which brings advantage within your reach also bears them away ; and if you allow them to pass without availing yourself of them, they will never present themselves again. The young man who throws away the early part of his life can never be what he might have been if he had devoted the morning of his days to its proper use. The same remarks might be made relative to many other things in life besides the cultivation of the mind, which, if not done at the proper time, can never afterwards be done at all.

There is yet another rule in the establishment which we are inspecting well worthy of the visitors notice, namely, *the exercise of a wise forethought in providing for the future*.

The writer who recommended sluggards to visit this establishment says, " the ants are a people not

strong, yet they prepare their meat in the summer ;”* conduct which we cannot but approve whether we carry the rule into practice or not.

We all deem it wise in working men to make provision when work is plentiful for the time when employment may be scarce. To provide in time of health for sickness ; in manhood's prime for old age. Now and then, it is true, we meet with an individual who says, “ what is the use of saving your money when you don't know whether you may ever need it ? Enjoy what you have while you can. Live to-day, and let the future take care of itself.” But who does not see the folly of such a creed ? What should we think of a man who should say, “ Don't bother about educating your child, for it is very uncertain whether it may live. Don't sow your fields with corn, for if you live till harvest the blight or lightning may cheat you of your reward. Don't even provide at night for the next morning's breakfast, for many have died in the night ?” Why we should doubt the man's sanity.

Is it not strange, then, that while the wisdom of this rule is so universally acknowledged, there should be so many who utterly ignore it in their every day life ? And yet so it is. There are thousands who live to-day as if there were no to-morrow ; let their wages fly like chaff in the summer as though no winter were to follow ; spend every fraction in time of health, and then when affliction and distress come upon them they grumble loudly if some one who has been more provident does not at once come to their relief ; accuse God of having arranged things very unfairly ; look upon their fellowmen as a set of hard-hearted

wretches, and upon themselves as martyrs to ill fortune. If the reader should happen to know any individuals to whom this description is applicable, by all means prevail upon them to accompany you to the establishment which we are now inspecting, in the hope that they may learn to lay up for a rainy day. Strange as it is that so many should fail to be guided by this rule in matters pertaining to this life, is it not more marvellous that there are so many who while strictly acting upon it in matters pertaining to time and the body, fail to do so in relation to the soul and eternity ? There are multitudes who feel the importance of making provision for sickness, accidents, and old age ; they wisely and kindly provide for their families in case of their own removal by death, and even make arrangements for their own decent interment ; but about anything beyond the grave they appear to be utterly careless. They exercise a wise forethought up to a certain point, and then abandon the principle as though it were worn out and useless. While acknowledging that there is a life beyond the grave, they nevertheless confine the whole of their thoughts within the narrow bounds of time. It is just possible that the reader may be of this number, and if such be the case, reflect on the folly of such conduct. This life is given in order that we may prepare for another and a better, and our existence is not worthy of the name *life* unless it be devoted to the purpose for which it has been given.

Our being will be worse than wasted unless in obedience to its great Author we “ lay up for ourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.”

Stalybridge.

W. E.

* Prov. xxx. 25. Some modern naturalists deny that this is the habit of ants, but we are inclined to regard Solomon as a sufficient authority relative to the species with which he was acquainted.

Literature.

THE LIFE OF THE REV. THOMAS COLLINS. By the Rev. S. Coley. Second Edition. London: E. Stock.

THIS biography, of nearly five hundred pages, for five shillings, traces the course of a devout man and a good minister of Christ, with a minuteness which must be acceptable to Wesleyan readers, and which we are much more inclined to praise than to blame. It is enlivened by anecdotes illustrative of the character of Mr. Collins, and by records of his uncommon usefulness during a ministry of more than thirty years. Unacquainted as we were with his very name, until we opened this volume, we have followed the narrative of his life and labours with unflagging interest, and it is hoped with some benefit. Mr. Collins may have been a man of only moderate ability, but to him and his kind Methodism is largely indebted. The same number of talents possessed by ministers in other communities, if as zealously and faithfully employed, would no doubt be equally useful in converting and saving souls. As an example of consecration to the work of the Lord the subject of this memoir deserves to be known by posterity, and by those whose modes of Christian activity differ from the peculiarities of Wesleyan Methodism. He was nominated to the ministry in 1830—was accepted for labour in the foreign field—but not being immediately needed abroad, was sent forth as a home missionary to a district in Northumberland. His sphere extended twenty miles in one direction, and fifteen in another. The country was wild and rugged—the roads often nearly impassable in winter—and the work heavy and depressing. On the Sunday he tramped thirty miles over swamps and fordable streams, preaching three times, and returning across open spaces by no better lines of way than sheep tracks. But far from complaining of these early hardships, he practised himself in the song of Habakkuk: "Yet will I rejoice in the Lord."

After one year's stay in this northern region he was sent far away to the

sunny south, to Sandhurst, in Kent. The circuit being large, comprising fifteen preaching places, he found there was no lack of leg labour: but he had a spirit for as much walking and preaching as could be done in the hours of the longest day. He instituted early prayer meetings, and thus registered the engagements of a single Sunday. "Held a prayer meeting at six o'clock—gave tickets at eight—preached at half-past ten—short prayer meeting just after dinner—preached at half-past two—gave tickets after—preached at six, held prayer meeting, and as many seemed affected, announced a meeting at five next morning." His preaching was so powerful that strange stories of his influence began to circulate. One wild young man, a fighter, the terror of the neighbourhood, who had never been known to enter a place of worship, having heard of the faithfulness and familiarity of the new preacher, and of the manner in which he took hold of any one to whom he spoke privately, resolved to put himself in his way, vowing that "if Collins laid a finger on him he would lay Collins on his back." He went to the chapel—heard him preach—and though the preacher did not touch him his word did so. The young man remained after service to be conversed with, and on reaching home his wife exclaimed, "Why, Tom—throw Collins—he has thrown thee, I can see!" The daring sinner was so wrought upon that he threw his dice, cards, balls, and other gambling ware, into the fire.

Mr. Collins' stipend was so small that he was unable to purchase the books for which he pined, or even the clothes he needed to wear. He was compelled to forego the gratification of visiting his relatives for want of means, and he refused to borrow the money he required, saying, that "*debt would cut his tongue out!*" His father heard of his fame as a preacher from a commercial traveller who said that he was setting Kent on fire—that he had heard of him repeatedly, and seen rhymes about him in barber's shops.

He staid in this circuit the full time—three years; and on leaving it was sent six hundred miles away, viz., to the Orkney's! The field of labour was so forbidding that it was hard to get any one to go to it. At length one had the courage to say that he would volunteer his services if he could have Thomas Collins for his colleague. Dr. Beaumont, who knew the latter, declared that the "Minutes of Conference from A to Z could furnish no better man." He was appointed accordingly, and after overcoming the difficulties of so long and expensive a journey he found the sphere of his future labours "wretchedly sterile in many respects."

The majority of the religious population in the Orkneys were strongly imbued with Calvinistic sentiments; and his ministrations were at first confined to a handful of fishermen. The change of climate and of diet too brought on serious illness; but on recovering from it he applied himself to the discovery of the most likely means of meeting the demands of the people. His old habit of prayer was not altered, and as his lodging allowed no freedom for vocal prayer, he found a sheltered cave in a cliff, where he spent some entire days in fasting and intercession. The record in his Journal of Jan. 25, 1836, is as follows: "I went to my lonely retreat among the rocks. Having to form a new class this evening, my heart was broken with desire for conversions. I wept much as I besought the Lord to give me souls. I came away *sure* that God would make bare his wonder-working arm. In this belief I began the meeting, and that night three persons were set free." Sleeping with his colleague on the first night of their meeting, Mr. Collins said: "Brother, we must have souls, or I can't stay." Next morning sitting over their breakfast he proposed that they should go down to the shore for what John Smith called "knee business." They went, and he prayed with remarkable power. He preached in the evening, and for the first time, said Dr. Knowles, his colleague, "sinners cried aloud for salvation." Within a fortnight clear cases of conversion occurred: among them was Daniel Farquhar, who afterwards became a minister. The work of conversion in the Orkneys by the ministry of the

Methodists was much impeded by "theological difficulties." Clergymen openly denounced Wesleyans from their pulpits; and bigots spoke of them privately as a "damned people, who ought to be stoned out of the country. That Christ died for all; that it is our duty to turn to Him; that we may be saved now; that we may know our sins forgiven; that we may be freed from indwelling sin; that after grace received, unless vigilant, we may fall away; are things which if omitted, would leave a Methodist sermon like a bombshell without powder. "By that people, however," says Mr. Coley, "each of these, to us axioms, was felt to be a challenge." But faithful toil was crowned with success; and on those cold coasts and mist-covered isles many victories were won, and the mission prospered.

Leaving the Orkneys in 1838, Mr. Collins was stationed in Durham, where he and his colleague reported that to do justice to the circuit they needed the mind of an angel and the strength of an elephant. With more than thirty places on the Plan, new collieries starting up, and thousands of fresh inhabitants clustering around them, they had neither chapels enough to hold the people, nor time to look after them. Quitting Durham, after his three years were expired, he removed to Dudley, and in regular succession to Coventry, St. Albans, Camborne, St. Austell, Hemel Hempstead, Bradford, Sowerby Bridge, Leamington, Pontypool, and Bristol. On December 27, 1864, he peacefully breathed his last, in the 55th year of his age. Stricken with paralysis two years before, he was unfitted for circuit preaching, and was put on the list of supernumeraries. But he was lively and zealous to the last. Doubtful for a time whether he should ever do full work again, he was sweetly resigned to the will of God, prepared to be anything or nothing if He made the allotment. On the opening of a great bazaar at Bristol, he was desired to open it with prayer. He consented, although he confessed he did not like bazaars, and that his first feeling about blending devotional acts with them was akin to what he had long ago, when a Scotch farmer *begged him to crave a blessing on a whiskey bottle!* In a letter to a minister he

asks: "What are you doing in the salvation line? Make all your sermons with the design of saving souls full in view. How many sermons have you on 'Perfect Love?' A clear, strong, feeling sermon on that topic is of great value to yourself and the people." The head could still think, and his soul was in a state of great enjoyment; but being partially paralysed, he lost the full command of his emotions, and so was unfitted to appear in the pulpit, and sometimes he felt ashamed to meet strangers on the road. "Joy in the Lord makes me often burst out into laughter, which I cannot stop." At Lewes, where he met some old friends nearly as much invalidated as himself, he states that, having got up a little gathering in the room of one, he literally quivered with emotion. "We were a broken, feeble folk; yet heavenly talk made us very happy." One old class leader gave out the hymn, "Soldier of Christ, arise!" when it struck Mr. Collins that they were all more fitted for hospital than for the field. Summoned to Loughborough in July, 1863, to see a dying daughter, he painfully felt his weakness of nerve. Feeling choked with grief, he was compelled to look upon her in silence; and when he attempted to speak he was overmastered by irresistible bursts of weeping. But he calmly reported afterwards, that he was strengthened to kneel and pray as his daughter departed, and that when her happy soul was gone he was enabled to give thanks. At Warwick, whither he retired, he devoted himself to house visitation; and writing to a minister in a wide circuit, he advised him to turn his itinerating time to good account; to think out of doors; to make sermon jottings on country roads, in poor chambers, and even in farm kitchens. And then he observes: "*The growing plan of preachers coming home every night has sadly relaxed the hold of Methodism on rural England. Formerly the preacher's visit and talk linked families to him. Now they scarcely see him except in the pulpit, and then under the chilling influence of a thin week-night congregation. The old plan was less weary to us, and more profitable to the people.*"

The death of his endeared daughter in 1863 was quickly followed by the

loss of his beloved wife in January, 1864. This was the last year of his own life. During his confinement to his room and bed, his time was spent in prayer and in the reading of the Word. Nearly the whole Bible was gone through; the Psalms several times. The book of Deuteronomy, always a favourite part, seemed specially pleasant. The New Testament was a perpetual feast. When near the end, he was heard ejaculating, "Come, my Love, my joy." "Receive me, my Saviour." "I shall see the King." "I am going to the city whose gates are praise." "Blessed be God, that ever I was born." "Blessed be God, who has washed me in the precious blood!" "I am in Thy hands, loving Saviour. In these final struggles perfect me in patience. Let me lack nothing." "O, my Shepherd, my smitten Shepherd, by Thy stripes I am healed; I know it. *All the attestations of my short life terminate there.*"

These selections from Mr. Coley's Biography will better shew its merits than any formal eulogy we can write. We thank him for his care to preserve so good a life from the oblivion to which too many of God's best servants are consigned by culpable neglect.

THE PRAYING SCHOOL BOY; a Brief Memoir of R. E. H. Churchill. By his Stepmother. London: E. Stock.

WE do not quite like the title of this neat little book, and yet it may attract the attention of the class of youths whom it is specially fitted to benefit. This Praying Schoolboy was the son of a minister who went from the Midland Counties to Canada. The son, born at Quebec, came to England on his father's return in 1862, and in his eleventh year entered the Institution for Wesleyan Ministers' Sons, at Woodhouse Grove. He was deprived of his mother in the same year, an amiable parent, who, we believe, was a native of Loughborough. Some compensation was found for this deeply-felt loss in the acquisition of an affectionate stepmother, who has shown her maternal regard by the composition of this memoir. After leaving school, Earnest Churchill went to Torquay, as an apprentice to a trade. There

the blessings of his Christian training became apparent. Having to share a bedroom with a fellow-apprentice, who had not been religiously trained, he felt called upon to declare his principles. On retiring to rest, his companion was conversing up to the last moment, when young Churchill said: "Excuse me, I always read a chapter and pray before getting into bed, so, if you please, be silent now." "Allright," said the other, and jumped into bed. The next night the same thing was done; but after being in bed a little while, he said: "Churchill, do you *always* read and pray before getting into bed?" Being answered in the affirmative, he on the following even-

ing asked for the loan of the Testament, that he too might read a chapter. This useful "witness" for God was soon seized with a fatal illness. His dying experience was happy, and his death itself seems to have been lamented. The memoir is very likely to do good to those who have not yet "obeyed the voice of their teachers, nor inclined their ears to those who instructed them."

PERIODICALS RECEIVED.—The Sunday Magazine—The Sword and Trowel—The Scattered Nation—The Jewish Herald—The Church—The Hive—Appeal—Topics for Teachers, &c.

Poetry.

HYMN FOR LITTLE SINGERS.

THE Golden Land is shining beyond the azure sky,
Its pearly gates are massive, its jasper walls are high,
Its warders are the angels, and evermore they keep
The splendours of its pavement unsoiled by sinful feet.

'Tis true that land is peopled by those who dwelt below,
But there they walk in raiment as stainless as the snow,
Their soul's transparent beauty undimmed by thought of sin,
They outwardly are lovely, and glorious within.

Here even little children are sinful and defiled,
But both up there are sinless, the angel and the child.
O say, can we attain to their beautiful estate;
Who'll lead us to that kingdom, and turn the mighty gate?

O there is One to lead us, One who was crucified,
Whose cross is ever speaking to tell us why He died.
His precious blood will cleanse us, and make us fit to stand
With all the shining angels within the Golden Land.

Then sometime to the river the Jordan men call Death
He'll lead us gently downwards, and still this mortal breath;
But from that wondrous bathing we instant shall ascend,
Crowned with immortal beauty, and life that knows no end.

The Golden Land is shining beyond the azure sky,
Its pearly gates are massive, its jasper walls are high;
But all its angels call us and stretch a loving hand,
For Christ has bid them help us to reach His Golden Land.

Correspondence.

THE MISSION CONFERENCE.

TO THE EDITOR—

Dear Sir,—If the correspondence which has arisen involved myself only I should not add a word to it; but since it affects others, whose character I have undertaken to vindicate, you will, no doubt, allow me space in which to bring my part in it to a close.

I do not know in the least who his "educated and gentlemanly friend" may be, but I distinctly disavow the "animus" towards Mr. Yates he has seen fit to impute to me. It is a wholly gratuitous imputation. I have not the pleasure of Mr. Yates' acquaintance, and certainly did not insinuate even anything as to his motives. No doubt they are pure enough. Let me also assure him, I have not heard it said that he is a "firebrand;" or that he "need not hope for forgiveness from some as long as lives." So thoroughly un-Christian a sentiment would not be expressed in my presence without being rebuked. Some of his brethren, it may be, deem themselves to have been injured by his remarks; but I think well enough of them to believe that he will not ask their pardon without finding it was long since his own. Mr. Yates has strangely misconstrued my reference to Joseph's brothers. He says that I "pointed him to them as having displayed a spirit of impiety and cruelty, somewhat foreshadowing his own." Really this is too bad. I did nothing of the sort. I use their case simply as a marked illustration of the fact that, the self-congratulation in which he confessed to have indulged, because good had come out of the part he had taken; *might*, after all, be misplaced. Much good resulted from *their* conduct, and yet they were to be blamed—not praised. If Mr. Yates can see the obvious distinction between my real meaning, and the one he has mistakenly ascribed to me; he will also discover why his paper was so unpalatable to the Conference. It was not because it advocated economy; but—to take the plain truth—because it was censorious and uncharitable.

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In answer to his question, I emphatically repeat that "none need fear brusque treatment from the committee; that he need fear it least of all who speaks of economy; and that they do give to everyone a fair, full, and candid hearing." This is true in the letter and the spirit of it. No stranger to their meetings has a right to slander them and to breed mistrust of them in the connexion, by asserting the contrary. Mr. Yates should confine himself to speaking of the temper of the committee when he was one of it. I can speak of it with equal authority as it is now—an authority founded on a nearly five years' experience, in which he says he had no share—and I can say, without fear of contradiction, that its members are worthy of all the confidence our ministers and the denomination can give them. For anything I know, Mr. Yates may be right as to the past, but he is wrong in making it the measure of the present; and by doing so in the public way he has done, he is really traducing his brethren, and injuring the mission he is anxious to serve. It is easy to put these statements to the test. Let him, or let any one who is anxious for a reform of the expenditure, meet the committee, and it will be seen that he receives an audience at once patient and polite.

It will save my writing a second letter, if you will let me refer here to the postscript to the last "Missionary Observer." The secretary there informs some of his correspondents that the "writers of the papers read at the Conference are alone responsible for their contents." For my own part, I beg leave respectfully to deny that. No doubt I am responsible for this, that my facts tally with the official documents they are taken from; but assuredly for nothing more. If public meetings *will* have papers printed which have been read in their hearing, then, with this single exception, the full responsibility their publication involves is theirs. Mr. Pike has made a mistake. The chief reason (though not the one which I put to the point at the time) why he was requested not to

read the proofs of my paper was—if it must be confessed—one of consideration for him. His is notoriously a delicate position, and I was anxious that if any objections were taken to my paper he might be able to say that he, at all events, could not be to blame, since he had not so much as seen it when it was passing through the press.

I am, dear Sir,

Very truly yours,

H. CRASSWELLER.

Derby, April, 1869.

** It was our intention to let Mr. Yates' last letter close this correspondence; but, considering the spirit in which Mr. Crassweller has written his rejoinder, and the purposes which he desires it to subserve, we feel that we should be more arbitrary than an Editor needs to be if we suppressed it.

We have much pleasure in publishing the letter which follows from the esteemed Treasurer of the Mission, and we hope that a communication so satisfactory will really end the correspondence.

EDITOR.

TO THE EDITOR—

Dear Sir,—My name having been introduced a second time into this correspondence by Bro. Yates, allow me to give the following explanation:—In common with many of my brethren, I attended the meetings at Derby with an earnest desire that they would have a very beneficial influence, and I am not disappointed—notwithstanding the temporary exhibition of impatience manifested when Bro. Yates spoke. The proceedings were conducted in a Christian spirit, and left abiding good results on many minds. It is quite true that shortly after the meeting I wrote to him a friendly letter, for I considered that he was unkindly interrupted during his address. Those interruptions chiefly came from brethren who were almost strangers to him, for all who are intimately acquainted with Bro. Yates well know that he is more of a peace-maker than a peace-breaker; and I felt quite sure that the part which he took at that meeting was dictated by a sense of duty and nothing else.

I can conceive no possible *improper* motive for his reading the Paper; and, therefore, as it was a free Conference (and especially for the purpose of eliciting the causes of dissatisfaction), I think he only discharged his conscience in so doing. I am glad that he spoke out his mind, being well aware, from what has occasionally been said in my own hearing, that very unfounded notions of waste and extravagance have been entertained in some quarters.

How much better, therefore, was it to have the thoughts spoken out, in order that misconception might be put right, or answered. I can well conceive (and partly sympathise with) the feelings of a laborious country minister, with an income of £80 or £90 a year, thinking that the Mission could be conducted with greater economy. But I can assure all such, that after a very careful investigation made by several brethren, they found that very few savings could be made. A small Mission, like a small business, is always more costly in proportion than a large one. I trust that Bro. Yates and all in the connexion who have sympathised with him will now be more satisfied, and co-operate heartily with us in sustaining our beloved Mission, and holding up the hands of our brethren in Orissa. And as it regards the state of matters in India, we have proof of the most convincing kind that our missionaries are men approved of God and honoured by men.

Would such men as Sir A. Cotton, Lieutenant-General Campbell, Captain McNeile, and others in high civil and military stations in Orissa contribute so generously as they do to sustain a set of incompetent or inconsistent men. Surely not. The fact is, the British residents in Orissa who know the missionaries and see the work they do are amongst our largest subscribers.

Finally, I hope this little controversy will draw Bro. Yates out of his study into the midst of his brethren, and he will find them to be a kinder and wiser people than he suspects; and they will find that he is a genial and warm-hearted Christian brother, worthy of their love and esteem.

Yours faithfully,

THOMAS HILL.

THE ASSOCIATION OF 1869.

TO THE EDITOR—

Dear Sir,—Will you kindly permit me to avail myself of the pages of your journal as a medium for giving the following intimations to the dear friends who purpose visiting us at the forthcoming Association?

The General Baptists at Cemetery Road Chapel, Sheffield, are resolved upon giving a very hearty welcome to those who may favour us with their company, and have formed a committee to carry out the necessary arrangements for their comfort during their temporary stay amongst us. It is hoped that the meetings will be numerously attended; and the committee would be glad if intending visitors would make prompt application for beds. They are most anxious to provide comfortable accommodation for all the friends from a distance, and earnestly and respectfully request that application will be made *before the 9th June*, as they cannot be responsible for any made after that date.

I am dear Sir, yours truly,

J. H. RAWSON,

Sec. to the Assoc. Com.

79, *Montague Street, Cemetery Road,*
Sheffield, April 12, 1869.

CONCERNING THE STATISTICS
OF THE CHURCHES.

TO THE EDITOR—

Dear Sir,—I think it is not too early to ask the attention of the secretaries of churches to the statistics to be presented at the meetings of the forthcoming Association. Two points require care, if we are to raise to the highest degree of efficiency and usefulness this branch of our work. On the first of the two, that of accuracy in the returns, it is not necessary I should do more than cite, with a prefatory word, a paragraph from the minutes of last year. It will be remembered that the increase of the churches, according to the figures given in June, 1868, was 543. But this was delusive. Comparing the total number of members in 1867 and in 1868, it was found that we had gained only 292. "This discrepancy is chiefly accounted for by the following facts:—(1.) 22 churches have reported an addition to their

number in the gross to the extent of 51 members, of whom they render on accounts in the details. (2.) 31 churches state a loss of 289 from their totals, and make no reference to them in the list for dismissed, &c. Of these 289, one church has, as compared with last year, disposed of 92, another of 52, two more of 19 each, another of 16, and the remainder, with one exception, of units. It should be said, however, that in several cases these faults have been referred to *previous* church-scribes, and that there is reason to hope, from the numerous confessions made, that we have already entered on the era of statistical accuracy." May this hope be fully realized! A word to men who care for truth is enough!

I am also very anxious to get the reports forwarded a few days earlier than usual, *i.e.*, by the 16th instead of the 21st of June. A similar attempt was made last year with some gratifying results, and it only needs a little forecasting and promptitude on the part of the officers of churches in order to make the success of this arrangement complete. There may be serious objections to reporting five or six days before the meeting of the Association; but since I am quite unaware of their existence, I shall not be held lacking in fairness because I do not mention them. The advantages of such a step are apparent. (1.) A brief statement might be made on the Tuesday morning of the Association week concerning the condition of the denomination and the progress secured by the churches during the past twelve months. Instead of dubiously musing on the general results of our labours and reasoning from incidental allusions, we might have those results tabulated and placed before us, so as to afford motive for action, themes for addresses, and subjects for prayer.

(2.) The reports could be read through leisurely and with more care, so that there would be less risk (a) of the omission of any "cases" from churches, and (b) of the disarrangement of the order of business as fixed by the committee. "Men of business" will not despise this recommendation.

(3.) And last and least, it would be some relief to the successive secretaries of the General Baptist body to the end of time. The work of that officer,

whilst the Association is in session, is sufficiently exhaustive without the addition of the apparently unnecessary labour of reading 150 reports and reckoning up a score or two of columns of figures, each column half as long as any secretary, past, present, or future.

Special pains will be taken to forward to each church on or before the 24th of May the necessary schedule, so that it may be ready for the Deacon's Meeting, which precedes the Church Meeting held, in some cases, on the last Monday of the month.

I am, dear Sir, faithfully yours,
JOHN CLIFFORD.

42, Alpha Road, N.W.,
April 20, 1869.

COMMITTEE FOR THE RECEPTION OF MINISTERS INTO THE DENOMINATION.

TO THE EDITOR—

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 the 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 inform them that the REV. G. HESTER, 4, *Sharrow Head Terrace, Sheffield*, 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 16th.

I am, dear Sir,

Yours very truly,

J. CLIFFORD.

42, Alpha Road, Regent's Park, N.W.,
April 9, 1869.

THE GENERAL BAPTIST ASSEMBLY.

TO THE EDITOR—

Dear Sir,—Allow me to ask the attention of your readers to the advertisement on your Cover of our Assembly on May 18, and to repeat this year the invitation to our brethren of the New Connexion to give us the pleasure of their company. The very kind reception given to myself and my co-delegate at your last Association has quickened our readiness to welcome your ministers and members to any or all parts of our meeting.

Yours very truly,

JOSEPH CALROW MEANS.

21, New North Road, London, N.,
April 17, 1869.

BAZAAR FOR NEW BAPTIST CHAPEL, QUEEN STREET, PETERBOROUGH.

TO THE EDITOR—

Dear Sir,—Permit me to inform your readers that our Bazaar will be held in the Wentworth Room, Peterborough, on the 4th and 5th of May. As our chapel is being commenced this week, we shall be thankful for help, in any form.

I am, my dear sir,

Yours very truly

THOMAS BARRASS.

Peterborough April, 16, 1869.

Intelligence.

Denominational.

The next MIDLAND CONFERENCE will meet at Kegworth on Whit-Tuesday, May 18. The morning service will commence at a quarter before eleven o'clock. The

Rev. D. Maccallum, of Melbourne, will read a paper on "May Apostolic Results be expected in Modern Times." The rest of the morning will be occupied by free conference on the above subject. At this Conference the annual collection will be made, and a Secretary will be elected.

C. CLARKE, *Secretary*.

YORKSHIRE AND LANCASHIRE CONFERENCE.—The next Conference will be held at Shore, on Wednesday, the 19th of May. Divine service will commence in the morning at *halfpast ten o'clock*, when the Rev. J. Clifford, LL.B., of London, will preach; or in case of failure, the Rev. J. Fletcher, of Vale.

J. ALCOORN, *Secretary*.

MIDLAND BAPTIST LOCAL PREACHERS' ASSOCIATION.

THE first annual meeting of this association was held on Easter Monday, at Sutton Bonington. Notwithstanding the inclemency of the weather, all the meetings of the day were well attended, and were peculiarly interesting from the fact that for the first time in the history of our denomination so many brethren had met together, whose labours are for the most part confined to the villages, comparative strangers to each other, and hitherto without any visible bond of unity as preachers of the Gospel.

The various meetings of the day were characterised by an excellent spirit, union, and Christian affection, and consecration to the service of God were apparent. It was felt that a new era had begun in the history of the lay preachers of our body.

The morning sitting was opened with singing and prayer, after which the president (Mr. G. Slack, of Derby) took the chair. Two subjects occupied the attention of the brethren: The importance of evangelistic effort in connection with our village churches, and the necessity for establishing a mutual aid fund for sick and infirm preachers. Suggestions were made, and resolutions passed to further these important objects. After some other business had been transacted, the officers of the Association were elected for the ensuing year, Bro. G. Slack, president, Bro. J. S. Lacey, of Loughborough, treasurer, and Bro. John Edwards, of New Basford, near Nottingham, secretary, besides a committee of twelve. A very earnest spirit prevailed at this session, especially with reference to evangelistic effort, one or two brethren expressing their willingness to devote their summer holidays to the work of God among the village churches, open air services, series of meetings in the various chapels, and the better organisation of small and feeble churches, being especially alluded to as being serviceable to the cause of Christ.

After dinner, a public meeting was held, when papers were read and addresses delivered upon the subject of "Village Preaching," by Brethren Lacey, Loughborough, Shaw, Derby, Edwards, New Basford, and Burden, Leicester. A most

interesting discussion followed, and the meeting adjourned for tea. After tea, another public meeting was held, when papers were read upon "Our Village Churches," by Brethren Payne, of Leicester, Millington, Derby, Sharman and Richardson, Nottingham. After some discussion in relation to the papers read, the brethren and friends separated, pleased and encouraged by the day's proceedings.

VALE, near Todmorden.—The ordination of the Rev. J. Fletcher took place in the Baptist Chapel on Good Friday. The Rev. G. Needham, of Burnley Lane, opened the morning service at ten o'clock. The Rev. C. Springthorpe, of Heptonstall Slack, gave an introductory address on "The Rise, Decline and Revival of Voluntaryism." In the course of a very able paper he reviewed the history of the Christian church from its foundation down to the present time, commenting very strongly on the evils of connection with the state, and supporting his views and embellishing his address with numerous quotations from such men as the Right Hon. W. E. Gladstone (Premier of England), Baron Bunsen, Dr. Arnold, of Rugby, and others. At the conclusion of this paper a hymn was sung, after which the Rev. G. Needham proposed the questions to the church and pastor. The former were answered by Mr. G. Holt on behalf of Mr. J. Stansfield, sen., who was incapacitated by illness for performing the task. In responding to the latter, the Rev. J. Fletcher gave a full and interesting account of his conversion and call to the ministry, and stated very clearly the principal articles of his belief, to the evident satisfaction of the ministers and the crowded congregation. Another hymn having been sung, the Rev. J. Maden, of Shore, offered the "Ordination Prayer." Then followed the "Charge to the pastor," by the Rev. W. Underwood, D.D. (president of Chilwell College). Selecting for his subject "Ministerial Behaviour," as taught in 1 Tim. iii. 2, and other places, the Rev. Dr., in language at once pertinent and pithy, gave faithful counsel to the new minister. After the morning service some forty persons, chiefly friends from a distance, partook of an excellent dejeuner in the upper School-room. In the afternoon, at half-past two, a good congregation again assembled. After service had been opened by the Rev. J. Finn, of Todmorden, the Rev. W. R. Stevenson, M.A. (classical and mathematical tutor of Chilwell College) gave the "Address to the church," taking for his text the eighth verse of the Third Epistle of John, which reads:

"We therefore ought to receive such, that we might be fellow-helpers to the truth." The church were treated to a very practical address on the duty of helping their minister, and the various ways of performing it. Tea was provided in the upper School-room at five o'clock, to which nearly 100 persons sat down; and at half-past seven another large audience assembled to a public meeting in the chapel. The Rev. T. Horsfield (first minister which Vale church had) took the chair. Referring to his past connection with the church at Vale, he spoke in very complimentary terms of the deacons who helped him in his work, and described his feelings respecting ministerial labour and church government. The Chairman then called upon Mr. Jonathan Greenwood, of Mars-hill, senior deacon, for the history of Vale church. This history was heard with pleasure by most of those who were present. The Rev. W. R. Stevenson, M.A., was now unanimously elected to the chair, unavoidably vacated by Mr. Horsfield. The Rev. J. Finn, of Todmorden, was next called upon to speak on "The Relation of the Church to the Neighbouring Churches." The Rev. J. Dearden, of Lydgate, followed in a speech on "The Evangelistic Work of the Church." Both these speeches were well considered and equally well received. After a few appropriate remarks from the chairman, votes of thanks were given to the committee who had so ably provided refreshments; to the singers, who contributed to the interest of the meeting by singing a piece entitled "O Come, let us Worship," and another "Hear my Prayer;" and to the chairman and speakers for the day. At ten p.m. the last of these interesting and solemn services was brought to a close by the singing of the Doxology and the pronouncing of the benediction.

GREAT BERKHAMPTSTEAD.—On Good Friday the annual tea meeting in aid of the building fund of this place of worship was held in the schoolrooms. There was a large attendance. After tea there was a numerous gathering in the chapel, where addresses were given, and the choir, with the assistance of other friends, performed a selection of sacred music from Handel's "Judas Maccabæus" and "The Messiah." After singing and prayer by the Rev. T. Snell (Congregationalist), the Rev. J. Preston, of Chesham, gave a brief address. The Rev. J. Lawton, the minister, gave a statement of the finances. Last Good Friday they owed £250, and during the year they had raised £55, which, considering the depressed state of trade, he thought was not amiss. There was yet more that needed to be done. Mr. W. Wood could

tell a curious tale as to the inside of the organ (laughter). The Rev. W. B. Bliss, of Hemel Hempstead, also gave an address, based on the fact of the rebuilding of a place of worship before that of their own house by certain Hindoo Christians, who had been visited by a terrific cyclone. The Rev. T. Snell gave a short address, in which he had made a pointed reference to the free churches of the town, of which there were five, and three of their erections were of recent origin. Whatever was said of free churches being a failure was not true of them, for they had schools which they tried to support, tract societies, &c., and an inquiring people. An interesting presentation of a tea service was made at the hands of Mr. J. Sanders, the deacon, to the pastor (Rev. J. Lawton) and Mrs. Lawton, who were quite in the dark as to any such design. Mr. Sanders thought the following proverb should be borne in mind:—"Words are leaves, deeds are fruit, and both are best when found together." (Cheers.) The musical part of the proceedings was under the management of Mr. James Wood, organist, and was very satisfactory. In addition to the choir were Mrs. King, and Messrs. Pearce, Joseph Bunker, Freeman, Spriggins, and Staple, of Chesham. The selections were well made and satisfactorily given. A solo, by Miss Kate Cook, was exquisitely sung, as was also a duet by that talented young lady and Mr. Pearce. Miss Wood presided at the pianoforte. The tea was kindly given, and a liberal collection made.

BROTHCLIFFE.—Good Friday last was a day of more than usual interest with us. Besides our annual tea meeting we held a service in the afternoon for the recognition of four newly-erected deacons. Special prayer was offered by the pastor; an address on the "Deacon's Office" was given by the Rev. G. Needham, of Burnley; and Rev. R. Hardy, of Queensbury, addressed the church. The whole service was of an interesting and useful nature. After about two hundred and fifty had partaken of an excellent tea, a public meeting was held in the school room, when the aforesaid ministers, and the deacons of the church, gave addresses. Our recent alterations and improvements have cost about £430, and it was pleasing to announce that amongst ourselves, though all of the working classes, we have raised in nine months £230, leaving only a debt of £200. The Lord now prosper his work! W. G. B.

NORWICH, Priory Yard.—On Good Friday, March 20, the members and friends welcomed the return of their minister, the Rev. R. B. Clare, and his wife, after their marriage excursion. A public tea was provided for the occasion. After tea a public

meeting was held, over which J. W. Dowson, Esq., presided, and in an interesting manner presented to Mr. and Mrs. Clare a handsome timepiece, given by the church and congregation in token of esteem. This was followed by a set of electro-plate flower vases from the senior girls of the Sunday school to Mrs. Clare. The rev. gentleman warmly responded to the expressions of good feelings manifested towards himself and his wife, and with much fervour besought the church to assist them in their efforts and prayers to win souls for Christ. The Rev. Maddeys, of Forncett, Messrs. Caerston, Bradbury, and other friends, addressed the meeting, and during intervals several pieces were sweetly rendered by the choir.

TESTIMONIAL TO THE REV. J. WOOLLEY.—The Rev. J. Woolley having resigned the assistant pastorate at Archdeacon Lane chapel, Leicester, a number of friends connected with the church and congregation determined to show the esteem and respect which he had secured during his short ministry by an appropriate testimonial. On Thursday, March 25, he was invited to meet the Committee for this object, and after an address of affectionate sympathy and regard from the Rev. Thos. Stevenson, the senior pastor, Mr. Noble, one of the senior deacons, on behalf of the subscribers, presented the testimonial, consisting of a purse containing sixty guineas, and a beautiful walnut davenport, together with a gold pencil case, and other appropriate fittings. The young ladies connected with the Bible Class also presented him with a timepiece of very neat and chaste design.—A very elegant walnut work table, with pearl and silver fittings, was also presented by the ladies of the committee and a few friends to Miss Woolley, the rev. gentleman's sister, as a mark of their esteem and affection. J. G. W.

NEWCASTLE-UNDER-LYME.—The first anniversary services were held in this place of worship on Lord's-day, Jan. 3, when two sermons were preached by Mr. H. Pepper, of Chilwell College. On Tuesday, April 30, the first annual tea meeting was held in connection with the above place, when a good number of friends sat down to tea. After tea a public meeting took place, when W. M. Grose, Esq., of Stoke-on-Trent, took the chair, and addresses were delivered by the Revs. R. Prisk of Hanley, and W. Bishop of Longton; also Messrs. H. Pepper of Chilwell College, S. Randall of Newcastle, Bellingham of Burslem, and Coleman of Burslem.

CARRINGTON.—On Lord's-day, April 18, two sermons were preached in aid of our Sabbath schools by Mr. Everett, jun., of

Lenton. The chapel was crowded to excess at both services, but especially in the evening, when scores had to go away disappointed for lack of room. The scholars acquitted themselves well in the recital of their pieces, and dialogue, and singing. The collections were much larger than they have been for many years, amounting to £7 5s. Number of teachers, 38; and scholars 146. During the past year nine teachers and three scholars have joined the church. The state of the school, as well as the church, is most encouraging; and our prayer is that God will still prosper the work of our hands upon us and establish it. H. B.

TARPORLEY.—On Lord's-day, April 18, the Rev. Dr. Underwood, President of Chilwell College, visited and preached to us on the occasion of our Sunday school anniversary. The day was fine, the congregations were good, the services were of an unusually hallowed and profitable character, and the pecuniary results were larger than any former year. The collections were £10 8s. 8½d. E. B.

RIPLEY.—On Sunday, April 4, the annual sermons on behalf of the Sunday school were preached by the Rev. W. Evans, of Staleybridge, morning and evening, and by the Rev. W. Boyden, of Ripley, afternoon, when upwards of £24 were collected.

WALSALL.—We are building two school rooms for seven hundred children, and renovating and enlarging our chapel to hold two hundred and fifty more persons. The cost will be about £1,600. This year we raised upwards of £40 for the Mission, so that the Foreign Mission has not suffered from our efforts in building.

MACCLESFIELD.—Our anniversary sermons were preached on Lord's-day, March 14, by our late beloved pastor, the Rev. J. Maden, now of Shore. The congregations were gratifying, and the collections in advance of last year.

BAPTISMS.

TARPORLEY.—The ordinance of baptism was administered in our chapel on Tuesday evening, April 20. Two brethren who have been in fellowship with the Wesleyans for several years, and who still retain their connection with that denomination, applied to us for baptism, stating that for some time their minds had been unsettled on this subject, and that, failing to obtain satisfaction by conversations with friends in their own body, they resolved

to read the Scriptures only, with a view to ascertain the mind of Christ, that they might conform to it. Very soon the truth became apparent, and they desired at once to follow their Lord. Their baptism was an occasion of much satisfaction and joy. They found, as they expressed it, the yoke of Christ easy, and his burden light; and now they go on their way rejoicing.

BARROWDEN.—On Lord's-day, March 28, two persons were baptized by the Rev. J. Hedges, and were received into fellowship on the following Lord's-day.

LOUTH, Northgate.—On Lord's-day, March 28, ten persons were baptized by the Rev. W. Chapman. With one exception they were all members of our adult classes, and with two exceptions they were all children of members of the church.

NOTTINGHAM, Stoney Street.—On Wednesday, March 31, twelve were baptized by the Rev. J. Greenwood, M.A.

VALE.—On Sunday, March 21, eleven persons were baptized at the Hurstwood branch of Vale by Rev. J. Fletcher. On Sunday, March 28, eight more were baptized at Vale.

WALLSALL.—On December 27, six; Feb. 28, five; March 28, five; April 12, four; all converts and all adults.

MACCLESFIELD.—On Lord's-day, April 4, the ordinance of believers' baptism was administered by our pastor, the Rev. B.

Hackett, and in the evening of the same day the candidate was received into church fellowship.

THE COLLEGE.

THE Treasurer has pleasure in acknowledging the following sums received; and as the payments up to the present time are much in excess of the receipts, he will feel greatly obliged if the friends will kindly favour him with their subscriptions and collections as early as possible.

	£	s.	d.
Derby, Osmaston Road	11	18	8
Birchcliffe	4	19	0
Billesdon, Mr. Fox	1	0	0
Quorndon	5	2	6
Packington	1	9	1
Woodhouse Eaves	1	0	0
Leicester, Friar Lane	4	15	3
Loughborough, Baxter Gate ..	10	19	1
Loughton	6	7	0
Vale Collection	3	10	0
Rev. Jos. Fletcher, Vale	1	1	0
Barton, Bagworth, &c.	13	7	3
Todmorden	1	12	3
Half-year's Rent of Land	15	10	0

The Spring Meeting of the College Committee is expected to be held in the second week of May. Candidates who wish to enter College next Session should forward their applications to the President or Secretary during the *first* week.

Marriages.

TRUMAN—ALLEN.—March 28, at the General Baptist Chapel, Old Basford, by the Rev. C. Forth, Mr. Henry Truman, of Carrington, to Miss Jemima Allen, of Nottingham.

NAYLER—STANWELL.—April 13th, by license, at the General Baptist chapel, Union Street, Burton-on-Trent, by the Rev. J. P. Tetley, brother-in-law of the bride, Mr. Joseph Nayler, of London, son of the late Mr. John Nayler, of Garthorpe, to Miss Elizabeth Ann Stanwell, second daughter of Mr. W. B. Stanwell, of Boston.

CUNLIFFE—PIKE.—April 13, at the Friar Lane Chapel, Leicester, by the father of the bride, Mr. Richard Cunliffe, of Rochdale, to Mary Eleanor, eldest daughter of the Rev. J. C. Pike. No cards.

SQUIER—HOE.—April 15, at the Hose Chapel, by the father of the bride, Mr. Henry Squier, of Pinchbeck, to Mary,

eldest daughter of the Rev. Thomas Hoe, of Wymeswold.

HACKETT—SMITH.—April 20, at Mansfield Road, Nottingham, by Rev. S. Cox, the Rev. B. Hackett, Baptist minister at Macclesfield, to Miss Smith of Nottingham.

STEVENSON—KLOSZ.—April 21, at Craven Hill, Paddington, by the Rev. J. Clifford, LL.B., assisted by the Rev. E. Stevenson, Albert Stevenson, of Loughborough, to Mary Ann, daughter of Mr. A. Klosz, of London.

PROCTOR—DAY.—April 26, at the Baptist Chapel, Kegworth, by Rev. T. Yates, Mr. Henry Proctor, teacher of young gentlemen, to Catherine Day, instructress of young ladies.—Recently, in the same chapel, and by the same minister, Mr. Joseph Fewkes, to Miss Ann Fox.—Also, Mr. John Wooley, to Miss Hannah Hartshorne, all of Kegworth.

Recent Deaths.

SOWDEN.—During the past few months the church at Tetley Street, Bradford, has lost several of its best and most useful members by death. Specially may reference be made to brethren John Barker, Alfred Barker, Joseph Sykes, and Benjamin Sowden; and to sisters Jackson and Greenwood. We feel quite unable to make up the loss sustained by the deaths of some of the above. In many respects brother Sowden was a remarkable man. He was remarkable for his early piety. When but a youth he was hopefully converted to God, and, on confessing his faith by baptism, he became a member of the General Baptist church at Clayton. In consequence of removing to Bradford, he was dismissed to the church at Tetley Street. He was remarkable for his clear views of divine truth as held by the General Baptists. He believed that there are no views of truth like them, and he was able most successfully to defend them. He read and thought for himself. The work of God, the history of the church, and books on divinity were his delight. The very last book he read was Dr. Brown on the Millennium. This large book he read carefully through several times, and liked it exceedingly. All his reading was thorough. When he had done with a good book he was able to tell what it contained, and to give an intelligent opinion concerning it. He was a good hearer of sermons. When Christ was faithfully preached, he would weep like a child. He was a minister's friend. He was a good husband, a kind father, and a worthy Christian. His death was remarkably sudden and unexpected. On the 17th of last December he was at his work as usual, came home about five p.m., had his tea, was very cheerful afterwards, retired to rest early, and died in a fit at about eleven o'clock the same night. He was fifty-nine years old. His death was improved to a deeply affected congregation from the words "O remember that my life is wind! In these visitations may we hear the voice of Jesus saying, 'Be ye also ready.'"

EGGLESBAY.—Hannah Eggleshaw departed this life on the 4th March, after attaining the age allotted to man in the Psalms, viz., three score years and ten. She was baptized at the old Tabernacle, Ilkeston, in 1815, when 16 years of age, and had been connected with Carrington branch of Stoney-street Church for about 20 years. In the church her conduct was most exemplary. When able to attend the means of grace, she appeared to enjoy them very much; and, though holding aloof

from the more active duties of the church she ever manifested sympathy with the efforts put forth for the prosperity of Zion and the salvation of souls. She was a widow and poor, yet she constantly displayed her gratitude to the Giver of all Good and sense of duty as a member of the church, by laying on the altar which sanctifieth the widow's mite. She was gentle and unostentatious, but never ashamed to own her Lord or speak His praise. We know not of any who were offended by her manner, or led astray by her want of constancy. She confessed at all times her unworthiness of God's favour; but, with childlike simplicity, trusted in the merits of her Lord and Saviour, Jesus Christ. She was beloved by her family as a faithful and affectionate parent, and in memory is still revered as the best of mothers. She was much concerned about the salvation of her children, and when approaching the period when her last warning must be given and last advice offered, she earnestly and tenderly besought them to give their hearts to God, that they might meet her again in heaven. In the world she was regarded as a good neighbour, and an Israelite indeed in whom there was no guile. A few days before her departure, when visited by one of the deacons, she conversed freely about spiritual things, past, present, and future, in connection with her Christian experience. She confessed her littleness of love and service in the cause of her Master, but had such confidence in His promises that she doubted not respecting the forgiveness of all her sins and shortcomings, or her acceptance with God through Christ her beloved; and her faith failed not as regards the future, for whilst blessing the name of Jesus she expressed her assurance that she should soon be with Him in glory. She crossed over Jordan at midnight, gently as a zephyr breeze gliding o'er the bosom of some placid lake. So passed away the spirit of our dear sister from earth to heaven.

In faith she lived, in peace she died,
Trusting in Jesus crucified,
Joyfully now she reigns above,
Singing there of redeeming love.

MEE.—Mary Mee, relict of the late Robert Mee, farmer, departed this life on February 26th, in her 76th year. She had been a worthy member of the Baptist Church in Kegworth and Diseworth many years. She was remarkably kind to widows and poor people generally. She was one of the best friends of her pastor, and always ready to assist in supporting

the Saviour's cause. The text for her funeral sermon was chosen by her pastor, as strikingly expressive of her amiable spirit and exemplary conduct: "This woman was full of good works and alms-deeds which she did; and it came to pass that she was sick and died"—Acts ix. 36-37.

MEE.—Robert Mee, farmer, Diseworth, departed this life in January 1867. He also had long been a member of the Baptist Society, was a decided ministers' friend, and quite exemplary in his attendance on the services of the sanctuary. The last sermon he heard he particularly enjoyed, speaking of it with much pleasure when he returned to his home. In two or three days after, he was seized with apoplexy, while eating his dinner, and in little more than a week he gave up the ghost. The marble monument against his tomb bears the appropriate inscription, "Be ye, therefore, ready also," &c.

GAYTON.—Nathaniel Gayton, Diseworth, finished his course about a fortnight before Robert Mee. He had been the village schoolmaster in Diseworth a long way toward half a century. He was a deacon and occasional preacher among the Baptists, as well as superintendent of the Sabbath School many years. He was remarkably plain and abstemious in his mode of living, and partly on that account probably never required medical advice and assistance (except once, in a slight surgical case) until his last affliction. He was deemed too abstemious by many, and certainly his manner of living is not likely to be extensively imitated in this sensuous and

luxurious age; but he was healthy and useful and happy. The utmost confidence was reposed in him by the parishioners of Diseworth, by the Baptist Society, and by several individuals who employed him to look after their property; and few, if any, ever had the slightest misgiving as to his integrity and punctuality. He did a great deal of responsible work for the merest modicum of pay, and frequently for nothing at all but the satisfaction of rendering assistance to those who solicited his aid. At the commencement of his last affliction he uttered many beautiful expressions to his pastor and other friends; but at the close of his career his mind and body became so enfeebled that he could scarcely converse at all. He was 80 years old when he expired. His funeral sermon was preached from these words, "Devout men carried Stephen to his burial, and made great lamentation over him"—Acts viii. 2.

HALL.—April 7, very suddenly, at Peterborough, in her twenty-seventh year, Elizabeth Hall. Nearly nine years ago she was baptized and received into the church meeting in Westgate, Peterborough, and remained a consistent member until her decease. She was an earnest Sunday school teacher, and rendered efficient service at the harmonium. As her amiable spirit endeared her to many, her removal occasioned widespread grief.

STENSON.—April 12, Mary, the beloved wife of the Rev. E. Stenson, in the faith and hope of the gospel, at No. 1, St. Katherine's Terrace, Northampton. She had been a member of the denomination more than forty years.

Varieties.

CHRISTIAN WORKERS OF THE PAST.—Dr. Adam Clarke said that "the old proverb about having too many irons in the fire is an abominable lie. Have all in it—shovel, tongs, and poker!" It is not so much the multiplicity of employments as the want of system in them that distracts and injures both the work and the workmen. Wesley said: "I am always in haste, but never in a hurry; leisure and I have long taken leave of each other." He travelled about 5,000 miles in a year; preached about three times a day, commencing at five o'clock in the morning, and his published works amounted to about 200 volumes. Baxter was also a tireless worker. Besides preaching and speaking, he spent two days of the week in catechising the people. In the midst of all he was an author, and wrote works more in number than most of us can find

time to read. It is said that Luther preached almost daily; he lectured constantly as a professor; he was burdened with the care of all the churches; his correspondence even as now extant fills many volumes; he was perpetually harassed with controversies, and was one of the most voluminous writers of his day. The same, and even more, may be said of Calvin. While in Strasburg, he preached or lectured every day. In Geneva he was pastor, professor, and almost magistrate. He lectured every other day; on alternate weeks he preached daily; he was overwhelmed with letters from all parts of Europe, and was the author of works, numerous and bulky, that any man of our day would think more than enough to occupy his whole undivided time. And all this, too, in the midst of perpetual infirmity.

Missionary Observer.

CONTRIBUTIONS TO THE MISSION.

Special Notice.

THE accounts for the year close on *May 31st*. It is particularly requested that all sums to be acknowledged in the next Report may be forwarded to the Treasurer or Secretaries *on or before that day*. In cases where the Annual Subscriptions have not been collected, will the Collectors kindly attend to them at the *beginning* instead of the end of the month?

CONFERENCE AT CUTTACK.

AFTER a year of severe toil and heavy sorrow, but of larger accessions to the church than we have ever before rejoiced in, our Conference met in the College, Cuttack, on the 22nd of February last, and with the exception of one day, which was devoted to sacred exercises, continued its sittings till the 27th, when it was closed with prayer by the chairman. The *public services* were unusually quickening and refreshing. The Conference sermons were preached morning and afternoon in Oriya, and in the evening in English, on Lord's-day, the 21st. Makunda Das preached in the morning from 1 Cor. ii. 2, on the good old theme—a theme that when rightly handled is “always wondrous, always new.” Mr. T. Bailey preached in the afternoon, on the importance of exercising a lively faith in God while engaged in His work, especially when, as in our case, the work was one involving peculiar difficulties and discouragements: the text was Matt. xvii. 20. “If ye have faith as a grain of mustard seed,” &c. Mr. Taylor discoursed in the evening from James v. 20. “Let him know that he which converteth the sinner,” &c., on the momentous issues of our work, and urged on all to be diligent and faithful. The congregations throughout the day were very large, and all evidently felt that the Lord was with us of a truth. I need not particularize the discourses of my brethren; the themes, it will be seen, were well chosen, and, I may add, were appropriately and impressively handled. My readers will, I know, be more anxious

to know how the native minister acquitted himself; and I have much satisfaction in telling them that it was a discourse of rare excellence. Sound in doctrine, lucid in statement, and beautiful in illustration, it was marked by eloquence of a high order, and I think I have never heard a native brother, on a similar occasion, with more satisfaction and delight.

On the following Thursday evening the *Native Missionary Meeting* was held. The chapel was again crowded, and the service—a purely native one—was deeply interesting. Babu Sudanund Jacheck presided, and performed the office of a chairman, as he does that of a deacon, “well.” Prayer was offered by Thoma, after which Sebo Patra gave some very interesting details on the changes effected among the Hindoos by missionary labours: he showed that the prejudices of the people were less inveterate, caste was less rigidly regarded; the confidence of many in the gods which their fathers worshipped was shaken or destroyed; our tracts and scriptures were read by numbers who were more or less affected by the momentous truths they revealed, and there was reason for hope that much brighter scenes were at hand. One or two telling illustrations of the points adverted to were given. The only fault of Sebo's speech was its too great length. He did not allow his brethren who had to follow sufficient time. Damudar was the next speaker, and in his own gentle affectionate manner he pointed out our short-comings, and how we might remedy them. He especially warned the young

of their increasing danger from intemperance. May this seasonable and much-needed warning have the desired effect. Kumbhoo spoke next on the work of the Holy Spirit being necessary to render our labours efficacious. It was an excellent address, well thought out and powerfully delivered. The last speaker was Jugoo, and his topic was prayer. The time was gone, and he was evidently, like a speaker of olden time, "full of matter;" he, however, wisely condensed his remarks, and we felt at the close that it would have been a real loss if we had left without hearing of the wonders wrought by God in answer to prayer. While the subject was brought to bear on all christians, mothers were specially encouraged to continue in prayer for the conversion of ungodly sons by the example of the mother of Augustine, and preachers of the gospel were animated by examples like those of Luther and Bunyan. But while he was speaking there was a little confusion which neither chairman nor speaker could quell, and which led to a pause of a few minutes. A woman was observed to get up and hastily leave the chapel; then two or three others did the same; then twenty or thirty more; all began to wonder what was the matter, and the meeting seemed likely to break up in great confusion. It was at length stated that there was an alarm of fire at a village some distance, and as it was understood that we were not in danger, and would probably be of no use if we went, the service was allowed to proceed, though only for a short time longer; and as soon as it had peacefully broken up we learnt that the fire was in our christian village half a mile distant, and that the woman who had hastily left the chapel had heard that her house was in flames. So, alas! it proved; and we went from the missionary meeting to the village only to see that the house was nearly burnt down, and that happily there was no danger of the fire spreading. Right glad we were to find that, as soon as the report of fire was heard the Colonel in command of the regiment garrisoning Cuttack hastened to the spot with a hundred and fifty sepoy, and that all were as busy as could be in staying the progress of the flames. It was a great mercy that the fire did not spread, for if the wind had been unfavourable scores

of houses, and the Female Orphanage buildings, recently erected, might have been consumed, and hundreds left without a place where to lay their heads. Sympathizing as, I trust, we sincerely did with the christian family suffering from this unexpected calamity, we felt that we had to sing of mercy as well as of judgment, and to acknowledge that "mercy rejoiceth against judgment."

On Friday morning *Makunda Das* and *Shem Sahu* were solemnly set apart to the work of the ministry. The chapel was again full, and the service was one of the most hallowed and impressive we have ever held in Orissa. Thoma read and prayed, Ghanushyam delivered a very able introductory discourse from Acts xiii. 2: "Separate me Barnabas and Saul for the work whereunto I have called them." The usual questions were appropriately asked by Mr. Taylor, and the answers, especially Shem's, were listened to with the deepest interest. This part of the service will, I am persuaded, never be forgotten by many. The ordination prayer was offered by Mr. Miller, and was solemn and comprehensive. In the evening Jugoo offered prayer, and the writer of this letter delivered the charge from Proverbs xi. 30: "He that winneth souls is wise." I need hardly add that both the services were entirely conducted in the vernacular. On the following Lord's-day we commemorated together the dying love of our Lord; and thus ended a series of services which will be long remembered as times of refreshing from the presence of the Lord.

And now I must give you a little information about the business that occupied our attention for several days. The brethren were pleased to make choice of me to be their President, and appointed Mr. T. Bailey to be Minute Secretary. As we met day by day we were affectingly reminded of *the death of our beloved brother, J. O. Goodby*, who united with us at our last Conference, and appeared, so far as man could judge, much more likely to labour a few years longer than those of us who committed him to his last earthly resting place on that sad and sorrowful 28th of July; but his flesh rests in hope, and he will—to refer to the language of his favourite verse—be satisfied when he awakes in the likeness of his Lord. How mysterious are

the ways of God! The attached husband is torn from the embraces of his beloved wife: the fond father is taken from his children, not when they have attained mature age and are able to fight the battles of life alone, but when in helpless infancy, or too young to realize the irreparable loss: the Mission is deprived of an earnest, faithful labourer, just when Orissa most needed him, and when his ministry was most blessed—but the Lord has done it, and He doeth all things well. This silences every complaint. “Even so, Father, for so it seemed good in Thy sight.” The minute adopted on this melancholy subject was passed by the brethren standing, and all were deeply affected. It expressed the profound regret we felt on account of his death, recorded our deep sympathy in the overwhelming sorrow of our widowed sister, and the irreparable loss sustained by his fatherless children; referred to his devoted and faithful labours for more than ten years in different parts of Orissa; while, as all his friends know, his warmest wishes and fondest hopes were for the evangelization of the Khonds. It may interest the friends of our departed brother if I quote a sentence or two from a recently published report entitled, “Pilgrimage to Juggernath in 1868,” by Dr. D. B. Smith, Sanitary Commissioner for Bengal:—

“Since I left Orissa one of the missionaries whom I met there has passed from this world. The Rev. Mr. Goadby, of Piplee, died shortly after I left the province. His mission lay for years among the barbarous mountaineers of the hilly regions of Orissa, chiefly among the Khonds. With Russell Condah as his base of operations, he delighted to penetrate into the solitary places of Khondistan, and there, amidst the dirt, drunkenness, and destitution of the people, to do what lay in his power for their welfare, and for the softening and enlightening of their savage natures. He was a perfect enthusiast in his fondness for this aboriginal people, and all his energy was for years consecrated to the cause of their amelioration. A good man, he was but one of many connected with the Orissa Baptist Mission, who (to me as a mere journeyer through the province) seem to have done incalculable good for the people of the country.”

When the Lord calls any of His servants to rest from earthly toil, I often think of the connection of the words in Joshua i. 2, “Moses my servant is dead: now therefore arise.” And so our brother has fallen, nobly fallen in the best of causes—a cause that dignifies all its votaries in this world, and which, when earth and time have passed away, will ennoble them with the peerless splendours of the glory that excelleth. Our work is to go forward; not to “bate one jot of heart or hope;” but, strong in faith and firm in purpose, to labour on, resolved, by the help of God, to be faithful unto death.

The state and prospects of the Mission received from the brethren that serious attention which its importance merited. On this point I need not enlarge. All our friends know that with heavier burdens and weightier responsibilities, there are fewer to sustain them; and they know, too, that some of us have long borne the burden and heat of the day. I hope, too, they believe that, “though cast down we are not destroyed,” and that while we feel that present circumstances are peculiarly trying, our confidence in God is as strong as ever. We all rejoice to believe that the Committee, and many of our friends, are alive to the importance of the crisis, and are as anxious to send out more missionaries as we are to welcome them. But I look higher than committees and churches: the only real help we can have must come from God, and to Him we must cry. Orissa wants heaven-sent men and women; and for such we must pray—men who, like Epaphroditus, “for the work of Christ regard not their own lives;” and women who, like the gentle noble Priscilla are ready to “lay down their own necks,” to jeopard their lives in the service of the church. The man that was “fearful and faint-hearted” was not allowed to go to the wars of Canaan: he was “to return to his own house lest his brethren’s hearts faint as well as his heart;” and you may be sure that the hoary system of idolatry that prevails in Orissa, and which entwines itself with all the hopes and fears, the feelings and actions, of her four or five millions of people, cannot be successfully assailed by “the fearful and faint-hearted.” May God send us just the men, and just the women, that are needed successfully to

carry on the work, and may he send them soon.

Our *Bible and Tract work* usefully occupied much of our time. We had to acknowledge generous help received from the Bible Translation Society, Calcutta Auxiliary Bible Society, Religious Tract Society, and American Tract Society, to all of which we have been much indebted for many years. A satisfactory report was given of the labours of the Scripture readers in the Cuttack and Pooree districts, and an agent was appointed for the Berhampore district. We expressed our undiminished conviction of the importance of this mode of making known the Word of God, and made satisfactory arrangements for a supply of Gospels to be distributed by this agency. The number of tracts directed to be printed was about 35,000. A copy of a new tract, "The Miracles of Christ," recently printed, was laid on the table. It is in verse, and was prepared from the late Sebo Sahu's manuscript, under the supervision of Mr. Taylor. The same brother presented two other tracts, "The Parables of Christ," and "The Select Discourses of Christ," prepared in the same way, which were referred to a committee. It was also decided to have Part V. of "Select Christian Hymns," as the four parts we already have are very popular and useful. "The Peep of Day," third edition, had been printed from other funds, and another edition of "Line upon Line," Part I. was decided upon.

Our meeting with the *native ministers* was one of the best we have ever had, and we had the pleasure of sending forth into the work Makunda Sahu, who for two years has studied with great advantage in the College, and who is likely to prove a very useful native preacher. Bhobanee Sahu was received on probation, and is to spend the ensuing year in the College. He has been employed for more than a year as Scripture Reader, and his knowledge of the Word of God is very extensive. He is also gifted as a speaker, and will, we trust, be useful as an evangelist.

At no former Conference have we had to consider and decide on the appropriation of such large sums of money, sent for the general purposes of the Mission. The Lord has in this respect wonderfully helped and encouraged us, and all will

be faithfully appropriated to the advancement of His kingdom.

There are several other things that I should like to write about, but I have not now time. One thing, however, I must mention, *our proposed new chapel at Cuttack*. The importance of this object has been for a long time strongly felt; and it will no doubt gratify our friends to know that an application has been made to the military authorities for another site, which is deemed specially eligible. No reply has yet been received to this communication, but we have good reason to believe that the response will be favourable. Our estimable friend, F. Bond, Esq., executive engineer P.W.D., has prepared plans and estimates, from which it appears that such a place of worship as is required cannot be erected for less than 10,000 rupees (£1000), and will probably exceed it. We shall want help from home in this important undertaking, and shall be prepared at the right time, if the Lord permit, to show by arguments that cannot be gainsayed and pleadings that cannot be resisted, that such help must be rendered; but, before asking for it, we mean to give all we can ourselves and collect all we can in this country. When this has been done, I am confident that the remainder will be cheerfully given by our home friends, many of whom will feel that it is a privilege to give to such an object—a privilege, too, that can only be enjoyed once in a lifetime, for during the 47 years that have passed since the Mission commenced its work at Cuttack not a shilling, so far as I am aware, has been asked for or received from our churches for chapel accommodation here; and after the appeal soon to be made, it is not likely that another will be made on behalf of Cuttack to any of the present generation.

J. BUCKLEY.

PALESTINE.

THE following interesting communications are taken from the *Missionary News* :—

The Honorary Secretary of the Open-air Mission, Mr. John Macgregor, is now taking a tour in the Holy Land. He travels alone, and carries his Rob

Roy canoe with him, and has thus had access to parts hitherto unvisited, and, he believes, has made important discoveries, tending directly to verify the word of God in its minutest particulars. On January 24, 1869, he wrote thus to Mr. Gawin Kirkham from

THE SEA OF GALILEE.

"Just think, for instance, of my first day on this lovely lake of Gennesareth. I sat in my Rob Roy in the centre of the northern part of the lake. The hills on shore were about three miles off on either hand. The air was balmy, like the finest June day in England. The sun shone, but veiled by a delicate curtain of fleecy clouds. The water was blue, and without ripple. The sounds of sheep bleating and streamlets gurgling were the only music; and there I read in my Testament the 6th of John, following every incident by actually looking at the places mentioned. Finally, I went to the spot where the Apostles started in their boat, and I rowed the 'twenty-five or thirty furlongs,' which they had toiled through in the direction of Capernaum.

"Then again, yesterday, the scene had entirely changed. A thunderstorm gathered far off with distant rumblings, low but deep; the clouds mounted on high, the rain poured down in torrents, the wind rose to a gale, and my little canoe was tossed on the raging waves. To get ashore from this was not easy, and to save my boat I jumped into the water, and so got her to land on this rocky beach.

"Sitting now in my tent, when I raise my eyes they light upon Gergesa and the place where the demoniac was healed. I have already been across to see if I could make out the place where the herd of swine ran into the sea.

"But everything I have seen and probed to the bottom has always turned out at last to be in *complete* accordance with the Bible. Yes, dear sir, it is *not* a 'cunningly devised fable' that we are living by. Christ's religion is a reality—a dreadful reality—dreadful to many, but sweet and charming to some.

"I have had many opportunities of speaking or preaching in the open air to schools, to groups of men and women, and to individuals to whom I have given tracts.

"It is indeed a glorious thing to have seen this country. Here, where I am spending a week, the Lord of Glory passed three years as a man. I am just now encamped in a ruined city. Under my feet are its black stones, but no one can tell its name. It is one of three or four thought to be the ruins of Capernaum; but the best authorities are entirely at variance as to the sites of Chorazin, Bethsaida, and Capernaum; and yet all these must have been within two or three miles of this spot. Now Tyre and Sidon are well known. Is not this a most curious confirmation of Christ's words of woe, that these three towns should not even be known as ruins, while for Tyre and Sidon it is more tolerable even now?

"I shall soon have finished this tour; but I can never, never forget its sacred delights. Nor is it other than pleasing to God that we should be thankful for having such sights as I have witnessed. When the two disciples of John followed Jesus, He turned and asked, 'What seek ye?' They said, 'Master, where dwellest thou?' He said, 'Come and see.' Gracious words these! I, too, wished to know where He dwells, and He says to me, 'Come and see.' Yes, and where He dwells *now* I shall also see; nor can I suppose that even in heaven the redeemed followers of Jesus will cease to remember, or to speak of with interest, the very hills and rivers and plains and cities which, during this very delightful journey, I have had the great privilege to visit."

NAZARETH.

The next letter is from one who has been labouring at Nazareth during the last seven years, and who has succeeded in establishing an Orphanage for the reception of many of those little ones who now dwell on the spot where our Saviour passed the first years of His life on earth:—

"Orphanage, Nazareth,
January 21, 1869.

"Dearest L—, I hasten to give you some account of our Christmas-Eve so anxiously expected by all our little ones. During the day I had busied myself in arranging a large crown composed of fir, interspersed with flowers of Nazareth, gathered from the plains of Esdraelon and Sharon, while at certain

GENERAL BAPTIST MAGAZINE.

 JUNE, 1869.

THE BAPTIST ANNIVERSARIES.

THE Annual Session of the BAPTIST UNION commenced on Monday morning at John Street Chapel, Bedford Row. The body of the chapel was reserved for ministers and delegates, and the galleries were open to members of churches generally. The proceedings were inaugurated by a devotional meeting, attended by some of the leading ministers of town and country.

The Rev. J. H. MILLARD, B.A., presented the Annual Report, which stated that the outward and more material signs of prosperity had never been more numerous or striking than during the year just closed. Forty-six new places of worship had been erected, and twenty-nine others enlarged or improved, at an aggregate cost of £92,950, and supplying seat-room for more than 18,000 persons. In addition to this forty-nine churches had been originated, so that the whole number of churches belonging to the denomination in the United Kingdom is 2,447. The increase had been limited to no particular district, and seemed to testify that there is a hopeful measure of vitality in the Baptist denomination throughout the land. But there were some districts in which this was less conspicuous than the rest. In the counties of Cumberland and

Westmoreland, for example, with 270,000 inhabitants, there had been no new church formed for at least ten years past, and the seven small churches which exist there had but little power to spare for spreading the Gospel around them. Cornwall, with a population of 370,000 souls, has had the same number of Baptist churches for a generation and longer. Many of the associations had been engaged in reviewing the field of their operations, and in examining their resources, and some, especially Yorkshire, has made decided progress in the work of evangelisation and the planting of new churches. The London Association had, directly or indirectly, originated ten new churches, and erected four new chapels during the year; but other associations had been proportionably zealous; so that the sum raised altogether, and in addition to the income of the Home Missionary Society, for rural and town missionary work, was not less than £4,000. The clear increase in membership reported was 9,982—a larger accession than any since 1860, and bringing up the total number of members in communion to 231,506; add to these the 267,396 scholars in connection with the Sabbath schools, and the Baptist denomination in the

United Kingdom may be estimated at more than a million of souls. The report, in conclusion, referred to the speed with which the cause of religious freedom was being advanced. It was one of the earlier duties of the committee to forward to Mr. Gladstone the resolution passed at the last annual session encouraging him to persevere in the course he had adopted in reference to the Irish Church. And already they beheld him placed in a position to carry out that policy of justice which he had proposed—a policy in which, restricted as was its immediate scope, they could not but see the coming triumph of that complete ecclesiastical liberty, of which the Baptist denomination had been, through weal and woe, the consistent and steadfast advocate.

The Rev. J. P. CHOWN, Bradford, in moving the adoption of the report, said it struck a clear key-note of gratitude, which he hoped would sound throughout all their meetings. While, however, there was cause for gratitude, there was also cause for humiliation. When they remembered the power of the Gospel, and the power of Him in whose promise they trusted, they must feel that the returns were not such as they might hope to have realised. It had occurred to him that if they could keep the spirit of the Union in their hearts throughout the year there would be more power in their churches. They wanted more practical fellowship with one another, and in the churches. What the dying Judge Talfourd had said about the need of sympathy between all classes of society was needed in their churches. They might have all the proprieties, and yet without this sympathy one with another they would lack a great source of power. And he thought great good might be done if brethren would say to these smaller churches, "We are ready to come and visit you, to do what we can; but let us

have no collections; let our visits be purely of an evangelistic character." In several towns in Lancashire and Yorkshire this had been done, and with most encouraging results. If there were more of this spirit amongst them he was persuaded much ought to be done. There need be no interference with the independence of churches; but the isolation of churches needed to be interfered with.

The CHAIRMAN, who was received with cheers, next proceeded to deliver the annual address. He said the time seemed really to have come when God was shaking both earth and heaven. It had seemed to come on many occasions in the past. Gatherings of their Baptist forefathers could be recalled in the midst of which such men as Bunyan, Hansard Knollys, Keach, Stennett, and Gill, Booth, Ryland, Fuller, and Robert Hall, and Winterbotham, would have said impressive things about the prevalent commotions of their day, both in Church and State. If it was one mistake to say their fathers' times were better than these, it certainly was another to say those times were incomparably quieter than these; so much quieter indeed that their fathers were never troubled either by perplexities of their own, or by the perplexities of those who were round about. The things which he had to say would range themselves conveniently under the heads—Current characteristics, impending changes, and ulterior results. Under the first he glanced at the facilities which are provided for nearer and remoter locomotion, and next at the inducements which are proffered for acquiring affluence and rank. In speaking of "impending changes," the second division of his address, Mr. Brock asked, of what nature will they be? Changes might be looked for in the forms in which worship has been conducted. Already

complaints were heard against devotional services, and that neither the psalmody, nor the prayers, nor the Scripture readings, were what they ought to be; but what might not be expected when fashion got into the ascendant, and public sentiment became more unsettled, and rationalism and secularism had attained to more predominant and wide-reaching power! No extemporaneous prayer then, unless according to some highly elaborated model of refinement and pure taste! No liturgy then, unless Philosophy and Science consented to its adoption! No psalms or hymns or spiritual songs then, unless the artistic has high consideration! No sacraments then, unless, in the grandeur of some set occasion, the grandeur shall be gorgeous, and in the simplicity of some other set occasion, the simplicity shall be severe! Changes might also be looked for in the phases under which the Gospel has been preached. For some time past a practice had obtained of using Evangelic phraseology whilst withholding Evangelic truth. Instances, perhaps, might be quoted in which Evangelic phraseology had been used for the more effectual suppression of Evangelic truth. In conclusion, Mr. Brock addressed himself to a consideration of ultimate results. What would remain amidst this shaking both of heaven and earth? He anticipated the perpetuity of the oracles of God; these could not be shaken. To all the influences of the impending changes the Bible would be exposed. It might have to submit to far fiercer trials than ever, and, for the time being, by the trial it might seem to be destroyed. But let no adversary think that the earth would ever be swept clean out of the Bible, of its histories, prophecies, psalms, gospels, epistles, and apocalypse. Let no friend think so. The revelation of God standeth sure. The perpetuity of the Salvation of God might also

be anticipated; this was a thing which could not be shaken. Unto the end difficulties would remain—the moral difficulties in the way of any sinner's finding acceptance with God. Within sight of this world-wide solicitude, all interminable unto the doom of day, would stand for acceptance, also interminable unto the day of doom, the ministry of reconciliation, that God was in Christ reconciling the world unto Himself; that God had laid upon Christ the iniquity of us all; that God is just, and the justifier by virtue of the offering of His body once for all, as the one sacrifice for sins. It was the everlasting God who conceived the atonement, through faith in the blood of Christ, and inasmuch as He has foreseen every change that will ever happen, and every consequence which such change involves, they might have the full assurance of faith that the Atonement would triumphantly outlive all changes, that the Cross would emerge illustriously both from the storm-cloud of political convulsion, and the eclipse of philosophic haze. Finally, he anticipated the perpetuity of the Church of God. He said nothing, because he knew nothing, of the external form which the Church of the future would assume. Of its uniformities or diversities he had no idea. The internal economy of its constituent parts he was unable to forecast, and equally unable was he to forecast the methods of association and co-operation which would prevail between the whole. Strong persuasion may be warranted that no small amount of the undowered ecclesiasticism of these times will be unceremoniously discarded, and that a far larger amount of the endowed ecclesiasticism will be resolutely disowned.

On the motion of the Rev. W. Robinson, of Cambridge, seconded by the Rev. Dr. Steane, a very cordial vote of thanks was accorded to Mr. Brock for his address.

The remainder of the session was occupied in the discussion of a Sustentation Fund. The Rev. C. Williams, of Southampton, moved a resolution, which was seconded by Dr. Landels. After many brethren had spoken, the following amendment, proposed by the Rev. C. H. Spurgeon, and seconded by Dr. Gotch, was carried.

"That the Union, fearing that from its peculiar organisation it shall not be able to arrive unanimously at any practical plan, will rejoice to see the matter undertaken by an independent board."

The Second Session of the Union was held on Thursday, at Walworth Road Chapel. After devotional exercises, a paper on "Church Membership" was read by the Rev. C. Bailhache. It was discussed by the Revds. J. Bigwood, C. H. Spurgeon, Dr. Stock, C. Stovel, C. Williams, and Dr. Angus. Petitions were resolved to be sent to Parliament for the admission of Dissenters to the National Universities, for the passing of the Bill for legalizing Marriage with a Deceased Wife's Sister; and in support of the right of Dissenters to bury in Churchyards. The proposal to petition against the opening of museums and picture galleries on Sundays was not adopted, but a simple resolution was carried, declaring that the Union would greatly deprecate the opening of National Galleries and Museums on the Lord's-day.

BRITISH AND IRISH BAPTIST MISSIONARY SOCIETY.

This Society held its annual meeting at Bloomsbury Chapel on Tuesday evening, April 27, Alfred Illingworth, Esq., M.P., in the chair. The meeting having been opened with singing and prayer, the Rev. C. KIRTLAND (secretary of the Society) read the annual report, from which it appeared that during the past year the labours of the missionaries connected with the Society in Eng-

land and Wales have been encouragingly successful. In Ireland twenty-one missionaries, including two Scripture-readers, are working with exemplary diligence in the midst of formidable difficulties. A deputation, consisting of Dr. Price, of Aberdare, and Mr. Henry, of Belfast, has proceeded to America to present the claims of the Irish Mission to the churches in the United States. The committee consider that at no former period in the history of Ireland has there been such an opportunity for increased Christian effort in the country as at the present moment. They contemplate that one effect of the legislative action which is being taken with regard to the Established Church in Ireland will be to create a necessity for increased voluntary effort in that country. They therefore urge upon the friends of voluntarism to give a new pledge of their faith in that principle by promptly meeting the present emergency. The financial statement showed the receipts of the past year to have been £3902 18s. 6d., and the expenditure £3613 6s., leaving a balance in the treasurer's hands of £289 12s. 6d. As compared with the previous year the receipts showed a total increase of upwards of £200.

BAPTIST MISSIONARY SOCIETY.

The seventy-seventh anniversary meeting of this Society was held in the great room of Exeter Hall, on Thursday evening, April 29. Joseph Tritton, Esq., the Treasurer of the Society, occupied the chair. There was a large attendance of ministers on the platform, and the general audience filled the entire body of the hall.

The report occupies nineteen closely printed pages in octavo, and reviews at length the affairs of the Society under various heads. Under the head of Finances it was stated that the debt had been greatly

diminished by the liberality of the Society's friends, yet what remained was so large as to extinguish all hope of its being paid from current contributions, and the consideration of several offers of mission service had to be postponed in consequence. The debt had been diminished by nearly £1000. The contributions for general purposes amounted to £24,198 12s. 2d.; for special objects, to £6367 7s. 10d.; making a total of £30,556. The entire expenditure for the year had been £29,594 19s. 10d. The speakers were Rev. S. Martin, Mr. Robinson, of Bristol, Rev. G. Browne, of Stepney, and Dr. Landels. The writer of "Ecclesiastical Notes" in the *Nonconformist* says:—

"Little that is peculiarly remarkable has taken place at the May meetings during the past week, except the novel declaration of the Baptist Missionary Society with respect to its Eastern missionaries. The subject was brought up by Dr. Landels, who stated that he held in his hand the paper, prepared by the secretaries, to which it related. Dr. Landels proceeded to state the cost of married missionaries, and say that if the Society was to overtake its work in heathen lands, it must look for a class of missionaries unencumbered by family ties. Various particulars followed, and the doctor said that he should agitate and agitate until a more rational system should become the rule. The question has been calmly considered by the committee of the Society, and no doubt it has been looked at from all points. It is both a delicate and a grave one, and the proposal does not, at first sight, commend itself to one's judgment. Arguments against it start up faster than arguments in its favour, but they have all, no doubt, been well considered if not well met. Some, however, may ask if what is good for the heathen of India might not be equally good for the heathen of England; and

then, as some speakers say, "where are we?" Of course, however, it is quite competent for any society to give at least a preference to unmarried missionaries, and to be prepared to take all the consequences of that step. We have neither the right nor the disposition to dogmatise upon it. We only suggest, not agitation, but renewed and renewed consideration and fair experiment before final adoption."

We have room for only a small portion of this—as Mr. Spurgeon called it—"wonderful speech." Dr. Landels said:—

"I have felt this the more profound and strong has become my conviction that if you are to overtake your work in heathen lands, you must look for a class of missionaries who are prepared to go out unencumbered by family ties. The expense of supporting married missionaries points to the same conclusion. I am going to touch on facts. I hope certainly, as they are facts, they can bear to be mentioned. Each missionary in India costs our Society—each married missionary—on the average, £385 per annum for the support of himself and his family. In China missionaries are said to cost still more. That is not all: the present rate of payment in India is altogether insufficient for the missionary's legitimate wants, and will require to be augmented about 25 per cent., making the average cost to the Mission for each missionary and his family expenses something like £480 per annum. Then there is the expense of placing missionaries and their wives in the field. A missionary and his wife costs the Society for outfit and passage to India £270, and all that is necessarily spent before you have any practical proof of his fitness for the work, or of his capability of enduring the climate. It has happened that the failure of his own or his wife's health in the course of a twelvemonth or two years may

compel their return to England, with perhaps one or two little ones to boot, and the Society must provide the cost of outfit and passage-money again. Within the last ten years a missionary and his wife were sent to the other side of the world; they remained there for a year or two, when failing health compelled their return, and they had to be brought back, and of course at the Society's expense; and altogether, without being long enough in the field to be able to do any real missionary work to any extent, the expense of bringing them back amounted to something like £150. Now, sir, in the name of many of our brethren whose scanty means contribute to the resources of the Society, in the name of many of our ministers whose stinted salaries are a proverb and a scandal, in the name of the great cause which we have at heart, I venture to ask if a system which, without any fault on the part of the missionary, necessitates such an extravagant expenditure is to continue; and I shall for one stand here, and shall agitate, agitate, and agitate, until a more rational and economical system shall become the rule of our Society. I am not unaware of the difficulties which beset the question, or of the differences of opinion which it excites; but a good many of us are deeply imbued with the conviction that a man who is not willing for the sake of the cause of Christ to forego his marriage for a few years, is not the fittest man to become a missionary to the heathen. Why, our ministers at home have to delay their marriage for years, some of them; professional men, owing to their circumstances, have to do the same thing; even business men, with whom money often comes in so fast, and is so profusely spent, have to do the same thing; and I do not quite understand why it should be a great hardship in the case of the missionary. A member of our committee the other day very forcibly

said that as a matter of fact the consideration had a very powerful influence on the student at college, that in case of being accepted as a missionary they could marry immediately on leaving college, whereas if they settled at home they would have had to wait for years. Now, in all seriousness, I do not think a missionary society should hold out such a temptation; and as the last committee in its recent acceptance of missionaries, took a step in the right direction, I can only hope the present committee may be disposed and encouraged by our friends outside to make it the rule—room, of course, being made for all necessary exceptions—that a period of probation sufficient to test fitness for work and for climate shall precede the marriage of those whom we send out. This will economise the funds of the Society; it will enable the missionary when he comes to his field of labour to give undistracted attention—undistracted, that is, by the cares of a family, or by a lot of native servants—to the study of the language. It will greatly conduce to the comfort of the young wife if, instead of going out and landing in a foreign country in a delicate state of health and having a home to seek, she shall go out afterwards to the home which her husband has previously prepared for her. But the proposal of the paper, as you notice, goes farther than this. Without abolishing married missionaries, it suggests the desirableness of the rougher work, the pioneer work of missions, being done by unmarried men, who shall go out two and two. Now this is the most radical proposal of the paper, and it sadly shocks, I know, a great many of our friends, who will bear with me when I say I believe in it most devoutly. Our friends seem to think the world cannot be respectably converted unless it is done by the agency of married missionaries."

UNCONVERTED SUNDAY SCHOOL TEACHERS.

A Paper read before the "Lincolnshire General Baptist Sunday School Union," at Boston, and published at its request.

DEAR FRIENDS,—In obedience to your request as expressed at our last annual gathering, I have written a few words on the following subject, viz., "Is it right to employ unconverted teachers in our Sunday schools?"

The question assumes that such persons are so employed, or that their employment is contemplated. Now can anything be said in justification of this custom, or proposed plan; or is it manifestly improper, inexpedient, and even unscriptural? Before we proceed with this question, it may be well to define the generally received meaning of the term *unconverted*, and also to describe the class which it is supposed to cover, and that portion of it to which our question more especially refers. This word, when used in a religious sense, is descriptive of those who have not experienced the new birth—who are not regenerated by the Holy Ghost. More particularly, it points out every man or woman who has not repented of sin, and who has not believed on the only begotten Son of God. It will not, however, be just to place all these persons under the same category, for there is a wide and manifest difference between them. For instance, there are those included in the term *unconverted* who deny the existence of God, and consequently reject all *religious* obligations. Our question can in no case refer to them. Others, again, firmly believe in the Divine existence, yet live in open rebellion against God's authority. Neither do these persons come within the reach of our subject. There is, however, another class who, crediting the being of a God, assiduously attempt in some sort to fulfil His will, and although they do not attain to the grand ideal

of the Christian life, yet feebly feel after it. Their lives are free from the dark blots of drunkenness, swearing, Sabbath breaking, and every species of licentiousness. They are honest, truthful, amiable, generous. To a certain degree they are the subjects of spiritual enlightenment and religious conviction. They approve of everything that is good and godly, and may be found associated with religious movements calculated to benefit their race. They are constant attendants at the house of God, and are liberal supporters of His cause. They make themselves useful in the service of the sanctuary. In them there may not be positive holiness, but there is the absence of much evil, and the presence of much that is good. Many of them have been blessed with a pious parentage, and have received an early religious education. Now, we think, this is the class concerning whom our question has been raised, and concerning whom a doubt has been expressed as to whether it is right to accept them as teachers of the young in our Sunday schools.

If the class we have been describing be the one contemplated in this question, we say, by all means admit them into the school, and when in, employ them as instructors of the young—unconverted though they be.

And we advise this step (1st) because you cannot very well dispense with their assistance.

Their removal from our midst would involve a serious weakening of our forces, for in some schools they number one-half and one-third of the recognized teachers. If you dispense with the services of this one-half, or one-third, how will you supply their places? Especially would a removal of this kind of aid

be felt in *village schools*, where the church and congregation is small, and from which there is a constant drain of the most qualified of our church members to the great centres of population. Were we who labour in villages to be very scrupulous on this point, and only receive the truly converted as teachers, we should occasionally find ourselves almost alone in our work. But the question not unnaturally arises—Ought this necessity of employing unconverted teachers to exist at all; and would it if our churches as a *whole* felt that interest in the Sabbath school which its growing importance demands? We believe it would not; and that this necessity has arisen in the first instance from the fact that the church has withheld very often her hearty co-operation from this work. We do not wish to imply that no countenance is given by our churches to the Sabbath school. We are free to admit that they are interested in it; but while allowing this, we say that the talent they consecrate to it is in no way proportionate to its demands on their sympathies and energies. Some of our schools languish, almost die—at any rate, are not efficient—because our highly qualified members will not work in this vineyard.

This, then, is our position. We require teachers; and if we cannot get sanctified talent, we have no choice left but to take such talent as we can get, and make the best use of it we can. And we believe it better to do this than allow our staff of teachers to be weakened, our classes to be neglected, our children to be scattered, and the general efficiency of the school to be still further imperilled.

But (2nd) this office is of human origin, and therefore the originators felt themselves empowered to fill it according to their own discretion.

It will be well to inquire what was their practice in this direction.

So far as we can learn, it has been the invariable custom from the first to employ unconverted persons in this work, when a sufficiency of converted persons could not be obtained, and even under some circumstances when they could. This practice has come down even to our own days, and is common in our own schools. So that to pronounce against it would be to set ourselves against the authority of Raikes himself, and many great and good men since. By no means would we attach too much importance to human authority, but we have only human authority, example, and general expediency to guide us in this matter. Scripture is silent: nowhere does it describe an office, or provide regulations for an office, that bears any direct relation to that held by the Sabbath school teacher. In this respect it differs from the ministerial or diaconal office. It is just possible that if the Word of God was implicitly followed, Sabbath school teachers would be at a discount. Just because our heavenly Father has made a provision for the religious training of the child, which renders unnecessary the labours of the Sabbath school teacher. For according to inspired language, the burden of this work is entrusted to the parent, and in no wise delegated to the stranger. In Deut. xi. 18, 19, we read, "Therefore shall ye lay up these my words in your heart, and in your soul, and bind them for a sign upon your hand, that they may be as frontlets between your eyes. And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up." It is evident from these words that the Jewish parents were to instruct their children in the law of the Lord. The command was not given to them as a nation merely, and to be discharged according to

national will. But it was given to them as parents, and its fulfilment was based upon parental affection as well as loyalty to God Himself. This law has not been abrogated; it is in force now. It was no more binding upon the Jewish father or mother than it is upon English parents. The neglect of the duty is disloyalty to God, and a wrong to our children. But this duty, like many others, is neglected. Many parents do not train their children in religion; and the simple result is, that their training has been passed over to other hands, and the stranger performs duties that primarily belongs to the parent. We contend, therefore, that so far as the origin of the office is concerned, there is nothing that makes it improper or inexpedient to employ unconverted persons as teachers in our Sunday schools.

In the third place we justify the employment of unconverted teachers on the ground *that the work of the Sabbath school teacher is not solely confined to the impartation of religious knowledge*, although it may be knowledge bearing upon religion, and made subservient to religious purposes. It was customary not many years since to teach writing, arithmetic, grammar, and spelling on the Sabbath in our schools; and even in those schools now omitting these branches of education, there is a large amount of time bestowed on matters which are elementary and intellectual. Some of our children cannot read; we must therefore teach them *how* to read. Some who can, have acquired an incorrect method of pronunciation, or such a sing-song manner and tone in reading, that sadly irritates our nerves, and offends our cultivated tastes; and therefore correction must be administered. This is certainly no part of a religious education, and belongs to the school-master rather than to the Sunday school teacher. Yet we have it to do.

Again, the lesson will most probably contain the names of cities, plants, priests, prophets, kings, customs, governments, which need explanation, and which information, though not likely to be soul-saving, it is proper to impart, as illustrative of the word, and as instructive and interesting to the child.

The behaviour and general deportment of the members of our classes are matters of observation, reproof, and approval. Now upon all these points unconverted teachers may be quite at home, and much more so, perhaps, than even some converted teachers; so that although they may not impart the highest kind of instruction, they approach near to it in elucidation of facts closely connected with God's word, and in enforcing discipline which is connected with the scholars' well-being. And in doing this they have answered a good and useful purpose—a purpose in full harmony with the purest spirit, and the noblest conceptions and plans of Sabbath school labour.

But, fourthly, the presence of unconverted teachers in our schools, and their cheerful readiness to engage in its arduous labours, *clearly indicates a lively interest in its prosperity, which interest ought rather to be fostered than discouraged*. Indeed if such interest was not felt by these persons, it is hardly possible to account for their continuance at their posts month after month, and year after year, amidst much discouragement and self-sacrifice. The Sabbath school may have attractions, but only to those who have a strong predilection for the work. Here, if anywhere, it is love that makes our feet in swift obedience move. But what are those attractions to which we have just referred? We know of none excepting the love of children, and the excitement peculiar to a mixed multitude, the cheering strains of melody, and the delights of com-

panionship. Yet not one of these, nor all combined, independently of sympathy with the nobler objects contemplated in Sabbath school tuition, would gather and keep together, for any lengthened period, any number of teachers amidst so much that is really trying and often apparently useless. We argue, therefore, that those who, though unconverted, still remain in our midst, give proof of more than ordinary sympathy with the good cause. And this sympathy is no mean qualification for the toil. In the heat of the discussion do not let us forget who these unconverted teachers are that we find in our midst. Trace their history. Where was this preference awakened? Was it not aroused in the schools to which they now belong? Are they not the young men and women who a short time since sat in our classes, and from which were they not drafted to the posts of honour they now occupy? Have not we senior teachers nursed them for Christ? Yes: we have prayed for them, and with them. Our souls have travailed in birth for them. They are not mere stragglers from the outside world, picked up anywhere and pressed into the service almost against their will. Many of them are our own children, for whom we have done all we could to lead them to a living Redeemer; and although they do not bear the ripened fruits of conversion, we will hope that their delight for the work will render them in some measure useful to the children committed to their charge, and in this way justify their right to the posts they occupy.

Though unconverted, they occupy a position which may conduce to their conversion, and therefore we should retain them in the hope of securing this important end. The Sabbath school is eminently a religious institution, attempting the promulgation of the highest truth, is held on the most sacred of days, and is associated with divine influences. Its

only recognized text book is the Word of God, and all others are rejected which do not uphold its authority. Its literature is but so many streams flowing from the fountain of truth. Christ is the all, and in all, of its service of song. Its worship is simple and grave, and is usually conducted decently and in order. Its connection with the church, the ministry, God's house, is close and precious; and its contemplated end is nothing short of the salvation of souls. Here, then, these persons are sure to meet with those influences and instrumentalities which are adapted to lead them to Christ. Again, we know that very many teachers pass out of the Sabbath school into the church, and in every such case we do not doubt that the Sabbath school played an important part in bringing about their conversion. Indeed some of us here present are prepared to add our testimony to the religious benefits we derived from this institution. Without its agency we might not so early have given ourselves to Christ and His people—perhaps not at all.

The *position* of these unconverted persons *as teachers* is also calculated to press upon them the necessity of personal religion, for there must be *times* when they feel their own spiritual deficiencies in the presence of their scholars; *moments* when the Spirit of God seizes the subject matter of the lesson, and applies it with powerful energy to their consciences, showing them the wide chasm that exists between themselves and the truths they have volunteered to teach. In fact, we cannot see how their connection with the Sabbath school can be otherwise than highly helpful to their salvation.

Considering, then, that we *require* their assistance in our work; that the office is of human origin; that there is work to be done in the Sabbath school not solely religious; that their presence is indicative of

interest in its welfare; and considering that their position in the school is highly productive of spiritual good to themselves, we conclude that we are justified in encouraging unconverted persons to engage in the religious tuition of the young. But while we have said thus much in justification of their position amongst us, we accompany our pleading with an appeal to this class of Sunday school teachers. We do not wish you, dear friends, to remain as you are, aliens from the commonwealth of Israel; much less do we wish you to think that we

are satisfied with you as you are. Our hearts' desire and prayer to God is, that you may be saved; and that in addition to all the admirable qualities you possess for this work, you may become endowed with the highest of all—personal piety. Permit us, then, as sharers of your toil, to urge upon you an immediate surrender of yourselves, body, soul, and spirit, to the Lord Jesus.

Coningsby.

W. S.

[We are obliged to suppress the latter part of our friend's useful paper by want of space.]

SHEFFIELD—PAST AND PRESENT.

Notes roughly gleaned for the use of those who purpose to attend the One Hundredth Meeting of the Association.

"SHEFFIELD, with the exception of Leeds, the largest and most important town in Yorkshire, is beyond all question the blackest, dirtiest, and least agreeable. It is, indeed, impossible to walk through the streets without suffering from the dense clouds of smoke constantly pouring from great open furnaces in and around the town. Horace Walpole, writing to Montague in 1760, describes Sheffield with great truth as 'one of the foulest towns in England in the most charming situation.' 'One man there,' he continues amusingly enough in the presence of the enormous manufactures of the same class now carried on in the town, 'has discovered the art of plating copper with silver. I bought a pair of candlesticks for two guineas that are quite pretty.' The discovery was made by Balsover in 1742.

Sheffield is the great mart and manufacturing place of cutlery in England. Iron abounds in the neighbourhood; and the rude knives or 'whittles' made here were famous all over England in Chaucer's time—

'A Sheffield thwytel bare he in his hose'—and these maintained their reputation till the days of Elizabeth, when the Earl of Shrewsbury (1575) presented a case of 'Hallamshire whittles' to Lord Burleigh. Arrows were also made here; and at the Battle of Bos-

worth the Earl of Richmond's men were supplied with Sheffield arrows of a better form and make than had hitherto been manufactured.

The *Company of Cutlers* was incorporated in the reign of James I. (1624) by an act 'for the good order and government of the makers of knives, sickles, shears, scissors, and other cutlery wares in Hallamshire,' and was under the control of a master, wardens, searchers, and assistants. Their duties consisted in maintaining the reputation of Sheffield wares by examining into the quality of goods made, and allowing their marks to be fixed only to such as were of approved excellence to prevent their trade "falling into disrepute by making and selling unworkmanly and deceitful wares;" they also administered the laws respecting masters and apprentices. The Company and master cutler, however, were stripped of the chief part of their authority by the Reform Bill, and their funds are considerably reduced since the cessation of apprentice fees and other branches of their monopoly. Their annual feast, however, it need hardly be said, is still held, and is still like a Lord Mayor's festival—one of the principal occasions on which statesmen and politicians find an opportunity for discussing current events. Some of Mr. Roebuck's remarkable

speeches have been made here. The 'feast' which is given in Cutlers' Hall by the Master Cutler on his installation, had become important so early as 1682, when many peers were present at it.

Except St. Peter's Church, the public buildings of Sheffield are of little interest; but the stranger who cares for such matters should not leave the town without visiting a steel furnace; a grinding mill for saws as well as small articles; and one of the large depôts of cutlery."—*Murray's Handbook of Yorkshire*.

"About a day's journey south of Leeds, on the verge of a wild moorland tract, lay an ancient manor, now rich with cultivation, then barren and unenclosed, which was known by the name of Hallamshire. Iron abounded there; and, from a very early period, the rude whittles fabricated there had been sold all over the kingdom. They had indeed been mentioned by Geoffrey Chaucer in one of his Canterbury Tales. But the manufacture appears to have made little progress during the three centuries which followed this time. This languor may perhaps be explained by the fact that the trade was, during the whole of this long period, subject to such regulations as the lord and his court leet thought fit to impose. The more delicate kinds of cutlery were either made in the capital, or brought from the continent. Indeed it was not till the reign of George the First that the English surgeons ceased to import from France those exquisitely fine blades which are required for operations on the human frame. Most of the Hallamshire forges were collected in a market town which had sprung up near the castle of the proprietor, and which, in the reign of James the First, had been a singularly miserable place, containing about two thousand inhabitants, of whom a third were half starved and half naked beggars. It seems certain from the parochial registers that the population did not amount to four thousand at the end of the reign of Charles the Second. The effects of a species of toil singularly unfavourable to the health of the human frame were at once discerned by every traveller. A large proportion of the people had distorted limbs. This is that Sheffield which now, with its dependencies, contains a hundred

and twenty thousand souls, and which sends forth its admirable knives, razors, and lancets to the farthest ends of the world."—*Lord Macaulay's History of England, published in 1848.*

The following description is from Hunter's History of Hallamshire, the first edition of which was published just fifty years ago; a new edition has issued from the press within these last few months.

"The parish of Sheffield is of great extent. It stretches above ten miles in length, and its average breadth may be taken at three miles. Its area is rather more than twenty-two thousand acres. It contains many populous villages and hamlets, and one large market town, where stands the church, and which gives its name to the parish.

In 1811 the number of its inhabitants exceeded fifty-three thousand. This was more than the whole population of Rutland, Westmoreland, or Huntingdonshire. It far exceeded the number of inhabitants in many of the Swiss cantons, and of itself would form a sovereignty which many a foreign prince might envy. It was about 1-180th of the whole return for England and Wales.

The distance of the parish of Sheffield from the eastern and western seas is nearly equal; and although it is farther from the most northern point of Scotland than from the southern coast of England, yet a line which might be drawn nearly straight from Liverpool to Hull passing through Sheffield, would divide the island into two nearly equal portions. It lies on the eastern side of that high and mountainous tract which Dodsworth, who rarely hazards such a remark, says may be called the English Apennines, 'because the rain-water which there falleth sheddeth from sea to sea.' The ridge of this tract lies nearly in the direction from north to south. The mountains of Westmoreland, Craven, and the Peak belong to it, and it is finally lost to the south in the moorlands of Staffordshire. Sheffield lies rather at the foot of these hills than among them. The town at least stands at the point of union of many streams, then become not inconsiderable, which have their rise among those hills, and where the hills are fast subsiding into that fine level cham-

paign which extends to Doncaster beyond it."

The town of Sheffield occupies a piece of rising ground between its two principal rivers. Dirty and comparatively mean within, it presents a striking object from many points on the surrounding hills, and especially from Meers-brook, whence it is seen backed by the dark masses of wood which rest on Pitts-moor and Winco-bank. To this effect the domes of two of the churches much contribute, and the spire of the parish church rising above them both with protecting maternity.

Such a district as that in which Sheffield stands must abound in water. Where there are hills, there will be streams. Besides the Car-brook, the Lamb-Dyke, and the Meers-brook rivulets, which mark the eastern, western, and southern limits of the parish, there are five streams which flow through it, and the waters of all are united at the town: the Porter, Rivelin, Loxley, Sheaf, and Don—five rivers, like the fingers of the hand, flung from the dark mountains.* The first of these rivers rises near Fulwood-head, and after a short but beautiful course adds its waters, embrowned by passing through the roots of the mountain heath, to those of the Sheaf, a little before that river pays its tribute to the Don. The Rivelin rises in the high ground about two miles to the south of Ughill, in a wild and open country, and affording in its course a boundary line for the adjacent parishes of Sheffield and Ecclesfield, joins the Loxley near Mousehole Forge, and is conveyed by it to the Don. But a small portion of the Loxley is within the parish of Sheffield. It rises near the village of Bradfield, and flows along a thinly-peopled country, which in the memory of man was wholly unenclosed and uncultivated, called Loxley Chase—a district which seems to have the fairest pretensions to be the Loxley of our old ballads, where was born that redoubtable hero, Robin Hood.

The Don is the most considerable of the rivers which enter the parish of Sheffield, and the name is continued to their united waters in their progress

* Reminding one of the Punjab of India, or land of five waters; the etymology of the name being *Punj*, five, and *Ab*, waters.

towards the ocean. The name of this river is said by the learned Camden to be formed out of an old British word, signifying a deep, low channel; but Whitaker, with more probability, brings it from the British D—Avon, *the water*. Milton, who had perhaps never seen it, describes it, not very appropriately, by the epithet gulphy—"gulphie Dun." More accurately, Harrison—"the swift Done"—who praises it for the fertility of its banks. "The fine grasse which groweth upon the banks thereof is so fine and batable, that there goeth a proverb upon the same, so oft as a man will commend his pasture, to say that there is no better field on Done bank." None of the Sheffield streams are navigable within the parish. But these streams are of more importance to the commerce of Sheffield in another way. It is to one striking peculiarity in them that Sheffield in a great measure owes its present consequence as a manufacturing place—the frequent occurrence of their *falls*. These falls are the very life of the manufactures, presenting an easily available strong motive power to works where the demand of power is necessarily large. These falls occur upon these streams more frequently than twice in each mile, and there is scarcely an instance of their not being made available to move the ponderous hammer or to turn the quick revolving grindstone. The works erected on the rivers are, however, exposed to the inconvenience of having an unequal supply of water, and the attention of ingenious men has been often directed to the possibility of equalizing the supply by the construction of reservoirs near the sources of the streams.

The position of towns generally depends upon accidental circumstances. But had it been foreseen to what extent the town of Sheffield would reach, and what would hereafter be the peculiar employment of its inhabitants throughout the whole vicinage, it is hard to say what more suitable situation could have been chosen for it. Placed at the junction of the two principal streams, it is very central to the various works erected on the rivers. A situation comparatively low gives it the advantage of a regular supply of water for domestic purposes from the neighbouring hills. Occupying a piece of rising ground sloping to the rivers,

peculiar advantages are afforded, of which it is to be wished that the inhabitants had more availed themselves for the cleanliness of the streets and passages. In such a situation, there can be few parts of the town that are not visited by fresh breezes from the country. There is no street in Sheffield from which the country may not be seen. But the town is not confined to the rising ground between the Sheaf and the Don. It has climbed the opposite hills; it has stretched itself along their banks; and it accompanies them in their united progress towards Rotherham. The air is unquestionably salubrious. Epidemical diseases are rare; nor has it been found that effects injurious to the health of the inhabitants have proceeded from these sooty vapours, the product of the manufactories, with which the air is but too commonly loaded (indeed it has been said on medical authority that the descending carbon acts disinfectingly).

The climate is cold, but there appears to be something of the extravagant in this passage of a courtier's letter to the Earl of Shrewsbury, written in the reign of James I.:—"I trust by this time your Lo. is safe and well arrived at Sheffield, and yet that you finde it had bin as good to have followed your friends' perswasions, and not have undertaken a walke this time of the yeare *half way to the North Pole*."

The parish of Sheffield is rich in its mineral productions, and especially in the three mineral bodies most important to man—iron, coal, and stone.

The iron ore is found in many parts of the parish at the depth of about fifty or sixty feet. Below the iron lies the bed of coal; the mean depth is about 120 yards, and the thickness of the bed from three to five feet. This bed is the principal source of that large supply of fuel which the manufactures of Sheffield demand, and has been so from an early period.

The town of Sheffield is described by writers of the seventeenth century as built entirely of stone. A few of the old stone buildings remain, but brick is now chiefly in use for dwelling houses and manufactories. It seems to have been first introduced at the beginning of the last century. The Upper Chapel in Norfolk Street was

the first public building of brick; and this, as if the architect was suspicious of the durability of his material, has its corners of stone.

Thus has nature been bountiful to the parish of Sheffield: not bestowing upon it the most delicious fruits, double harvests, or perpetual summer, but the means and materials of durable and substantial comforts, so placed that they serve as stimulants to labour. And accordingly her sons are an active, acute, and hardy race, patient of toil, unwillingly submitting to unnecessary restraints, aware of the advantages of their situation, proud of the reputation they have obtained for her, attached to their birth-place, and, wherever they go, remembering with more than common affection the tall graceful spire that surmounts the town, the woodland heights around it, and the streams which glitter along its devious valleys. Even the very sound of its waters poured over their broken weirs, or the slow-moving wheel, the hiss of the grinding stone, and the noise of the forge, are grateful in recollection on the ear of the genuine son of the what is fondly called "*Old Sheffield*."

The meetings of the Association will be held in three chapels, viz., Cemetery Road chapel (Baptist), Cemetery Road Congregational church, and Hanover chapel (Free Methodist).

Cemetery Road chapel was built 1858—9. The first stone was laid in July, 1858, and the chapel was opened in May, 1859. It has cost not much less than £3000. It seats comfortably eight hundred persons.

Cemetery Road Congregational church was erected 1858—9. It is built of stone, and regarded as a "striking architectural ornament." It cost about £3000, and was for several years the place of the ministry of Rev. Brewin Grant, B.A.

Hanover chapel is a noble building in Hanover Street, erected in 1860 at a cost of £5000, and affords sitting room for nearly two thousand hearers. The present minister is Rev. Robert Bushell, well known to many friends in Lincolnshire and London for his geniality and large-hearted religious catholicity. The missionary meeting will be held in this beautiful building.

Of places of worship there are in Sheffield—Twenty churches belonging to the *Episcopal Church of England*.

Three belonging to *Roman Catholics*. Two places of worship belonging to the *Unitarians*. The *Independents* or *Congregationalists* have ten chapels. The *Baptists*, three. The *Wesleyan Methodists* are very strong, and have eight large chapels. The *New Connexion Methodists* have five commodious chapels. The *Primitive Methodists*, seven. The *United Methodist Free Churches* are very numerous in the town; they possess six chapels. The *Catholic Apostolic Church*, the *Friends*, the *Plymouth Brethren*, *Swedenborgians*, *Latter-day Saints*, &c., have meeting-houses in the town. The *Jews* have a synagogue; and a *Welsh Congregation* meets in Stanley Street.

Sheffield is not remarkable for its "Lions," but visitors should endeavour to see the Botanic Gardens. By getting an order from a ticket holder, any stranger can gain admittance by signing his or her name at the gates.

These beautiful gardens in Clarke-house Road occupy about eighteen acres of land, admirably adapted for the purpose, being a fertile and gently broken 'acclivity with a southern aspect, in the picturesque vale of the Porter, opposite the verdant and boldly rising banks of Sharrow, on which are seen the General Cemetery, and neat

villas. This delightful place of recreation was opened June 29, 1836, and cost its original proprietors £18,000, of which £3600 were paid for the land. The gardens are open daily, from morning till night.

Hotels.—Victoria, adjoining the station of the Manchester, Sheffield, and Lincolnshire Railway, best; large and very comfortable. In the town are the Royal, the Angel, and the King's Head.—*Murray's Handbook of Yorkshire*.

Omnibuses and Cabs.—No omnibuses run from the stations. Cabs wait for all the trains. Omnibuses run from the New Market Hall to Cemetery Road, Sharrow Nether Edge, Broom Hill, &c., every hour in the day, from eight in the morning till nine at night—charge, threepence. The Market Hall is only a few minutes' walk from either railway station. Should any brethren have a few minutes to spare at the Market Hall before the bus starts, and find their pockets unduly weighted with metal not dug but desired at Sheffield, they will find on the right hand a second-hand book stall of no mean pretensions, and the proprietor, William Lee, a lame man, will be most happy to make their acquaintance.

G. H. S.

E. A. C.

THE RELIGION OF THE BIBLE AND THE RELIGION OF THE CHURCH.

THE High Church view, that an unconscious infant a day old is regenerated by baptism contradicts the essential idea of the Low Church religion itself—Low Churchmen cannot adopt this view without ceasing to be Low Churchmen. If the sprinkling of water transforms and remoulds the soul of a child destitute of all intelligence, there is an end to the conception that Christianity is purely a spiritual religion. The Low Churchmen feel the certainty of this inference profoundly, and consequently they deny with complete peremptoriness that infant baptism is attended by regeneration. But this denial lands them in a double difficulty. In the first place, the clergy of this party are compelled, by the words of the liturgy, to call a baptized child regenerated; and they have no escape from this difficulty excepting by at-

taching a special and non-scriptural sense to the word regeneration. But, secondly, they are heavily pressed by the words of Scripture; for no competent interpreter can doubt that baptism and regeneration are associated together in the Bible. The language of the Bible is against them, and on their own ground this is a very sore perplexity. There is one escape, and that a perfectly effectual one; but they are unwilling to avail themselves of its assistance. They might declare, and they ought to declare, that infant baptism was a practice unknown to the apostles; that not only does not the New Testament give one single expression which plainly and necessarily implies that infants were baptized in the apostolic churches, but that it can be fairly argued from a passage in chapter vii. of 1 Corinthians that such

a practice could not have existed at Corinth. The recognition that the baptism of adults was the only baptism known to the apostles would clear every difficulty on this point out of the way of the Low Churchmen. It is natural that the sacred writers should assume that men who, at great worldly sacrifice, not free from risk of life, came forward to profess Christian faith by a solemn initiatory rite, possessed the frame of mind which that fact implied—that they were honestly changed and

renewed beings. And then it would be easy to pass on to the conclusion that the baptismal service of the Church of England has been constructed on the language of the Bible, and that the embarrassment has proceeded not from a mistaken view of baptism; but from the application of words used by Scripture of an adult person to an unconscious, and, so to say, mindless infant.

—From the *Contemporary Review*.

Poetry.

GIANT AND DWARF.

As on through life's journey we go day by day,
There are two whom we meet at each turn of the way,
To help or to hinder, to bless or to ban—
And the names of these two are "*I can't*" and "*I can*."

"*I can't*" is a dwarf, a poor, pale, puny imp,
His eyes are half blind, and his walk is a limp;
He stumbles and falls, or lies writhing with fear,
Though danger is distant and succour is near.

"*I can*" is a giant; unbending he stands;
There is strength in his arms and skill in his hands;
He asks for no favours; he wants but a share
Where labour is honest and wages are fair.

"*I can't*" is a sluggard, too lazy to work;
From duty he shrinks, every task he will shirk;
No bread on his board and no meal in his bag;
His house is a ruin, his coat is a rag.

"*I can*" is a worker; he tills the broad fields,
And digs from the earth all the wealth which it yields,
The hum of his spindles begins with the light,
And the fires of his forges are blazing all night.

"*I can't*" is a coward, half fainting with fright,
At the first thought of peril he slinks out of sight;
Sinks and hides till the noise of battle is past,
Or sells his best friends and turns traitor at last.

"*I can*" is a hero, the first in the field;
Though others may falter, he never will yield;
He makes the long marches, he deals the last blow,
His charge is the whirlwind that scatters the foe.

How grandly and nobly he stands to his trust,
When roused at the call of a cause that is just,
He weds his strong will to the valour of youth,
And writes on his banner the watchword of Truth!

Then up and be doing! the day is not long;
Throw fear to the winds; be patient and strong!
Stand fast in your place, act your part like a man,
And, when duty calls, answer promptly, "*I can*."

—Our Young Folks.

Literature.

TIMELY WORDS. By J. Jackson Goadby. *London: Simpkin, Marshall, & Co. Leicester: Winks & Son.*

UNDER the above title Mr. Goadby has published fifteen discourses in a volume got up in the best style, so far as paper, type, and binding, are concerned. In outward appearance the volume is attractive, fit for the fairest hand to hold and the most critical eye to inspect. But while its external form will do much to insure its sale, our recommendation of it is based on its more solid merits. These timely words have an intrinsic value, and their worth is not restricted to the time now passing, as the title might suggest to some who regard it alone. We are not sure that the choice of the title, often a difficult act, is the best that could have been made. This, however, if mistaken, needs be of no account in estimating the merits of what it is used to embrace. The first sermon is on *Spiritual Progress*, founded on the call in Isaiah lii. 11, 12, given to the Jewish exiles to go out from Babylonia to Palestine. The call itself is explained as to its original purpose and meaning, and then it is applied by analogy to the Christians of our own age. The suggested lessons are clearly pointed out, and each is in turn strongly enforced. Here, however, a prior obligation might have been shown—the duty of sinners to obey the divine call which bids them to return to God, and to become His obedient servants: departing from a state of sin—separating themselves from everything unclean—calmly and confidently pursuing the heavenward path, because of the encompassing presence of Jehovah. The words of Isaiah are almost literally cited by Paul in 2 Cor. vi. 17, when he inculcates entire consecration to God, and a life uncontaminated by abounding iniquity. The same call is substantially quoted by John when in the diction of the Old Testament prophets he foretells the fall of the mystical Babylon, and insists on a severance from everything corrupt, Rev. xviii. 4. These words from the more ancient

Scriptures were “timely” in their application to the blemished Corinthians, and to the saints whose purity was imperilled by the general apostasy of a later age.

“The Least of all Seeds” indicates the subject of the second discourse, which is admirable in every respect. The apparent insignificance of the new kingdom—the established laws of its growth—and the certain prospect of its future enlargement, are described with much graphic power, and will be read, we are sure, with uncommon pleasure. The appreciative student of Archbishop Trench on the Parables will be as satisfied with this more popular exposition of it as the less instructed may be. “Silence and Song” evince the ability of the writer in representing the difference between two seemingly opposite things, and then showing how the one precedes and prepares for the other. “Silence not only precedes song, stands before it in the order of time; silence supplies the materials out of which songs are made. Our spiritual needs are met and satisfied in the Lord’s Christ. He has given us the song of redemption. His love has tuned our lips to sing it.”

Passing over the discourses on Character, on Herod and John, on the Lamp of the Word, and the Refiner, all good in their way, we are more impressed with the one that follows on the “Dawn of the Divine Life.” It was dictated by a zealous desire to “help all earnest inquirers, and to have them helped by others;” to guard them against certain errors, and to guide them into a clear, an intelligible and scriptural path. It explains the use which Paul as a Christian preacher made of the words of the Hebrew Lawgiver cited in Romans x. 6—10. The non-reception of the truth from its supposed difficulties is ably dealt with, and then the absence of all difficulty in relation to the beginning of the new life is made clear. The several portions of the text are interpreted and applied, and the result of the whole treatment is a discourse tending to

silence the objector, to encourage the inquirer, and to inspire the believer with all joy and peace.

The other sermons are on Sowing and Reaping—Fears, and their Antidote—the Master's Test—Bondage and Freedom—the Adjurament of Jesus—Heroic Confession—the Dream and its Awakening. The titles of these sermons are invariably short, giving the topic of each in a manner most distinct and obvious. The style of the discourses is as lucid and forcible as could be desired. Well selected words are framed into sentences seldom much longer than Solomon's Proverbs. Sometimes a meaning is given to the language of Scripture which may not be the most correct; but this is no more than might be said of all human expositions. The least convincing of the sermons is the last, although in some respects it is one of the best. We do not agree with the critics from whom Mr. Goadby differs, who think the awakening spoken of is only from ordinary sleep. This is too low a sense; but to suppose that David spoke of his whole life as a dream, or even as a sleep of any kind, and that he anticipated an awaking such as will occur at the resurrection, is to give a meaning rising nearly if not quite to the transcendental. The most literal rendering is not, "when I awake with thy likeness," but, "when thy glory awaketh." And the scope of the Psalm favours the idea that the seeming sleep was in God, who appeared oblivious of David and his distress; but that the writer anticipated a time when God would arise for his help, and make His glory, or image, or likeness, visible to him. This expectation, poetically expressed, was fulfilled; for David survived the persecutions of Saul, and to a good old age enjoyed satisfying tokens of the divine favour. If Mr. Goadby has not given just the right exegesis of his text, he has made the most commendable use of it in going beyond the point where David stood, and in keeping before us "all the light of later and completer truth." This use of the sentiment has enabled him to end his volume with some of the happiest allusions to the state which it is hoped all may reach—the state in which God will be seen without the intervention of a veil, and where the

most enlarged longings of the glorified beholder will be forever satisfied.

We commend Mr. Goadby for doing what so few ministers of our body have done—that is for committing his prelections to the custody of the press: and we hope that his beautiful volume will find an extensive circulation, and be held in high repute among the members of our congregations both far and near.

THE PULPIT'S REPLY TO THE GRUMBING PEW. By the Rev. W. Tozer, author of *Essays on Popular and Standard Themes*. London: *E. Stock*.

THAT pews—or their occupiers—do grumble, is an undeniable fact; and that the practise is grown into a habit, in many cases, is equally notorious. That this habit is bad, and exerts a baleful influence, may be readily admitted. Hence the propriety of fixing attention on it, and of doing something to check and correct it. But a previous question might be raised: what has occasioned the amount of complaint against the Pulpit by the Pew, which has increased so greatly in our time? Is it wholly groundless, or is there adequate reason for it? If the Pulpit fails to perform its proper functions, sending forth what Cowper called "an empty ineffectual sound," dissatisfaction with it is justifiable, and the expression of such dissatisfaction can hardly be too loud. The causes of complaint noticed by Mr. Tozer are the length of sermons—their being too philosophical—their negative character, having nothing of Christ in them—their not bringing success in the places where they are preached—and not being found profitable to the hearers. The grumblers themselves are described under the names of Mr. Narrow, Mrs. Milliner, Mr. Faulty, Mr. Big, Mr. Fickle, and Mr. Fad. And then advice is tendered on the subject of a profitable hearing of the word. The work is written in a lively style, and may be read with benefit by the class which it is intended to improve.

All grumblers are only a coarser kind of critics, and the rough and ready manner in which Mr. Tozer has answered the grumblers in the pew is probably better than a style of treatment more courteous and refined.

SMALLER PUBLICATIONS.

THE Weekly Tract Society for the Religious instruction of the labouring classes has an Editorial Committee composed of some of the best ministers belonging to the leading denominations of the Christian Church. It publishes a new Tract weekly, which is limited to four pages, and which has an appropriate pictorial heading. We have examined a bundle of these neat little publications, and have found scarcely a single number undeserving of more or less approval. To find so many religious tracts so really attractive is a pleasant surprise to us. Presuming that most of those which the Society sends forth are equal in merit to what we have been able carefully to examine, we have no hesitation in advising our friends to buy and circulate them, not by hundreds only, but by thousands.—“CHRIST OUR LIFE” is a short sermon preached by the Rev. W. Brock, jun., in his own place of worship, and fully entitled, by the soundness of its doctrine, the chasteness of its diction, and its deep spiritual tone, to be known

beyond the circle of his ordinary hearers. If this is a sample of Mr. Brock’s preaching we may esteem him as a worthy son of his distinguished sire.—“THE REVERENCE DUE TO THE SON OF GOD” is ably shown by the Rev. G. Phillips in a discourse preached in London and elsewhere, and now printed by the desire of some who heard it.—“THE NEW CREATION” is the title of a neat and elegant sermon preached by the Rev. J. Woolley on closing his ministry in Archdeacon Lane, Leicester. We advise our readers to procure this discourse, the reading of which will, we are sure, generate a desire that a young brother so competent to preach the word may find a fitting sphere for the exercise of his gifts.—“Topics for Teachers,” part eight, gives condensed biographies of the Men of the Bible, with a good map of Canaan, and several illustrations, all on the best paper and in the clearest type, for the very small cost of three-pence!—The Sunday Magazine, the Sword and Trowel, the Scattered Nation, the Church, the Hive, and Appeal, are marked by their usual excellence.

Correspondence.

THE CENTENARY OF THE CONNEXION.

TO THE EDITOR—

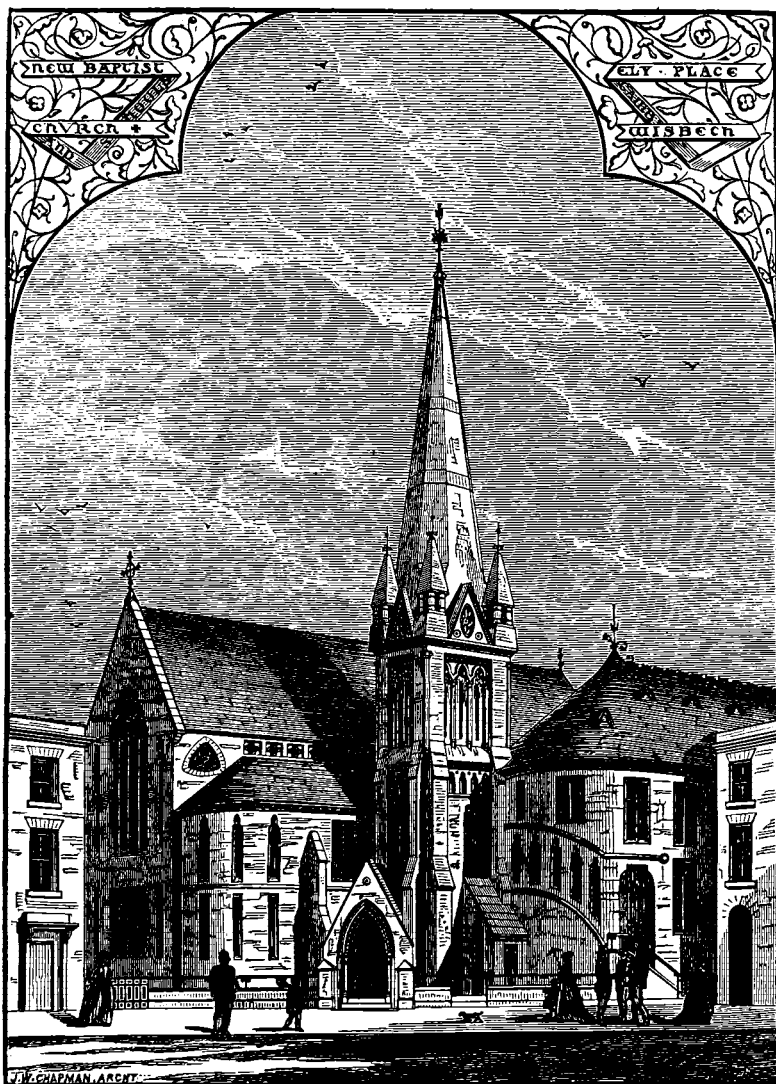
Dear Sir,—I am afraid the “Centenary Celebration Committee” are likely to be somewhat disappointed. They tell us, in their circular issued at the end of last year, that they “confidently reckon upon the hearty and enthusiastic co-operation” of the churches “in this appropriate commemorative movement;” and they urge, among other things, that every church should make three collections for the “Centenary Fund,” *the first to be made during the first six months of the year 1869*. Are the churches generally giving such a response to this challenge as the Committee looked for? I have no means of knowing how much “heartiness and enthusiasm” in the movement may be witnessed elsewhere, but observation and inquiry by myself and others lead to the conclusion that in the “Midland”

district the members of the churches generally seem to have very little “heart” in the matter.

Now, sir, it must be tolerably clear to all, that *unless the Committee can report next month that something HAS BEEN done, nothing WILL be done*. The Association has twice “passed” most excellent “resolutions;” it is surely quite time now that the churches “passed on” to “acts.” Last evening the Rev. Thos. Goadby (“Centenary” Secretary) gave us his “Centenary Lecture” at Woodgate, and next Sunday we shall have collections for the Fund, and this, Mr. Goadby tells me, really “*opens the campaign*.” I confess I was astonished and grieved to hear such a remark.

If this Lecture could be heard by every church in the Connexion, the £5,000 would be raised, and a few thousands besides.

I am, yours sincerely,
Loughborough. J. T. GALE.



NEW BAPTIST CHURCH AND SCHOOLS, WISBECH.

THE Church and Schools represented in the engraving are to be erected for the use of the congregation now worshipping in the Baptist Chapel, Ely Place. The Church will contain 820 sittings, and the School Rooms accommodate from 400 to 500 children. In addition to these rooms, an infant class room, three rooms for senior Bible classes, and two vestries will be built. The entire estimated cost is about £3,500. Towards this sum the congregation and a few friends have already made promises amounting to £1,200.

The following will be glad to give information and receive donations in connection with the above object.

WILLIAM EDWARD WINKS, <i>Pastor.</i>	
ROBERT WHERRY,	} <i>Deacons.</i>
JOHN GROMITT.	
F. C. SOUTHWELL,	

Intelligence.

Denominational.

UNION BAPTIST BUILDING FUND.

THE annual meeting of the committee and subscribers will be held at Sheffield during the Association week. Notice of place and time of meeting will be given in due course by circular, and by public announcement at the first meeting of the Association.

J. T. GALE, *Secretary*.

THE WARWICKSHIRE CONFERENCE met at Union Place chapel, Longford, on Tuesday, April 20.

The morning service was opened by singing and prayer, after which the Rev. W. Chapman, of Louth, was chosen chairman for the day. Prayers were offered by brethren L. H. Parsons and J. Harrison, of Birmingham. The Rev. J. H. Wood then read an admirable paper on "The conversion of the young; and the best way of guiding them when in a state of religious inquiry and concern." Conversation followed on the subject, and a unanimous resolution was passed, thanking Mr. Wood for the paper he had read, and requesting him to publish it in our Magazine.

The business meeting was held in the afternoon. Brother Cross prayed. From the reports we found that ninety-five had been baptized since the last Conference, and that fifty-four remain as candidates. It is a matter for great thankfulness that most of the churches have had refreshing showers of the Holy Spirit, and more especially the first church at Longford, which reported twenty-nine baptized and forty-one candidates.

1. The Rev. S. S. Allsop having left Longford for March, it was unanimously resolved—That the best thanks of the Conference be given to our brother Allsop for his excellent services as secretary, and pray that God's abundant blessing may rest upon him in his new sphere of labour.

2. That the Rev. H. Cross, of Coventry, be appointed secretary.

3. That we earnestly recommend the churches of this Conference to consider at an early period the resolution of the Association upon the Centenary Fund, with a view to discharging their own share of obligation concerning it.

4. That the next Conference be at Coventry on the second Tuesday in Octo-

ber. The subject of the morning paper to be "Female agency; or, woman's sphere and labour in the church." The Rev. L. H. Parsons, of Birmingham, to be the writer. The Conference sermon to be preached in the evening by the Rev. J. Harrison, of Birmingham.

In the evening the Rev. W. Lees, of Walsall, preached.

H. CROSS, *Secretary*.

THE MIDLAND CONFERENCE met at Kegworth, on Whit-Tuesday, May 18.

The morning session was specially interesting. After devotional exercises, the Rev. D. Maccallum, of Melbourne, read a paper on "May apostolic results be expected in modern times?" An interesting conference on the subject then followed. The writer received hearty thanks, and all present felt encouraged and strengthened by the kind and practical discussion of the subject.

The Rev. Thomas Yates, pastor of the church, presided at the afternoon meeting. Prayer was offered by the Rev. James Greenwood, M.A. From the reports of the churches it appeared that since the last Conference on Feb. 9, eighty-six had been baptized, one hundred and thirty were candidates, and six had been restored to fellowship.

The doxology was sung. The annual collection was made, amounting to £3 16s. 5d. After paying the printing, stationery, and postage expenses, and the travelling expenses of the Secretary and of Conference deputations, the balance in hand is 8s. 8½d.

1. The minutes of the last Conference were read and confirmed.

2. The Secretary received the thanks of the Conference for his services, and accepted the honour of a re-election for another term of three years.

3. The church at Sneinton, Notts, the nucleus of which three years ago were eighteen persons connected with Stoney Street church, Nottingham, now increased to a membership of seventy, and forming an independent church with the good-will of the friends at Stoney Street, was received into the Conference, and cordially recommended to the Association.

4. The Committee of the Midland Home Mission was appointed. The three retiring brethren, Messrs. T. Hill, Prince, and Birchall, were re-elected; as also were the Treasurer, H. W. Earp, Esq., of Melbourne, and the Secretary, Rev. C. Clarke.

5. The Rev. James Greenwood, M.A., was appointed to speak on behalf of the Midland District at the Home Mission meeting to be held during the Association.

6. The two committees appointed by the Midland General Baptist Conference and the Notts and Derbyshire Association, respectively had met and agreed to the following arrangements:—

“Proposed Meetings of the Midland Baptist Union.”

“Monday evening, Sept. 20, 1869—united prayer meeting at Broad Street chapel, Nottingham; the pastor to preside; the Rev. J. Martin to deliver an address.

“Tuesday morning, Sept. 21—at 9.30 a meeting at George Street chapel, Nottingham; devotional exercises; the Rev. H. Crassweller, B.A., of Derby, to preside, and deliver introductory address; two papers, and discussions thereon. At 1.30 p.m. adjournment for dinner, the charge for which will be as near as possible the same as that which is usual on such occasions. At 4.0 p.m. short meetings for business. Tea to be provided in one of the school-rooms. A sermon to be preached at Mansfield Road chapel in the evening. The Rev. J. Jackson Goadby be invited to preach.”

The thanks of the Conference were voted to the Committee: their arrangements were accepted and cordially commended to the churches.

7. The Committee on the Warsop chapel case presented their report. Warsop is a village of about 1400 inhabitants five miles north of Mansfield. The chapel cost about £150, £80 of which yet remain on mortgage; was built in 1829; will accommodate about 120 persons; is vested in the hands of trustees for the use of the Connexion; the trust deeds are held by one of the trustees, who is also the mortgagee; the chapel is now rented by the Primitive Methodists for £4 per year, which sum just pays the interest on the mortgage. Under all the circumstances the Committee suggest “That the Conference and the Mansfield church keep attention fixed on this property, and preserve a friendly acquaintance with the trustees (all of whom are living), but at present do not advise any further steps to be taken; should, however, any altered circumstances arise, friends in the neighbourhood are advised to refer to the Conference.” The Committee were thanked for their attention to the subject: their report was received, and their suggestion was adopted.

9. The Committee on the Great Wilbraham chapel case presented their report.

The following document, duly prepared by the solicitors interested in the case, was signed by the chairman of the Conference and the chairman of the Association by recommendation of the Committee:—

“To the Charity Commissioners for England and Wales. H. 3179. Great Wilbraham. Haylock's Charity. We, the undersigned, hereby certify that the trust deeds of the chapel at Great Wilbraham established by Mr. Toller are in accordance with the principles of evangelical protestant dissenters called General Baptists; that although no distinct society or congregation of General Baptists exclusively at present exists at Great Wilbraham, the use of the chapel as a place of worship by protestant dissenters of other evangelical denominations is under the circumstances of this case in accordance with the views and wishes of the General Baptist denomination, subject to the legal rights of the denomination as declared by the trust deed. Dated this 18th May, 1869. Thomas Yates, Chairman of the Midland Conference of General Baptist churches. Thomas Goadby, Chairman of the Annual Association of General Baptist Churches.”

The Committee, who had devoted much time and consideration to this case, were thanked, and the chairman of the Conference was requested to sign the above document which they had prepared.

10. The September Conference will be merged in the Autumnal United Meeting referred to in minute No. 7. The next Conference will be held at Ripley on the Tuesday after Shrove Tuesday in 1870. The Rev. James Greenwood, M.A., to read a paper in the morning.

11. The Rev. T. Goadby, B.A., gave notice that at the next Conference he should move “a list of revised rules for the nature and management of Conference meetings and business.”

A public meeting was held in the evening.

Although the weather was unfavourable the attendance was large, and all present felt that we had once more been blessed with a profitable Conference.

CHARLES CLARKE, *Secretary.*

THE CHESHIRE CONFERENCE was held at Wheelock Heath, on Whit-Tuesday, May 18.

The morning service commenced at eleven o'clock. Rev. C. E. Pratt, of Stoke-on-Trent, read and prayed, and the Rev. R. Kenney, of Wheelock Heath, preached from the text—“That they may adorn the doctrine of God our Saviour in all things”—Titus ii. 10.

The afternoon meeting assembled at half-past two o'clock. Rev. R. Kenney presided; Rev. E. Bott, of Tarporley, engaged in prayer. The reports from the churches shewed that only fifteen have been baptized since last Conference, and that there are but three candidates. After singing the doxology, the minutes of the previous meeting were read and confirmed.

1. The Rev. W. L. Evans having resigned the pastorate at Audlem, no application for pecuniary help has been made to the Rev. R. Kenney, Mr. Joseph Aston, and Mr. Richard Pedley, the Conference Committee.

2. That the Case of Congleton, reported to be in such an unsatisfactory state, be referred to the discretion of the Conference Committee.

3. The treasurer, Mr. R. Pedley, having reported the sum of £18 5s. 8d. contributed to, and the sum of £10 expended in Home Mission purposes, leaving a balance in hand of £8 15 8d., that his report for the year be adopted.

4. That the thanks of the Conference be tendered to the treasurer for his past services, and that he continue in office another year.

5. As the Audlem church is now without a pastor, and the Rev. E. Evans is about to resign his charge of the church at Nantwich in September next, that the Conference Committee earnestly endeavour to bring about a union between these two churches, then provide one minister to supply both places, and supplement such contributions as the two churches are able to make by a grant from the Home Mission Fund; but in case this union be impracticable, that they procure a pastor for the church at Nantwich alone.

6. That the Stoke church having expressed its decision to withdraw from this Conference to join the Midland, it be respectfully asked to reconsider its decision.

7. That we rescind the resolution stating "that in future this Conference be held annually," and decide to have two Conferences a year for the time to come.

8. That our best thanks be accorded to the Rev. R. Kenney for his sermon in the morning.

9. That the next Conference be held at Tarporley, on Tuesday, Oct. 12, and that the Rev. B. Hackett, of Macolesfield, be the preacher. Morning service to commence at eleven o'clock, and the business meeting in the afternoon at half-past two.

WILLIAM MARCH, *Secretary*.

the Rev. John Fogg, now its pastor. The congregations are increasing, and a Sabbath school has been commenced. The annual tea meeting was held on Monday, May 10; a number of friends came from Retford, a distance of twelve miles. After tea a public meeting was held in the chapel, which has, by recent alterations, become quite beautiful. Mr. Thornton, of Misterton (Wesleyan), occupied the chair, and addresses were given by the Revs. W. Adams (Wesleyan Reform minister), of Retford; J. E. Moore, of Kirton Lindsey; J. Stutterd, of Crowle; T. Bee (Wesleyan), of Gainsborough; J. Fogg, and Mr. Mayhew. Our prayer for our Misterton brethren is, "O Lord, revive thy work."

COVENTRY.—On Tuesday, May 4, the new Baptist chapel, Gosford Street, was opened for public worship. The total cost of the chapel and schools is £2,200, of which rather more than one-half has been raised. The architecture of the chapel 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 of Coventry, with Bath stone dressings; the arches to windows being relieved with voussours of white and blue brick. The wood-work is stained and varnished, the whole of the materials and workmanship are thoroughly substantial, and the design, now completed, presents a very pleasing appearance. 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 the children. The galleries are reached by stone staircases. Behind the chapel, and immediately adjoining, are the schools. On the ground floor is the boys' school, 35ft. by 27ft.; also a commodious kitchen and store-room. The upper floor is devoted to the girls' school, which is 45ft. by 27ft., and is approached by a stone staircase; attached to this room are two class-rooms, each 13ft. by 13ft. 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 efficient. The schools provide accommodation for about 450 children, and the chapel contains sittings for 700 persons. On Tuesday afternoon, May 4, notwithstanding the inclemency of the weather, the Rev. Dr. Haycroft, of Leicester, preached in the new chapel to a good congregation, choosing for his text, John xii. 32. Afterwards a tea meeting was held in the school-rooms, where nearly 1000 persons partook of tea (many more would have been present but for the rain).

MISTERTON, *Notts*.—This ancient cause, founded in 1610, is about, we hope, to experience a revival under the ministry of

In the evening the Rev. Charles Vince, of Birmingham, preached a powerful sermon to a crowded congregation, from Psalm xxxvii. 25 (many were obliged to go away from this service, not being able to get into the chapel). On Sunday, May 9, the Rev. J. C. Pike, of Leicester, preached to good congregations; and on Sunday, May 16, the Rev. J. Whewell, of Coventry, preached in the morning, and the Rev. H. Cross, minister of the place, in the evening. The nett profits from the opening services were over £100. Altogether, more than £1,200 have been raised by this church and congregation for the building fund, and that in the midst of a depressed trade. The debt on the new chapel will not be more than £1000, and that the people are determined to remove in the course of a few years.

HALIFAX.—*Bazaar on behalf of the New Chapel, West Vale.*—In aid of the new General Baptist chapel, now in course of erection at West Vale, a really first-class bazaar was opened on Thursday, April 29, in the Assembly Rooms, Harrison Road, Halifax. As will be remembered, the corner stone of the new chapel was laid by Mr. Edward Crossley, of this town, on the 23rd of May last year. The total cost, including ground, is about £1700, towards which upwards of £700 have been contributed. The school-room has been occupied since Christmas, and in which a day school, with about two hundred scholars, is conducted, in addition to the Sunday school; and the chapel is expected to be opened in the course of the ensuing summer. Towards clearing off the remaining debt, the committee resorted to that ever attractive means of gaining funds—the bazaar, a project which was determined upon about twelve months ago, since which time various parties at Halifax and West Vale have been unceasingly at work in one way or another, and their efforts have been responded to in so liberal a manner as to enable them to open a bazaar highly creditable to all concerned, and which for the quality and number of the articles exhibited may vie with any that has ever been held in this district. At eleven o'clock on Thursday forenoon the bazaar was opened by a devotional service, in which the Rev. J. H. Atkinson, of Sheffield, late junior pastor at North Parade chapel, Halifax, and the Rev. F. Timmis, of Trinity Road chapel, took part. The Rev. R. Ingham, minister at North Parade chapel, then gave a brief address, expressing the grateful acknowledgments of the promoters of the bazaar for the kind assistance and co-operation that had been rendered by various friends, especially for the abundance of the contribu-

tions that had been made to the bazaar. They had no doubt as to the propriety and nobleness of the object they had in view, which was to provide a place of worship in West Vale, and to have it speedily free from debt. He then declared the bazaar opened. After this the band played appropriate music, and continued to do so at intervals throughout the day. The receipts from the stalls, entrance tickets, &c., amounted to the large sum of £575 17s. 8d.

PETERBOROUGH.—*Bazaar.*—The friends connected with the Baptist chapel, Westgate, held their bazaar in the Wentworth Room on the 4th, 5th, and 6th of May, in aid of the fund for the erection of the new chapel in Queen Street. The room was very tastefully decorated, and the assortment of goods was large and varied. The very handsome sum of £200 was realized. The kindness of the many friends who in different ways rendered help was suitably acknowledged.

SHORE, near Todmorden.—On Saturday, May 1, the friends connected with the above place held an interesting tea meeting. The pastor and a few brethren gave appropriate speeches, and the choir sung a few choruses in good style. The monetary results were satisfactory, as the profits and subscriptions towards the trust fund amounted to the sum of £26 8s. 11d.

CARRINGTON. — A debt of £200, contracted when the chapel was purchased from the Wesleyans, still remains unpaid. In 1866 an effort was made to get rid of the burden, by which over £50 were obtained. This sum has increased to £63, and is now invested at 5 per cent. until we have obtained sufficient to pay off half or the whole of our debt. In consequence of the increase of the church and congregation during the past eighteen months, additional accommodation is absolutely necessary. Our congregation is composed of working people, many of them very poor; and it is only by doing all that we can that we are able to meet our liabilities. Under these circumstances our object can only be accomplished by an appeal to Christian friends; we have therefore decided to solicit subscriptions, and have established a permanent bazaar after the following plan:—a small shop has been opened in High Street, Carrington, for the sale of goods, consisting of drapery, small-ware, hosiery, haberdashery, stationery, &c., kept by S. Sheldon. We have also obtained an agency for coal, to supply friends residing in Nottingham, Carrington, Sherwood, Basford, Hyson Green, Radford, and Sneinton at ordinary trade prices. All the commission goes to the

bazaar fund. Bookbinding done in the best style on reasonable terms. The bazaar is open daily. The whole of the machinery for working the bazaar is supplied free of cost, so that all profits go into the common treasury. We appeal to our friends very earnestly for help. Reference may be made to the Rev. J. Greenwood, M.A., 50, Upper Talbot Street, Nottingham. H. Belton, Secretary.

CARRINGTON.—The annual tea meeting in connection with the Benevolent Society was held on Whit-Tuesday, May 18, and proved a great success. An excellent tea was provided in the school-rooms, to which more than a hundred persons sat down. The public meeting afterwards held in the chapel was numerously attended, and presided over by Mr. J. Sharman. Addresses of a deeply interesting and practical character were delivered by Messrs. W. Richardson, J. Edwards, J. S. Lacey, of Loughborough, W. Bown, J. Spendlove, and A. Brittain; and several selections of music were sung by the choir. The report read by the secretary, Mr. W. Parker, was in all respects very satisfactory. During the evening a testimonial, consisting of a picture representing Christ blessing little children, and a miniature address, was presented to Henry and Jemima Truman, by a few dear friends at Carrington, as a small token of esteem, and in recognition of their devoted and faithful services in the cause of Christ for several years past. The presentation was made by Mr. H. Belton, and acknowledged by Mr. Truman.

BOURNE.—Extensive alterations are about to be made in the chapel at this place. Side galleries are to be erected, and the present interior replaced by a modern one. A few weeks ago the plans were submitted to a meeting of the church and congregation, and very promptly promises were made amounting to nearly £300. One hundred pounds was promised by the Ladies' Working Society.

LONG EATON.—On Lord's-day, April 25, the annual sermons on behalf of our Sabbath school were preached by Mr. W. Richardson, of Nottingham, to unusually large congregations: in the evening many were unable to gain admission. On the following day a meeting was held in connection with the children's treat, when about 120 friends sat down to tea, after which the friends and children retired into a field to amuse themselves. Collections, together with the proceeds of the tea, amounted to the liberal sum of £6 18s. 4d. It will be pleasing for some of our readers to know that our Sabbath scholars now number upwards of eighty,

and that we are now building a new school-room at a cost of upwards of £60, the whole of which we hope, through the kindness of friends, to raise. K. S.

SHEFFIELD, *Cemetery Road*.—Three very appropriate and impressive sermons were preached on behalf of the schools in connection with the above place, on Sunday, May 9, in the morning by the Rev. R. Bushell; in the afternoon by the Rev. C. F. Nightingale; and in the evening by the Rev. C. Short, M.A. On the following Monday evening the Rev. R. Stainton delivered a very instructive and able lecture, entitled "Red Tape," as applied to the pulpit and pew. The chairman, Mr. Abraham Sharman, alluded to the work of the Sabbath school in a very interesting manner. The congregations were large, and the collections amounted to £25 5s. 6d.

HUGGLESCOTE.—On Lord's-day, May 9, two excellent sermons were preached by the Rev. W. Evans, of Stalybridge, on behalf of the Sunday and day schools. The attendance was large, and the services were of a very interesting character. The collections amounted to the liberal sum of £46 8s.

DAYBROOK, *near Nottingham*.—The annual school sermons were preached on Whit-Sunday, May 16, by the Rev. J. Batey, pastor. The collections amounted to the liberal sum of £12 1s. 3d.

BARROWDEN.—On May 16 the annual sermons for the Sunday school were preached by Mr. Jolly, of Chilwell College; and on Monday the children had their annual treat. The school is in a hopeful state.

SHORE.—On Saturday, April 17, a *soiree* was held in the Baptist school-room in connection with the young men's mutual improvement class. About 380 people were admitted, and spent a very pleasant evening together. Addresses were given by Messrs. J. Cunliffe, J. Law, and J. Maden, of Edenfield. The chair was occupied by the Rev. J. Maden, pastor at Shore chapel. Mr. H. Crossley, on behalf of the class, presented the president with a beautiful and well-finished microscope, the plate on the case bearing the following inscription: "Presented by the Young Men's Mutual Improvement Class to the Rev. J. Maden, president, as a token of their esteem. Shore, April 17, 1869." The pastor affectionately responded, thanking the class for their welcome present, and Mr. Crossley for the kind manner in which he had made the presentation.

MACCLESFIELD.—On Saturday evening, April 24, a social tea meeting was held in the school-room adjoining the above place of worship. Its object was to give a wel-

come to Mrs. Hackett, wife of the pastor of the place. During the evening the chairman, on behalf of the friends of the place, presented the newly-married pair with a handsome timepiece, bearing the following inscription:—"Presented to the Rev. B. Hackett and Mrs. Hackett, as a token of affectionate regard on the occasion of their marriage, by the members of the Baptist church and congregation. Macclesfield, April 24, 1869." The Rev. B. Hackett feelingly acknowledged the presentation on behalf of himself and Mrs. Hackett.

WHITTLESEA.—*Recognition Service*.—On Tuesday, April 27, an interesting service took place in the General Baptist chapel to recognise and welcome Mr. Thomas Watkinson as the pastor of this church. Upwards of a hundred persons took tea, and the public service was attended by persons from all the churches in the town. The service commenced with singing, followed with an earnest prayer from the Rev. S. S. Allsop, March; after which a brief account was given by Mr. Watkinson why he accepted the pastorate, which included a retrospect of his past connection with the General Baptists, his union with them by baptism and marriage, and preaching under the auspices of the late Rev. J. Jones, March. The Revs. S. S. Allsop, T. Barrass, Peterborough, J. Telfer (Independent), Whittlesea, and Messrs. Burton, Denison, and Pentney, addressed the meeting.

BRADFORD. — *Rev. J. B. Lockwood's Departure for the United States*.—On Wednesday evening, March 31, a farewell tea meeting was held in the Tetley Street school-room, on the occasion of the departure of brother Lockwood and his family to Philadelphia, United States. After tea a public meeting was held; brother Wood, our pastor, presided. The meeting was addressed by the chairman, J. B. Lockwood, J. Fielding, J. Tevy, and others. Much sympathy was expressed towards our brother and his family in their trying circumstances, and earnest prayers were presented for his safe arrival and success in his new home.

BAPTISMS.

HOSE.—On Tuesday evening, May 4, after a sermon by Mr. Irving, one male and two females were baptized, and on Sunday, May 16, were received into the church. J. S.

LANGLEY MILL.—April 25, four were baptized by brother Wells, of Nottingham, after a sermon on Philip and the eunuch.

SHORE.—Saturday, April 14, fourteen were baptized by the Rev. J. Maden, and were received into fellowship on the following day. On May 1, three others were baptized.

PETERBOROUGH.—April 25, nine were baptized by Mr. Barrass, and received into fellowship the following Sunday.

WOLVEY.—May 9, one young person was baptized by Mr. Wood, and received into fellowship.

LEEDS, *Call Lane*.—Two persons were baptized by the Rev. W. Taylor, on Sunday, Feb. 28; and two more on Sunday, March 28.

BOURNE.—Six were baptized by Rev. W. Orton on Wednesday, March 3; and four others on Wednesday, April 28.

HALIFAX. — On Sunday, April 4, one brother was baptized in the afternoon, and received into fellowship in the evening by Mr. Bramley.

THE COLLEGE.

THE TREASURER begs to acknowledge the receipt of the following sums, and will feel greatly obliged if the friends will favour him with their collections and subscriptions *before the 15th of June*, so that the accounts may be audited before the Association.

	£	s.	d.
Wisbeach	8	8	0
Sheffield	8	7	0
Derby, St. Mary's Gate	8	0	0
Castle Donington	3	17	1
Packington	3	11	0
Long Sutton (2 years)	3	1	0
Gosberton	2	2	8
Wymeswold	1	0	0
Friends at Enon, Burnley, per			
Rev. J. Alcorn	2	0	0
Rev. T. R. Stevenson, Luton ..	0	10	6
Macclesfield	2	1	2
Beeston	6	18	0

Marriage.

SUNDERLAND — GREENWOOD. — May 15, at the Baptist chapel, Shore, by Rev. J. Maden, Elias Sunderland, of Holmehouse, to Betty Greenwood, of Vale Terrace.

Recent Deaths.

CHAMBERLAIN.—Sarah, the wife of the Rev. F. Chamberlain, Fleet, and daughter of James and Sarah Bevins, was born at Newbold Verdon, in the county of Leicester, Oct. 4, 1810. Her parents, though upright and honourable in all the relations of life, were not decidedly pious; consequently she did not enjoy the advantages some do in their early days. If, however, she was not brought up in the nurture and admonition of the Lord, she was not altogether neglected. Good moral principles were taught her at home, and as soon as she was able to walk thither she was sent to school; but schools then were not what they are now. Her teacher had apparently no knowledge of the law of kindness, and the wonder is that the treatment she received did not completely crush her timid spirit. It did, however, produce an impression on her mind of the folly of treating children with harshness which was never erased. Had her parents known to what she was subjected, they would not have allowed it; but so great was the terror with which she was inspired, that she dare not tell them what she had to endure. But the darkest day has an end, and the time at length arrived when she was put under a teacher of a different spirit, and school days became to her, what they ought always to be to all, days to be remembered with pleasure. Being the first-born of the family, she was at an early age required to watch over the younger members of it; and the kindness with which she discharged the duty is now remembered with gratitude. To her parents she was indeed loving and obedient, while to those to whom she bore the relation of sister she was throughout life the confidant, counsellor, and comforter. About the year 1830 the church at Barton opened a house for the worship of God in her native village. She attended the place, and through the preaching of the word found Him whom, from childhood, her soul had yearned after. Having given herself to the Saviour, she resolved to give herself to His people; but there was a stumbling-block in the way. An engagement had been previously entered into with one who knew not the Lord. Towards him she was strongly attached, and there was everything in his circumstances to induce her to cleave to him. She sought to lead him to Jesus, but in vain. He refused to hearken to her counsel, and spoke contemptuously and scornfully of religion. What was she to do? Sacrifice affection and prospects for the sake of Him

who died for her? Yes! She was convinced that was her duty, and having sought help from God she discharged it. Her way being clear, she applied for admission into the church at Barton, was received, and baptized in Barlestone brook, June 22, 1833. Having put on Christ, she continued to walk in Him, and by her consistent deportment gained the esteem of all, but especially of her beloved pastor, the Rev. J. Derry, who in recommending her to the church at Cradley Heath, of which on her marriage in 1841 she became a member, wrote thus:—"Our highly esteemed sister, Mrs. Chamberlain, was an active and useful member with us, and we can truly say of her that we rejoiced in her fellowship with us from the first day until the last. We believe her to be an amiable, humble, and pious handmaid of Christ, and mercifully fitted by providence and grace for the situation she is called to occupy." Her subsequent conduct afforded abundant evidence of the correctness of her pastor's opinion concerning her. During her residence at Cradley Heath she had much to try her. Everything around her was new. The people were excitable and fickle, and their social habits very different from any to which she had been accustomed. Then the church was in a low state, and some of those whose duty it was to look after its temporal interests neglected them, and in consequence it was with difficulty the pastor could "provide things honest in the sight of all men;" but she not only cheerfully assisted him to bear his burdens, but did all she could towards obtaining those supplies the people failed to afford. To this she was partly prompted by her interest in the cause, and her desire for its prosperity. With all their defects she loved the people, and left them with regret. In September, 1845, she, with her husband, removed to Fleet, where she met with a hearty reception, and speedily found herself surrounded with attached friends. This was gratifying to her feelings, and though as time passed on many of those who welcomed her among them were removed to a better world, yet she gained the affection of others who continued to prove the sincerity of their love by doing everything they could to promote her comfort, even unto the end. During the last few years of her life she suffered severely, being seldom free from pain; then there was ever present the apprehension of that fatal disease which terminated her earthly career. In the spring of 1868 she com-

plained of increasing weakness; but it was hoped that a visit to her native place would, as it had done before, renew her strength. To that visit she looked forward, but before it could be made the disease from which she suffered rapidly developed itself. Day and night she was racked with pain, and from day to day she wasted away. Still her kind and disinterested medical attendant (H. Ewen, Esq.) thought a change might be of benefit. A change was sought, but at the end of six weeks there was no improvement. On her return home she continued to decline, and was in a short time confined to her room. Then her spirits became somewhat depressed. "She did not feel that sweet assurance of the divine favour" it had been her happy lot to experience. Being told that this might arise from the disquietude of mind occasioned by her affliction, and directed to trust alone in Jesus, she was comforted. A brief respite from pain was also mercifully granted to her, but this was succeeded by paroxysms no words can describe. Amidst them, however, her mind was collected and calm, while her expressions of confidence in Him whom she addressed as her "Father and her all" increased in strength. Jesus was indeed her strength and her portion, and her desires were expressed in the oft repeated petitions, "O my Saviour, let me hold thee fast."

"Hide me, O my Saviour, hide,
Till the storm of life is past;
Safe into the haven guide,
O receive my soul at last."

He on whom she called heard her cries, and at length took her to Himself. She calmly passed away, Nov. 7, 1868. The severance of tender ties is always painful. Those to whom she was near and dear, as they looked upon her inanimate form, felt that the stroke was heavy, and yet they could not but offer thanks to Him who had released her from her pains, and repeat her last words, "It is all right." She was interred in the burial ground connected with the chapel at Fleet by the Rev. T. Barrass, of Peterborough, on Nov. 11, and by him her death was improved on the following Lord's-day. On both occasions great numbers assembled together. Of the character of the departed much might be said. It would be easy to expatiate on her kindness and firmness, her self-sacrificing and devotional spirit, her confidence in God as the bearer of prayer, and consequent resignation to Him; but we content ourselves with saying that she obeyed the admonition—"Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold or of putting on of

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

MALIN.—June 2, 1862, Mr. Joseph Malin, of Shottle. He was one of "the excellent of the earth," and his name will surely be "in everlasting remembrance." Many gentlemen of wealth and influence, of zeal and liberality, may be happily found in the church of Jesus; but where shall we look for one more meek and modest, more hospitable and kind, more patient and persevering, than the late Joseph Malin? The writer of this brief biographical notice was privileged to be his pastor more than eight years, and deeply did he feel his loss when such sterling excellence was taken away. Mr. Malin was a deacon of the church (Wirksworth and Shottle). He was superintendent of the Sabbath school, reader of the hymns in the sanctuary, collector of the subscriptions for the cause, &c. His smiling countenance, his generous friendship, his deep humility, his spiritual conversation, and the rest, will never be forgotten. The Lord be praised for such worthy men! Oh that they might be multiplied by millions! Mr. M. was remarkably calm and confiding on his death-bed. He gave expression to some beautiful thoughts, and closed his eyes at length in Christian peace and love! His funeral sermon was preached from the following words, which he had emphatically uttered a short time before he gave up the ghost—"Jesus only" (Matt. xvii. 8). Mr. Malin left two daughters and one son, all of whom the writer had the pleasure of baptizing and receiving into the church. May they "stand fast in the Lord." Mrs. Malin died in peace and hope several years before her husband. T. Y.

UNDERWOOD.—May 17, at the house of his oldest daughter, Burton-on-Trent, Thomas Underwood, father of W. Underwood, D.D., of Chilwell College, aged 90 years. He was interred in the burying ground belonging to the Baptist chapel, Wymeswold, in which village he had occupied one house nearly seventy years. He retained all his faculties to the last, and calmly expired in the hope of eternal life.

PECK.—April 12, aged one day, Kate Peck; also, May 1, aged 5½ years, Beatrice Annie Peck; also, May 3, aged 2 years and 1 month, Maude Mary Peck—beloved children of Joseph and Mary Peck, Nottingham.

WHITMEE.—May 13, at Barrowden, Mary, wife of William Whitmee, a member of the church at Barrowden, aged 60 years.

Missionary Observer.

ADDRESS OF THE REV. W. HILL, OF BARTON FABIS, AT THE ANNUAL MEETING OF THE BIBLE TRANSLATION SOCIETY.

FOR several years it has been usual, at the Annual Meeting of the "Bible Translation Society," to invite one of our brethren to speak and represent "the General Baptist Missionary Society." At the recent meeting held at Kingsgate Chapel, Holborn, this duty was very effectively discharged by brother W. Hill, of Barton. At the suggestion of the Rev. A. Powell, the Secretary of the Translation Society, we have pleasure in transferring to our pages the greater portion of Mr. Hill's speech.

We would also take the opportunity of impressing upon our readers the claims of the Bible Translation Society upon the General Baptists. Only a few days previously to the Annual Meeting, brethren J. C. Pike and W. Hill attended the Committee Meeting of the Society, when, upon their representations, a vote of £150 was cheerfully granted in aid of our Oriya translations for the current year.

The Rev. W. HILL, (formerly missionary in Orissa) seconded the first resolution, and said—The Society, whose object is the translation, printing, and circulation of the Word of God, must have a claim upon our sympathy and support. And if, sir, there is one Bible Society more worthy of our support than another, it is that which endeavours in every sentence and every word to make known what is the mind of the Spirit, and which seeks, without addition or diminution, to give to the different nations of the earth "the truth as it is in Jesus." Far be it from me to utter a single word in depreciation of the British and Foreign Bible Society—a society which has accomplished an untold amount of good—and to which all sections of the christian church are greatly indebted; but, as through the action of *that* society *this* became a necessity, a few words in justification of its existence, in illustration of its usefulness, and in advocacy of its claims, may not be inappropriate on the present occasion. That there are those who do not see the necessity of this society I am perfectly aware; and

only a few months ago a clergyman of the Church of England told me of a Baptist minister—one well acquainted with the language of Germany—who considers this Society a mistake. But having, sir, as a missionary, been compelled to an opposite conclusion, I shall briefly refer to a few facts which have come within my own observation.

When I was labouring in Orissa several years ago, it was found that our supply of New Testaments in Orissa was completely exhausted. For the children in our orphanages, the native christians belonging to our community, or for inquirers from the heathen, we did not possess a single copy. By a native gentleman I was offered three rupees, or six shillings, for a copy, but had not one that I could dispose of. Much, therefore, as a new edition was needed, yet to print it we had no funds, and to apply to the Committee of the British and Foreign Bible Society was utterly futile, as they had declared more than once, in answer to the memorials presented, that unless we would remove the word "*dubana*," which signifies to immerse, and insert the Greek word "*baptizo*," which to the Orissas signifies nothing, they would not afford any pecuniary assistance. Though it was a fact that our field of labour was as large as England, and contained millions of inhabitants; that it was a stronghold of Hindooism, and that on its shores there stood the celebrated temple of Juggernath, which was visited by pilgrims from all parts of India; though it was a fact that our translation of the New Testament was the only one that had ever been made, that we were the only Protestant missionaries in the province, and that unless the people received the Gospel from us they must pass into eternity without it; though it was a fact that under similar circumstances the committee of the British and Foreign Bible Society had, for "*prudential reasons*," relaxed their own rule, and contrary to their express declarations, had aided versions in which the word *baptizo* had been translated—translated by words which signify to wash and to pour; nay, had even afforded help to

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and his refuge, it must be in clear and unmistakeable terms. Transfer instead of translate Greek words, and you put a shade before the lamp, you put an extinguisher upon the light. True, the transference of a single word may seem a small matter; but is it not in consequence of the transference instead of the translation of this very word in our English version that errors have crept into the church, that bitter and endless controversies have taken place, and that many have been misguided, if not eternally ruined? If, then, we would free ourselves of the responsibility of keeping back any part of God's word—if we would guide instead of perplex the heathen—if we would prevent instead of introduce controversy on the mode and subjects of baptism—if we would save the church in the East from many of the errors which have marred it in the West—let us determine that to the utmost of our ability they shall have pure light of truth, not under the cover of a Grecian shade, but in words so clear and unmistakeable that he who runs may read, and he who reads may understand.

THE BOX OF ARTICLES SENT FROM DERBY TO BERHAMPTON.

THE Friends who contributed towards a box of articles for sale in Orissa will be interested in hearing that a letter has been received from the Rev. G. Taylor announcing its safe arrival. It was thought best

to send it to Berhampore, as the Cuttack friends had just received so kind and liberal a supply from Scotland. Mr. T. writes from Rumbah, on his way to Berhampore from Cuttack, March 11:—

"Very many thanks to yourself and fellow-helpers to the 'Box' for a bazaar—for the lively and practical interest you have thus manifested in our work for the Lord in Orissa. Be assured our hearts have been greatly encouraged by your remembrance of us, while the funds we hope to realize from the goods sent will be most helpful to the cause and instrumental in extending the Redeemer's kingdom in these parts. So long was it delayed in Calcutta that the package did not reach Berhampore until the day before we left for Conference; indeed we were detained a day on its account. We had it opened before we left, and you will be glad to hear that everything appeared in excellent order. We propose to have the Bazaar as early after we reach home as practicable, after which Mrs. Taylor hopes to write you full particulars. I rejoice to tell you that the hand of the Lord has been graciously made bare among us during the year past; precious souls have been brought to Christ, and careless ones have been aroused to a sense of danger. I think we have been favoured with a greater number of baptisms than Berhampore has ever experienced in the same period. Several of our poor famine orphans have found a Father in the mighty God, and a Saviour in Christ Jesus, while several more are hopeful inquirers. Pray, dear friend, that the Lord may show us yet greater things."

Foreign Letters Received.

BERHAMPTON.—G. Taylor, April 15.
CUTTACK.—T. Bailey, April 8.

CUTTACK.—J. Buckley, April 1, 9, 16.
PIPLEE.—Mrs. Goadby, April 5.

Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,
FROM APRIL 20th, TO MAY 20th, 1869.

£ s. d.	£ s. d.	£ s. d.
Berkhamstead 18 14 10	Lynn — Miss Graves, for orphan 2 10 0	Wisbech—on account 30 0 0
Castle Donington—on account 18 0 0	London— Miss Dunbar 0 10 0	Wolvoy 14 1 0
Chesham 50 17 10	Major Farran 2 0 0	
Coalville 1 10 11½	Nottingham— Mansfield Road ... 7 5 3	
Earl Shilton 2 16 2	Stoney Street 13 2 7	
Ford 20 10 8	Sheffield 5 0 0	
Hitchin — by Miss Johnson 1 4 0	Sutton Bonington and Normanton 2 14 5	
Leeds, North Street— Juvenile Society ... 22 1 6	Wendover 8 2 10	
Leicester, Archdeacon Lane 1 6 5½	Whittlesea 1 19 7	

NOTE.—In the entry last month, *Louth, Eastgate*, £15 7s. of the amount should have been acknowledged as received from *Maltby*. As the particulars had not been forwarded, this was not known, until a correspondent from Maltby called attention to the matter.

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.

JULY, 1869.

A TOUR IN THE EAST.

BY DR. BURNS.

(Abridged from the Evening Star.)

SUCH a tour as I have to describe was undertaken in former ages only by crowned heads, wealthy grandees, or by influential pilgrims. Many months, and often years, were spent in its accomplishment, and it was accounted a grand life event when successfully completed. Now, by railroads and first-class steamers, we safely effect the round of Eastern places in ten or twelve weeks, and by the principle of co-operation it can be done by persons of moderate means at a comparatively small expense. Mr. Thomas Cook, whose fame as an excursionist is well known, announced that he had arranged two excursions, the first occupying three months, to spend a month on the Nile, and the other to join them at Cairo, to be completed in ten weeks. I joined the second party at Paris on February 23, and left by express train for Macon on the evening of the 24th. We then proceeded to Culoz, Chambéry, and St. Michel. Here we were transferred to the carriages of the Fell railway over Mont Cenis, and had a full view of that magnificent line. On reaching Susa we were trans-

ferred to the Italian line, and reached Turin about half-past twelve midnight. Resting at Turin over the Friday, we left on Saturday morning, *viâ* Bologna and Rimini, for Ancona, which we reached at about eight in the evening. Here we stayed over the Sunday, our company having religious service in the saloon of the hotel in the forenoon, while I preached in the small church in the afternoon. In the evening we had to take train for Brindisi, in order to catch the steamer for Alexandria next day. We arrived at Brindisi on the forenoon of March 1st, in the midst of a perfect hurricane of rain and wind, so that it was with difficulty we could get out to see the Cathedral, Hadrian's column, and the supposed house of Virgil. No place I ever saw looked more dreary under those circumstances than Brindisi. At half-past five o'clock we went on board the Italian company's steamer, in the midst of a tempest and heavy sea. For two days we experienced the effects of the raging gale. When forty miles from land our masts were encrusted with fine sand, which had come with

head winds from the Egyptian desert. On Friday morning, about ten o'clock, we entered the animated Bay of Alexandria. Now we had reached African soil; but in the groups of every coloured humanity we seemed to have arrived at the central quarter of the world. The scores of boats with the eccentric costumes, and almost no costumes of the various boatmen excited our utmost curiosity. The jabberation kept up was utterly confounding. Here Mr. Cook's admirable system came into play, and gave us relief. The commissioner came on board, and took us and our baggage under his express care, and with his selected boats we were soon at the custom-house, then in a few minutes were conveyed by omnibus and carriages to the European Hotel, situated in the centre of the city. It was refreshing to get possession of large, cool, and thoroughly clean apartments; and never was better accommodation anywhere than in this well-conducted hotel, where civility, a good table, and thrice-filtered delicious Nile water was amply supplied. But who can describe the perpetual crowds in front of the hotel? The fine fountain of water, and the water-carriers—the hundreds of donkeys, and their gaunt men or ragged attendants—the plying coaches—the handsome carriages, with their running, bare-footed heralds, generally clothed in white, with long staff, going before and clearing the way—the hawkers—the stallmen on the side walks—the afflicted beggars—the curious bazaars, with their variety of wares, ornamental or useful, and where bread, fruits, and fish were in such large quantities. Go out on foot, and at once from ten to twenty donkeyteers assail you, and give both you and their donkeys the most extraordinary titles—"Gentleman," "Captain," "Sir," and sometimes "Mum;" here is a donkey, "Bob

Ridley," or this is "Lord Palmerston;" or this is "John Bright;" or this is the donkey that goes faster than the wind—and then they follow you, dodge every step you take, and for thirty or forty minutes in succession, until, wearied out, you seek refuge again in your hotel. During the day we visited Cleopatra's Needle, Pompey's Pillar, and the public gardens, and some of our party paid a visit to the Catacombs. Handsome black Nubians, half-dressed Arabs, singularly-featured Egyptians of the lower order, Armenians, Turks, Greeks, Germans, Italians, English, and French, with every other conceivable mixture, supplied material for reflection. I may add that European articles of dress are as cheap in Alexandria as in London; many things, of course, better suited for tourists in that climate. In Alexandria there is a well-sustained English church, and St. Andrew's kirk—a handsome building, which is in connection with the Church of Scotland. Besides a British post office, there is a depot of English works, as well as foreign publications, conducted by a Glasgow firm. In the course of our sojourn I witnessed two funerals—one belonging to the Greek Church, and the other connected with the Latin, in which the babe corpse was exposed, with its tiny hands across its breast, over which the coffin lid would be placed when they laid it in its last earthly resting-place. Another novelty was a torchlight wedding party, where a limping, ill-favoured fellow was surrounded by a crowd of persons, with music playing, as he went forth to claim his much-honoured bride. I observed in one of the *cafés* an assembly of working men, listening to a reader who was elevated above them, and in whose story they seemed deeply interested. Among the unpleasant impressions made in Alexandria on the English visitor is the open ex-

posure in shop windows of the most abominable photographs that were ever seen. But we must hasten on to Cairo, the metropolis of Egypt. The railroad from Alexandria is well worked, and the one hundred and thirty miles by express train is effected in four-and-a-half hours. The whole distance is one flat plain, with numerous towns and villages on both sides the line. At a distance these often present an imposing appearance, but as you approach the illusion is dispelled; the houses are usually square, mud-walled erections, low entrances, windowless, and miserable in the extreme—they are not fit even for the shelter of their cattle; and the outward wretchedness of the people seems in perfect harmony with them. Cairo, with its mosques and minarets and imposing buildings, impressed us favourably. Before reaching the city we had a distinct view of the Pyramids, which seemed to be close to the suburbs of the city, but are really eight or nine miles off. In Cairo we visited the bazaars, several of the mosques, churches of the Easterns, Latins, and Copts, museums, palaces, and schools. It was pleasing to meet with boys in the streets who could speak good English. We arrived at the Pyramids between ten and eleven in the forenoon, under a blazing sun, and soon the Arabs provided by the Sheikh were ready to give their necessary aid in our ascent. Most of these could speak tolerably good English, and we found them good-natured fellows. With one taking hold of each hand, and a lesser one with his water-bottle in the rear, we commenced the upward march, and with three or four short rests the task was accomplished. The height is 467 ft. Many of the steps are three feet and upwards, so that there is no little toil in gaining the summit. Many of our party, with magnesium lights, went within, but the air was

so foul and the heat so oppressive, that I was contented with the exterior. The Sphinx, and some deep recent explorations, were visited. We then gave *backsheesh* to the Arabs, bought some idols, coins, and other curiosities, and afterwards enjoyed the excellent lunch provided for us. A French party offered a prize of a napoleon to the Arab who should first reach the top of the Pyramid and descend again. A number competed, and one rather aged man accomplished the ascent in four minutes, and the descent in three-and-a-half. The hotels in Cairo number one or two good ones, some very indifferent, and others wretchedly bad. We returned on Thursday to Alexandria. We now took our passage in the *Vesta*, for Jaffa, calling at Port Said. The whole day was spent in viewing the entrance to this magnificent ship canal, and examining the prodigious dredging machines employed. The town of Port Said has sprung up in connection with this great undertaking, and consists of several streets of wooden cafés and liquor and other stores. On Sunday evening we got out to sea, and next morning were before Jaffa. Except in very fine weather the landing is extremely difficult, and often passengers have to go on to Beyrout. The day (March 13) was excessively hot, so that in visiting the various places of interest we began to feel the change of climate. The orange and lemon groves around Jaffa are most beautiful, and the fruit seemed to be in greatest abundance. Of course we visited the house of Simon the Tanner, where Peter had his vision, and wandered over the American colony in the suburbs. Good buildings and gardens attracted our attention, but the fanaticism, and, what is worse, the bad faith of some of the originators of this semi-secular and Christian settlement, have brought the Christian religion into contempt

with the natives of Jaffa. On Monday evening we began our tent life, and our party was composed of the following materials :—Twelve tents, sixty-nine horses and mules, twenty-nine men, two dragomen, and twenty-six gentlemen and lady travellers. The appointment and choice of horses settled, we set our faces towards Jerusalem on Tuesday morning about ten o'clock; lunched at Ramleh, and about five pitched our tents near a brook close to the Valley of Ajalon. Our days ride had been over the plains of Sharon, literally covered with the most beautiful flowers. Wednesday morning we were on our way, with glowing expectations of seeing the Holy City early in the afternoon. At twelve we lunched at Kirjath-Gearim, where the Ark of the Lord lodged for many years. Then we passed Emmaus, beautifully situated on the hill-side, and about half-past two came in sight of Jerusalem itself.

The day of our entrance into Jerusalem was fine, the sky clear, and the first impression of the city deeply interesting. Our company camped outside the walls near to the Damascus gate, and by five o'clock all our tents were fixed, and most of our party were viewing the interior. A visit to the English Consul and to Mount Zion, with a call upon the clergymen residing there, and a glance at some of the dreary streets, satisfied us for the evening of that day. Afterwards we saw the chief things of interest to strangers. On the Sunday we had heavy rains and wind, and the visit to the Mosque of Omar was paid under trying circumstances. In the evening I had the delight of worshipping in the English Protestant Church on Mount Zion. We saw, too, some of the explorations now going on, but fear the fanaticism of the Mahomedans will retard, if not absolutely hinder, their success. Though a dark, desolate city when contrasted with many

others, the comfortable hotels, good shops, fairly clean streets, and commercial activity, gave us a much more pleasing impression than we had anticipated. We viewed the city from every stand-point—that from the hill-side near the tomb of the prophets being decidedly the best—and did not wonder that its sainted ones of old should have felt that Zion, the City of the Great King, was the joy of the whole earth. We regretted to hear that a large proportion of the resident Jews were absolutely dependent on European charity, and were equally pleased that the resident Mahomedans provided shelter and food for every needy member of their faith. It was painful, however, to see numbers of English persons joining the Romish processions, and especially to witness a recent wealthy convert to that faith taking the most prominent part in those abasing prostrations. If we had been Jews, the recollection of the former history and glory of Jerusalem, with its present condition, would fix us day and night in the place of wailing and lamentation.

Three days we took to go down to Jericho, the Jordan, and the Dead Sea, bathing in those waters; returning by that old and majestic convent of Mar-Saba, and taking the beautifully-situated Bethlehem *en route*. All around Bethlehem are olive yards, fertile fields, and gardens. The holy places, too, were imposing; the people, nearly all Christians, handsome and thrifty; the whole place indicating a higher condition than the places around. Though only about two hours from Jerusalem, the way between them in many parts is almost impassable from the countless loose stones strewed about. In taking our final leave of Jerusalem, we encamped the first night at Sinyel, a place of bad repute, where one of its inhabitants was summarily ejected from our

tent-ground at midnight. In descending a frightful hill next morning, one of our mules broke its leg, and had to be killed. At noon we passed by Shiloh, where there is a tree probably thousands of years old. At four we reached Jacob's Well, and lingered around it for some time, entering Nablous about five o'clock, and paid a visit to the synagogue, where the Samaritan manuscripts are exhibited, afterwards calling upon Mr. Carey, one of the Protestant missionaries to this city. The population of Nablous is about 16,000, and a dreary, dirty place it is, yet surrounded by the most fruitful plains and beautiful scenery. Next day we passed the "City of Samaria," with its ruins of wonderful marble columns, and its grand surrounding country. Here, too, we descended to visit the tombs of John the Baptist and of his father and mother. On the following day we passed over the plains of Esdraelon, and by the city of Jezreel, now in ruins. Then we rode up to the Pool of Gideon, gazed on little Hermon and the mountains of Gilboa, and at noon lunched in an orange grove at Shunem. During our short stay here a native expired, and his frantic widow rushed about, uttering her wailings of distress. Now Mount Tabor is in sight. Nain is in the distance, and we are ascending one of the most precipitous mountains in our approach to Nazareth, which we reached early on the Saturday afternoon. The governor of Nazareth, with his suite, paid us a visit in the evening, and renewed it on the next afternoon. A visit to the morning service of the Greek church, and to the English service in the chapel of the Protestant missionary, occupied us on the Sunday. The site of Nazareth is exquisite; the city itself dirty in the extreme. Among the relics here there is shown a chest of drawers said to have been made by Joseph and his

reputed son. On Easter Monday we left Nazareth, *via* Cana of Galilee, the chapel of which we visited, and reached Tiberias in the afternoon. Our tents were pitched on the margin of the Lake of Galilee. In this "Sea of Tiberias" we bathed.

We passed through Maadala, by the Well of Joseph, and through rich and fertile plains, within range of many Bedouins and their camps, with immense herds of cattle and horses, in our course to Cesarea-Philippi, now the nastiest of all places in the East. Here the Jordan has one, if not its chief, source, and speedily becomes a fine stream. So our tour included the source of the Jordan and its termination in the Dead Sea.

We now ascended very high slopes, with snow-capped Hermon on our left. April the 3rd, we reached the most ancient of cities—Damascus—with environs, for several miles, of gardens, vineyards, and oliveyards. A very handsome hotel, with its Oriental courtyard, citron and lemon trees, and flowing stream, is kept by Dimitra Carà, a man who has won the general esteem of travellers by his courteous manners, good accommodation, and reasonable charges. Here we stayed till the following Tuesday, and much enjoyed our cool and clean apartments. A volume is needed to describe the extraordinary bazaars, khans, mosques, and ancient houses of this city. In spite of its twenty thousand dogs in the streets, and its dingy places, Damascus is a city full of trading enterprise, industry, and commercial emulation, and possesses an abundance of good water. The silver and saddlery workers of Damascus are celebrated all over the world. Leaving Damascus, we proceeded to the ruins of Baalbec, and then onwards through the plains, and over the mountain range of Lebanon, to Beyrout. And now we came again in contact with combina-

tions of Eastern life with Western phases and influences. We stayed at the Belle Vue, a really good hotel. Our Sunday was spent in the Presbyterian American church, and in the English Episcopal church. Here we felt ourselves to be in a centre of Christian light, with institutions for the education of Syrian girls, the training of the blind, and an asylum for cripples, and all under excellent Christian management.

From Beyrout, *via* Rhodes and Cyprus, close by Patmos, and staying two days at Smyrna, visiting the ruins of Ephesus, and by the Dardanelles, we came to Constantinople, with its triple cities of Stamboul, Pera, and Scutari; its Sea of Marmora, Golden Horn, and Bosphorus; and its mosques, bazaars, and palaces. A day on the Bosphorus to the Black Sea and back took us through scenery that Eden could hardly have excelled. The twirling dervishes, the procession of the sultan to his mosque, are seen on the Friday, and then we prepare to steam off to Trieste, calling at Syra and Corfu on our voyage. The

weather was fine, the sea unruffled, so that no voyage was ever accomplished with greater comfort. Thursday morning we reached Trieste; Friday morning, Venice; Saturday, Milan; and while Mr. Cook and party passed over the Splügen by Coire, Zurich, and Basle to Paris, I returned by Turin, Susa, and Mont Cenis to the same destination. I had expected thus to reach home a day in advance; but one continued series of mishaps on the railway made our express train thirty-three hours late in Paris, so that I was a day behind instead of one in advance of my travelling companions.

This rather less than three months' travel seems to have supplied me with interesting material for thought and reflection for a whole life. Our course had been one of great enjoyment and instruction, notwithstanding the usual penalties of toil and occasional peril. But the fatigue and expense of the tour are more than counterbalanced by the wondrous scenes and the marvels of the journey.

THE CONVERSION OF CHILDREN.*

"THE conversion of the young, and the best way of guiding them when in a state of religious inquiry and concern." This is the subject assigned me by the last Conference. At what age the term "young" may cease to be applicable in our advance to manhood is somewhat uncertain. Some impulse has constrained me to direct attention, mainly, to the earlier part of youth—that of childhood. If any should think that this is taking an undue liberty, my apology must be similar to that of the apostle—necessity is laid upon me; yea, woe is unto me if I speak

not out the feeling that presses for utterance in behalf of the children. This impulse gains additional power from the fact, that at our Association and Conference gatherings the conversion of children is scarcely ever adverted to. So far as my memory serves me, more was said on it at the last Association than I had before heard during the whole period of my attendance at our annual assemblies. Our periodical, too, has been almost equally reticent. In preparing this paper effort has been made to obtain trustworthy information and reliable facts. The

* Paper read by J. H. WOOD, of Wolvey, at the Warwickshire Conference of General Baptist churches held at Longford; published by request of the Conference.

names of some of the most successful Christian labourers will give weight to what may be advanced.

I. THE IMPORTANCE OF EARLY CONVERSION.

It has been said—"A child is God's problem waiting man's solution." The true solution of the divine problem is found in the child's conversion. In whatever light this solution may be regarded, its importance is manifest.

Early conversion is of prime national importance. The great king of Israel, in one of his Psalms, utters this desire—"That our sons may be as plants grown up in their youth, that our daughters may be as corner stones polished after the similitude of a palace." King David knew well that nothing would tend so much to the ruin of a kingdom as the irreligion and vice of its youthful population. Cataline, when about to overthrow the liberties of Rome, said—"Give me the young of the city, and let me mould them according to my will, and form them for deeds of daring and crime, and my success is certain." The shrewd conspirator was right. If we may rely on the testimony of observant Christian philanthropists, the arch-conspirator against our national weal, the Cataline of the spiritual commonwealth, is specially active in working out this diabolical policy. Satan is saying—"Give me the youth of England, and let me mould them according to my will, and my success is certain." And he is doing it; forming them for deeds of daring and of crime, and revelling in his success. There is too much truth in the sad picture drawn by G. W. McCree of the wide-spread immoralities among the young men of our large towns: "Music halls are multiplying everywhere, and with their songs, drink, cigars, fallen females, and late hours, are ruining thousands of young men.

What is to arrest them in their fatal course is more than I can tell. If that sort of thing is to continue, I see no prospect of a grand future for our country." What might have *prevented* such a deplorable state of things? I reply—*early conversion*. Had the love of Christ taken possession of the hearts of those young men and fallen women before they became exposed to the evil influence of society, had their youthful bodies become the temples of the Holy Ghost, the great majority of them would have been preserved by grace divine from being thus led captive by the devil at his will. John Locke says—"Of every ten children you meet, nine will be good or bad, useful or dangerous, according to the training they receive." The education of the young is likely to become soon the great question of the day. It is a great question; but the conversion of the young is a greater. We must beware of substituting learning for wisdom, of educating the head, and forgetting the more important training for the heart. Under the influence of spiritual life, mental endowments and stores of knowledge may be turned to the very highest and noblest ends; but apart from true religion, they *may* be worse than useless. We want to see boys and girls mentally trained, and growing up in the love of Jesus, who will ably, and nobly, and Christianly occupy the place of the generation which is passing away. In order that there may be anything like a good, Christian state of society, special attention must be paid to the conversion of the young. The *Freeman* remarks—"Mr. McCree's letter, with its dark shadows, should arouse us all to greater earnestness on behalf of Christian work put forth to reclaim the 'infamous,' and to counteract the numberless evil influences that surround the young." Every Christian will feel the propriety of this appeal. Should it not

arouse us all to earnestness in seeking the conversion of the young, that they may have the power of grace to counteract the numberless evil influences that surround them, and to preserve them from sliding into the ranks of the "infamous," whom it is next to impossible to reclaim? As a patriot, this holds the first place in my aspiration for my country's prosperity.

Early conversion is of the utmost importance to the church. Accessions of youthful converts keep up its freshness. Early piety is to the church like the dew of its youth. And how it adds to the working power of the church! What a loss is sustained by deferred conversion! If, instead of receiving Christ and beginning to labour for Him at twelve, decision is delayed till thirty, there is a loss of eighteen years' activity in the freshest period of life. The winning of a child to Christ is a more palpable gain than that of an adult. Those brought to Jesus in early life will be exercising an influence, year by year, before manhood is reached. The Holy Spirit has given many illustrations of the effects He can produce by means of Christian children. Infidels, whose minds have seemed closed against argument, have been convinced and converted through the artless piety of little children. Hearts which nothing could soften have been subdued into penitence under the touching appeals of a child. The profligate father, who scorned all the usual means of grace, has been arrested and bowed in contrition by hearing, unexpectedly, the voice of his little girl pleading with God for him. We have yet to learn the deepest practical meaning of the quotation from the Psalms in our Lord's glorious vindication of the children's testimony in the temple. "Hosanna to the Son of David," cried the little ones. "Hearest thou what these say?" exclaimed the

angry priests. "Yea," said Jesus, "have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" In the perpetual hosanna that rises from the Christian temple, Jesus delights to hear the silvery tones of the children's voices, prompted by hearts glowing with love to Him.

Early piety is one of the great bulwarks against error and superstition. Vital godliness will render its possessor almost invulnerable to the influence of rationalism and ritualism. Muscular Christianity has little attraction for a young man who is living in the real enjoyment of spiritual religion. Ritualism, which is very much a religion of the *imagination*, is comparatively powerless in its appeals to one who, for years, has experienced the hallowing, joy-inspiring religion of the *heart*. It is probable that for many years to come ritualism, in its various grades, will be one of the great antagonists of Christianity. How shall we best prepare our rising population for escaping its deadly delusion? If you knew that your infant boy would, some time before his eighteenth year, fall into deep water when no one was at hand to rescue him, what would you do, as the best means of preserving him from drowning? Certainly make him an expert swimmer as early as possible. So the most effectual way of preventing our young people from being carried away by the stream of error, is to make them true Christians as early in life as practicable. An intelligent Christian young man, as his powers are ripening into manhood, may have a terrible struggle with Socinianism or some other intellectual error; if the love of Jesus has been a joyful power in his heart from childhood, this will give him an immense advantage in the conflict. A cold intellectualism will not easily gain the victory in a soul whose earliest affections twined around the crucified Jesus.

To the young themselves it is of the highest importance that they should be the subjects of early conversion. There is something very solemnizing in the fact that, as years increase, the probability of conversion diminishes. Observation shews that after twenty or twenty-five years of age the probability of a heart change goes on, and decreases as year after year steals away. This fact powerfully admonishes us to be diligent in seeking to effect the change while the heart is most responsive to religious influence and effort. An old man took a child on his knee and talked to him about Jesus, telling him to seek and love the Saviour now. The child knew the old man was not a Christian, and felt surprised. Looking up into his face, he said, "But why don't *you* seek Christ?" The man of years was affected by the question, and replied—"Ah! my dear child, I neglected to do so when I was young, and now my heart is so hard that I fear I never shall be able." The future old men and women are children now.

"The clay is moist and soft—now, now make haste
And form the pitcher, for the wheel runs fast."

II. THE PRACTICABILITY OF EARLY CONVERSION.

"Many seem to think that all we can do with children is to cram them with hymns and verses, punish them for playing on Sunday, and tell them it is very wicked to do certain things, giving no other reason than that God will be angry and punish them. They think, also, we should pray for them constantly, that when they come to years of discretion, they may choose the narrow path." This is a pretty accurate statement of the case. But is it not a marvellous thing that we should continue to treat them thus, instead of using all possible means for their immediate conversion? Do they not need it as soon as they become actual sinners?

If, having committed sin, they die unpardoned, will they not be lost? If we know that the longer they live in sin, the more difficult their conversion becomes, do we not betray the trust reposed in us by God, and wrong the little ones, in neglecting to seek earnestly their *present* salvation. Dr. Bushnell remarks, "There could not be a worse or more dangerous implication given to a child than that he is to neglect God and all holy principles till he has become of mature age." Is it not *unphilosophical* and *unnatural* to defer direct effort for the conversion of children? If we wish to train the sapling in a certain direction, we do not postpone the work till six or seven years' growth has rendered it unpliant. The horse is broken to the bit before it has cast its first teeth. While the wax is yet warm, you stamp the impress of the seal. Is it not a fact that religion consists mainly in the exercise of the affections? And is it not also a fact, that during the first eight or ten years of life, the affections are predominant and most susceptible? Nature and philosophy alike teach the propriety of seeking to fix the love of Christ in the child's heart, and stamp his image there, before its early tenderness loses its peculiar susceptibility of impression. Mr. Spurgeon, in his sermon on children, says, "If it were right to compare two equally divine works, it would seem to be an easier thing to renew the child than the man. There is less of the dire force of habit to overcome, there is less to forget, less to repent of. I should really say that the conversion of the child appears to be the simpler work of the two: and how, then, we have come to imagine it not to be so, I can scarcely tell." Truly, it is strange! Dr. Hatfield makes this statement: "In conversation a few days since with a worthy member of my church, I spoke of the numerous cases of conversion that had recently

taken place among the children of the congregation, and of the necessity of a simple faith on our part in respect to the ingathering of the little ones. That necessity was forcibly illustrated by his response. 'Is anything too hard for the Lord?' he exclaimed. 'Too hard,' I replied: 'how mistaken the application of these words! It is not in the case of such conversions that the mightiness of the Spirit's operation is most exhibited: but in the case of the full grown sinner, hardened against the truth by long continuance in sin and rebellion. How easy, comparatively, to bring the simple-hearted child to receive and embrace the Gospel!' Is it not *unscriptural* to train children without seeking or expecting their early conversion? If we look at the brightest names, the greatest saints in Bible history, almost all were examples of early piety: Samuel, David, Josiah, Daniel, and his three companions. There are Scripture *precept and promise* too. In the Old Testament we read: "Train up a child in the way he should go, and when he is old he will not depart from it." In the New: "Ye fathers, provoke not your children to anger, but bring them up in the nurture and admonition of the Lord." What does the former passage mean? It is often expounded somewhat in this way—"Instruct the child in the truths of the Gospel; make him understand the way of salvation; and, no doubt, when he is older, he will take the way he has been taught." If that is the sense of the precept, the promise very often fails. It means more than that. The Holy Ghost says, "Initiate"—that is the word—"Initiate a child in the way." Get him to *enter into* the way of piety while still a child, and you may expect that he will continue to walk therein. The Proverb teaches the *steadfastness* of early piety, and presents blessed

encouragement to hope for the *present* conversion of children.

And does not *Jesus desire the conversion of children*? There is no feature more interesting in the history of the Saviour, than His affectionate conduct toward children. His heart still glows with love to them. We know it must. The consecration of the heart is most grateful to Him in the beauty of childhood.

"The first, the first—oh! nought like it
Our after years can bring;
For summer hath no flower so sweet
As those of early spring."

Our exalted Lord is continually receiving into His kingdom of glory, those who die in unsinning infancy. If He takes such interest in children during the guiltless period of infant-life, can we suppose that when actual sin has put them in danger of falling into hell, His interest in them declines, and their welfare is less precious in His sight? Does a mother feel less anxiety about her child when she sees its life is in danger, than she did when it sat safely by her side in the sheltered home? Is it possible that in the wondrous fulness and adaptation of the Gospel plan, provision is not made for the regeneration of children as soon as it becomes necessary to their salvation? If such provision is made, can it be a matter of indifference to the loving Saviour that we postpone the application of the heaven-sent remedy for years after it is needed?—the disease, meanwhile, becoming more deeply rooted and more difficult of cure. "Many a negative fault is, ethically, worse than many a positive offence. . . . By the old Egyptian law, a man who should neglect to save another's life when it was in his power to do so, was reckoned as guilty of murder in the second degree." Are we quite sure that the Master holds us guiltless in the matter of child conversion?

At what age is the saving change

practicable? In a Sabbath school the question was put to the scholars—When should children come to Christ? One answered—at thirteen; another—at ten; another—at six. One little girl gave this reply—“Whenever they understand who God is.” Was she not right? As soon as a child can understand enough about Christ and His work, to love Him because He died to save him from the punishment due to his sins, he is capable of conversion. A member of a Christian church affirmed that a child could not be saved until he understood the *philosophy* of the atonement! Alas, for such Christian scepticism! that would admit none to the kingdom of heaven who were unable to pass an examination in scholastic theology. God’s saving plan is like His own fathomless ocean—a feather may float on it, and the *Great Eastern* may sail on it. The mysteries of redemption have a depth which the intellect of a Robert Hall cannot reach; and yet, a child may find therein the way to heaven’s gate. What is the philosophy of salvation? “God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” He “loved me, and gave himself for me.” That is it. That, a child can understand: and when a child CAN understand that, His conversion is practicable. Vinet, one of the ablest writers on the philosophy of religion, states, “Christianity is only love realized under its purest form. . . . Between God and man, between the Gospel and our souls, the interpreter is love.” “Every man knows more of religion by his affections than by his reason.” No doubt of it: and that is how it lays hold of the child-nature. The mother is love: God is love: and as instinct fixes the child’s love on its mother, so the Holy Spirit, in revealing the loving

Jesus, can draw its affection to God in Christ. At one of the meetings for the anxious, held by Rev. E. P. Hammond, “I saw two girls standing together, apparently about twelve years of age. They had been weeping: but now their countenances were like the blooming rose with the dew-drops fresh upon it. ‘Are you weeping for joy?’ I asked. ‘Yes,’ was the cheerful reply; ‘we have found Jesus.’ ‘Then you love Jesus?’ With sparkling eyes one of them quickly responded, ‘How can I help loving Him, now I know how He has loved me?’” There is the simple but grand philosophy of religion. The apostle John testifies, “He that loveth God is born of God, and knoweth God.”

“He made each childish heart, and knows
How childish hearts to fill;
And gladness from His presence flows
A river or a rill.”

I have a considerable number of cases of child-conversion, shewing that it has taken place at all stages of childhood from three or four years of age.

Some persons express doubts about the *stability* of early conversion. Here are two testimonies on this point. Mr. Butler, an American pastor, stated that in a revival in which he took part twenty-five years ago, many children from *six* to *ten* years of age professed to have found Christ, and wished to join the church. Great fear was entertained by some that they would not hold out. “But,” said he, “that fear was groundless. They are now pillars of the church.” Mr. Spurgeon declares—“of two cases of conversion, one at thirteen and the other at sixty, I would look on the elder with the greatest suspicion. I have, during the past year, baptized as many as forty or fifty children; and of all those whom I have talked with on the subject of their conversion, I have never proposed any for church-fellowship with greater satis-

faction than I have done these little ones. Amongst those I have had at any time to exclude from church-fellowship, out of a church of 2,700 members, I have never had to exclude one who was received into the church while yet a child." This accords with Scripture and analogy. There was Naaman's little Hebrew

maid: all the blighting influences of heathenism had not been able to wither the faith of her young heart. Young recruits make the best soldiers; and, we may expect that, as a rule, early converts will be among the best and most stable Christians.

(To be continued.)

Literature.

LANCASHIRE: ITS PURITANISM AND NONCONFORMITY. By Robert Halley, D.D. In Two Volumes. *Manchester: Tubbs & Brook, 11, Market Street. London: Hodder & Stoughton.*

THESE massive volumes, at the price of thirty shillings, are probably too costly to come into the hands of many of our readers; yet we hope some will be able to procure them, and to give them the attention which they so richly deserve.

Lancashire is now, of all the English counties, the first in population, nearly the first in wealth, and as a royal palatinate it is equalled in dignity only by Cheshire. When Fuller wrote his "Worthies," he spoke of this shire as sufficiently thick of people, but exceedingly thin of parishes, being far surpassed in the latter by Rutland, which was only a fifth part of it in greatness. And he says that in his time those clergymen who consulted God's honour as well as their own credit and profit, could not desire anything better than a Lincolnshire church, as being best built; a London audience, as most intelligent; and a Lancashire parish, as being largest bounded.

Dr. Halley's object in writing this work was not to compose a new history of Lancashire, or to give a mere detail of its puritanism and nonconformity; but to notice so much of its history as might elucidate in connection with these "the religious life of that great county." A purpose which reminds us of our favourite Fuller's self admonition, when engaged in describing this part of England. "The historian

must not devour the divine in me." Lancashire having more distinctly than any other part of England a religious history of its own, Dr. Halley considered it worthy of more attention than it has hitherto received, especially from Protestant Dissenters; and as he resided for several years in its metropolis, Manchester, he felt a peculiar interest in tracing its religious life. The older author before quoted called this county, with his usual quaintness, "the cock-pit of conscience, in which were constant combats between religion and superstition." Dr. H. discerns the same feature in its character, and states that it has had, more than any other English county, on the one hand a strong Popish party, and on the other an equally powerful and zealous puritan party.

The introductory chapter treats largely of its topography, and is as interesting to the antiquarian as to the Christian. The growth of particular places, such as Lancaster and Liverpool, Warrington and Wigan, Preston and Manchester, is vividly sketched. Then follows a narration of the arrogance of the higher ecclesiastics, the corruption of the secular clergy, the immoralities of the monks, and the unequal laws in favour of Churchmen prior to the Reformation, which united to produce in the hearts of Englishmen a settled hatred to the Romish church. The next chapter treats of the Reformation itself — its slow progress in Lancashire — the king's preachers — and the state of religion during the reign of Queen Mary. Puritanism in the time of Elizabeth is the subject of the

third chapter, with biographies of the Lancashire men who promoted the Reformation, and references to the habits of the Puritans in relation to amusements. The largest chapter is entitled Presbyterianism, and so far as its historic facts are concerned, this long chapter is almost the best. Chapter the fifth is on "Comprehension," a name which, for want of a better, he has adopted to designate an incoherent mixture of churchism, voluntarism, and Erastianism practically existing in strange connection with a religious establishment. In 1662 the Act of Uniformity was passed, requiring that every parson, vicar, or other minister whatsoever, should, before the feast of Bartholomew, declare his unfeigned assent and consent to all and every thing contained in and prescribed by the Book of Common Prayer. This leads Dr. Halley to describe religious affairs under the name of "Exclusion." Here are given the names of the Lancashire ministers who were permanently ejected. These ejected ministers not being silenced, but continuing their ministry as nonconformists, we have a distinct chapter on Nonconformity itself. This is followed by two others, on the "Old Dissent" from 1689 to 1760, and on "Modern Dissent" from the rise of Methodism to the present day.

The entire work is throughout one of the most readable which we have ever seen; and when it is known that the Index of names extends over twenty pages, it may be imagined what interest would be imparted to the notices of such a multitude of persons and places by so vigorous a writer as Dr. Halley.

From the numerous pen and ink portraits which the doctor has drawn, we select two. Our older readers may remember the late Mr. Gadsby as in his earlier days a member of our church at Hinckley, but as in after life a bitter opponent of *General Baptists*. Referring to the multitudes who listened with intense interest around the pulpit of William Gadsby, he asks:—

"What gave to Mr. G. his great power over the working people? Not his Calvinism, for his principal rivals, who did the same sort of service as well as he, were Wesleyan, or other Arminian Methodists. It may be instructive to observe

him carefully, for he seemed a preacher made on purpose for the working classes. The common people heard him gladly. His popularity with the factory people of Manchester was extraordinary, and the more extraordinary as he was not a Lancashire man. A native of one of the midland counties, when he came to Manchester he could not speak the dialect of the place; he had none of the intonations and modulations of voice which especially fifty years since were so agreeable to the ears and hearts of Lancashire folk. He had to speak to hearers who seldom gave heed to strange speech; but he knew his business well, and succeeded where many greater men have utterly failed. He sought to be nothing more than a plain preacher of Christ's plain gospel. He had not a particle of affectation. He spoke thoroughly good English. Scripture he knew well, and quoted it with verbal accuracy and often with great effect. One author he had certainly studied, John Bunyan, and he was much the better for the study. Besides Bunyan's books, I cannot doubt he had read many a page of racy English with great delight. He had no learning, but he had no small share of mother wit and native humour. A little learning would probably have spoiled him. Illiterate as he was, he sometimes attracted men of learning and culture (I could mention remarkable instances) who heard him with great pleasure. His thoughts were natural, closely connected, logically arranged, and lucidly expressed. Quietly earnest, never impassioned, never vehement, but always arresting attention, he is said to have presented, in manner as well as in doctrine, a remarkable contrast to the popular Methodist preachers of his early days. His voice was wonderful, and he knew how to manage it. I heard him once in the Old Free Trade Hall of Manchester, that huge building, ill-constructed for public speaking. When other speakers had made strange efforts to be heard, sometimes in vain, he seemed to me, sitting near him, to be speaking in a pleasant conversational tone; but the voice of the old man rolled like an equable wave of sound across the great hall, filling the ear of every auditor. His expressions were sometimes inexcusably coarse, but on devotional subjects no man spoke with more seriousness and gravity than he usually did. He was called an Antinomian, and probably he did not speak with sufficient discrimination or exactness on the nature of moral obligation; but no minister in Manchester lived a more moral life, or presented to his hearers a more beautiful example of Christian discipline and self control. . . . It is reported that

he said harsh things of other ministers. In doing so he did very wrong; but whether in this respect he was not more sinned against than sinning may be questioned."

Of the late Dr. Bunting we have a somewhat briefer sketch :—

"It is pleasant to say that one of their (the Methodists) most eminent ministers was born, and educated, and called to the ministry in Manchester, and that he ever loved his native town. Jabez Bunting was the preacher of his time. He was much else than a preacher; and in saying he was the preacher of his time, I wish not to be misunderstood. He seemed to possess every qualification of a great preacher. I cannot think of any in which he was deficient. Among the Methodists, as among other Christians, there were contemporary with him more eloquent preachers, more intellectual preachers, more logical preachers, more instructive preachers, more insinuating preachers, more impressive preachers, and I know not how many more kinds of preachers who excelled Dr. Bunting in their especial gifts; but several of these were as remarkable for the deficiency of some qualifications as for the abundance of others. I know not any of them who to the same extent excelled in all the qualifications of a good preacher. He was not the preacher of a class. All classes heard him gladly, for all could appreciate either the simplicity or the refinement of his preaching. For the ignorant or the educated, for the novice or the experienced, for the wearied tradesman or the leisurely scholar, more acceptable preachers might possibly have been found; but as Jabez Bunting was not the preacher to any exclusively, but to all in an eminent degree, I delight to honour him as the great preacher of his time."

Before closing our admiring notice of these admirable volumes, we feel bound to refer to some quite novel information respecting our own body. Dr. Halley states that the General Baptists of the New Connexion were to a great extent an offshoot of the Wesleyan Methodists. They were, especially in their early state, a sort of baptized Methodists, retaining much of connexional discipline and more of Arminian doctrine (Vol. II. p. 478).*

* After reading this passage respecting the origin of our body, we addressed a private note to Dr. Halley, pointing out its inaccuracy, and at the same time forwarded the paper read before the Baptist Union Meeting in 1864,

We are at a loss to conceive whence the learned Doctor derived this strange account of our origin; and unless he can authenticate it, we must respectfully ask him to correct it in a second edition of what is certain to become a standard work. What follows is alas! too near the truth to call for much besides lamentation from us. "But these Baptists have never been able to establish themselves in Lancashire. Feeble attempts have been occasionally made by them to form churches in two or three of the large towns, but their attempts have failed, or the churches which they have formed, 'because they had no root' in the sympathy of the people, soon 'withered away.'" Our churches at Bacup, Burnley and Burnley Lane, Edgeside, Gambleside, and Stalybridge, with a membership of about eight hundred, and Sunday scholars in proportion, may not have been known to Dr. Halley, or probably he would have qualified this statement.

entitled "The General Baptist Denomination," and a copy of "The General Baptists of Great Britain." To our communications we received the following acknowledgment:—

"My dear Sir,—I am much obliged to you for your pamphlets. You will observe I do not say the New Connexion General Baptists are 'an offshoot from the Methodists,' but that they are so 'to a great extent.' By this I meant that they have been a good deal influenced by persons who have joined them from the Methodists. You will observe I had said the Independents had been a good deal influenced by adherents from the Calvinistic Methodists, but I never meant that either Independents or General Baptists were secessions in a body from either sort of Methodists.

"That your body has been influenced by Wesleyan associations, as ours has been by the Calvinistic Methodists, was my meaning, although I now see how the word 'offshoot' may suggest another idea.

"In my boyhood I knew some persons belonging to your body who had been brought up under religious influence among the Methodists. So far as I have known your ministers, they seem to me to hold the 'Evangelical Arminianism' of the Wesleyans, rather than the doctrines of the old Arminians, either Dutch or English: or shall I say the doctrines of Richard Watson rather than of Adam Clarke? As to the connexional polity I have formed my opinions from Crosby, Taylor, and others, from which I gather that the General Baptists of both Old and New Connexions had more of connexional organization than the Particular Baptists; who in that respect were as particular as the strict Independents. Should my book ever reach a cheap edition, I will take care to prevent misunderstanding on this and any other matter which you may kindly point out. With very kind regards, believe me,

Yours very sincerely,

ROUT. HALLEY.

New College, June 11, 1863."

SELF-CULTURE AND SELF-RELIANCE UNDER GOD THE MEANS OF SELF-ELEVATION. By William Unsworth. Third Thousand. *London: E. Stock.* Price One Shilling.

THIS work is dedicated to the members of a Class with whom the author has spent many happy hours. The present issue is in an enlarged form, with a view to supply the deficiency which he acknowledges to exist in previous editions. As a book for young men it deserves the heartiest commendation, and we hope the writer will be rewarded for his well meant and well performed effort to encourage self-culture and self-reliance among them by the demand for several more editions of his excellent publication.

NEAR EVEN AT THE DOORS. By a Layman. Price One Shilling. *London: E. Marlborough & Co.*

THIS pamphlet is intended to aid the plain man who may be a prayerful student of the Word of God. But the one portion of the Word which it aims to make intelligible to the devout student is the last book, the Revelation. An English text, but not the Authorized Version, of the Book is printed on the right hand pages, called the "writing within;" while another part, called the "writing on the back," is printed on the left hand page. Columns are also given containing records and dates of events supposed to be fulfilments of successive parts of the inspired prophecy. Here the selection of occurrences is necessarily arbitrary, and the writer, being but fallible, may sometimes be mistaken in his judgment. If, however, he fails to convince, he does nothing to offend, the reader. No interpreter can satisfy all, but we believe this Layman's help will gratify many. Whether he has duly regarded the scope of the book so as not to shoot too wide, or short of, or over the mark; whether he has followed that order and method of the prophecy which has been called the Ariadne thread, guiding the explorer through the labyrinth; and whether he has sufficiently observed the canon that the Revelation is the best expounder of the Revelation, we do not presume to affirm or deny.

TOPICS FOR TEACHERS. By James Comper Gray, Author of "The Class and the Desk. Vol. I.—Nature—Man. *London: E. Stock.*

WE have already, more than once during the publication of this work in monthly parts, expressed our approval of it as a work full of information, and eminently fitted to help teachers in their efforts to instruct the young; but now that several of these parts are formed into a handy volume, and can be read in their proper connection, we like the work still better. Every page is packed with knowledge of one kind or other, while the moral and religious suggestions, and the practical lessons and obvious analogies which are pointed out, give an additional value to the book. It reminds us of Thomas Fuller's definition of a Proverb—"much matter decocted into few words." While the author deserves more encouragement in his labours than can be expressed in any words of commendation which critics may write, the Publisher is entitled to some praise for the manner in which this volume is got up. Taken altogether, there is nothing like it for its concentrated wisdom, and for its adaptability to "furnish" biblical instructors with the kind of lore which their labours require them to possess.

BIBLE EXERCISES FOR FAMILY READING, &c. By Mrs. Lucas-Shadwell. Part I. Exodus i.—vii. *London: W. Tweedie, Strand.* One Shilling. — These exercises contain the substance of what the authoress has used in her weekly meetings with the working men and women she has been accustomed to meet. If not marked by any originality, they are intelligent and practical, and well fitted for usefulness among Bible readers everywhere.

BIBLE CELEBRITIES. By J. Room, B.A., Vicar of Eastwood. No. I.—Cain, the First Murderer. *London: Arthur Hall & Co.*—The author having preached on some Bible Celebrities in his yearly courses of Lenten lectures, has yielded to the desire of friends in now sending them forth from the press.

THE SWORD AND TROWEL for June, besides its usual quantity of good matter, contains one article, entitled "Mr. Grant on the Darby Brethren,"

which exposes the conduct of the Plymouth brethren in general, and of the Darbyite section of them in particular. As these cantankerous creepers into houses have already done more mischief among numerous churches than is likely to be repaired in a lifetime; and as their sly insinuations,

their haughty assumptions, and their malicious words in prating against the very wisest and best, threaten to become a curse to Christendom, we invite attention to this paper in the "Sword and Trowel," and also to the work of Mr. Grant, from which the substance of it is taken.

Poetry.

A HYMN FOR THE SUNDAY EVENING PRAYER MEETING.

ABIDE with us, thou Saviour dear,
As day departs and night is near;
And may this closing service be
Acceptable to God through thee.

Abide with us when to our home
By thy conducting hand we come;
And may our hearts retain that Word
Which our attentive ears have heard.

Abide with us through all the week,
As day by day thy grace we seek;

And as life's duties we fulfil,
With active hands and ready will.

Thy presence will inspire delight,
Thy grace will "strengthen with all might;"
And we, exulting in thy power,
Shall glorify thee every hour.

But should a sorrowing state be ours—
Should sharp disease impair our powers,
Then, lest we yield to grief or fear,
Abide with us, thou Saviour dear!

Intelligence.

Denominational.

THE YORKSHIRE AND LANCASHIRE CONFERENCE assembled at Shore on Wednesday, May 19.

At the morning service the Rev. N. H. Shaw read the Scriptures and prayed, and the Rev. J. Clifford, LL.B., of London, preached from Matthew v. 46—48, "For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect."

At half-past two o'clock in the afternoon the Conference assembled for the transaction of business, when the Rev. J. Maden, pastor of the church, took the chair, and Rev. W. Gray offered up prayer. The churches reported that one hundred and thirty had been baptized since last Conference, and that thirty-three remained as candidates for baptism and church fellowship. It could not be exactly ascertained how many the churches had lost or gained since the last Association.

After the doxology was sung, the following resolutions were discussed and carried:—

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

2. That on condition of seeing clearly how the money can be obtained, we approve of the proposition of the Dewsbury Committee recommending us to grant £1000 towards the erection of a new chapel in that town; but that before committing ourselves to the scheme, we hereby respectfully request the aforesaid committee to submit to next Conference a detailed account of the practicable methods by which the above sum may be raised amongst us.

3. That we hereby respectfully request the Conference Secretary to ascertain from the "Minutes of the Association," and report to next Conference the actual decrease or increase in the membership of our churches in this district during the present connexional year.

4. That we hereby appoint the following Committee to prepare the business of the Conference prior to its meeting, namely, the Secretary, the pastor of the

church at which the Conference is to be held, the pastor of the church where it last assembled, and the Secretaries of all the Special Committees.

5. That we hereby tender our cordial thanks to the Rev. R. Ingham for his services as Treasurer of the Home Mission Fund.

6. That we hereby appoint Mr. James Lister to be the Treasurer of the Home Mission Fund during the ensuing year.

7. That we hereby tender our cordial thanks to the Rev. W. Gray for his services as Home Mission Secretary, and re-appoint him for the year ensuing.

8. That we hereby tender our cordial thanks to Mr. Wilson for his services as Conference Treasurer, and re-appoint him for the year ensuing.

9. That we hereby appoint Messrs. Binns and Bramley to audit the accounts of the Conference Treasurer.

10. That we hereby appoint Messrs. Newell and Whittaker to audit the accounts of the Home Mission Treasurer.

11. That we hereby appoint the Rev. N. H. Shaw to be one of the speakers at the annual meeting of the Home Missionary Society, which is to be held during the sittings of our next Association at Sheffield.

12. That the Rev. W. Taylor be added to the Dewsbury Committee.

13. That we hereby tender our cordial thanks to the Rev. J. Clifford for his sermon this morning.

14. That the next Conference be held at Allerton on Tuesday, Aug. 31st; and that the Rev. J. Fletcher, of Vale, be the preacher. Divine service to commence in the morning at eleven o'clock.

J. ALCORN, *Secretary*.

THE LONDON CONFERENCE.—This Conference met at Berkhamstead on May 25.

A devotional service was held in the morning, conducted by the minister of the place. Brethren Preston, Hood, Marten, Means, Attersly, Marchant, Clifford, and Col. Sanderson, engaged in prayer. It was a hallowed and profitable season.

The business meeting was held in the afternoon at half-past two. The minister of the place being Secretary of the Conference the Rev. Isaac Preston was asked to take the chair. After singing and prayer, the reports of the churches were given. Fifty-three had been baptized since the previous Conference, and twenty-four remained as candidates.

The minutes of the previous Conference were read and confirmed.

A deputation from the General Baptist Assembly held in London on the 18th of May was introduced, consisting of the

Rev. John Marten and Mr. A. J. Marchant, of Peckham, and the Rev. J. C. Means, of Worship Street, London. These brethren, each in a short address, expressed kind Christian sentiments, and a desire for a closer union between the New Connexion of General Baptists and their own body, suggesting that while some differences exist, they are fewer than they once were; that a broad basis of union remains, and that this should be recognized, if by nothing more, at least by an interchange of expressions of Christian friendship and sympathy.

It was resolved,—That a deputation consisting of brethren Harcourt and Lawton be appointed to represent this Conference at the next meeting of the General Assembly, for the purpose of reciprocating the kindly Christian sentiments expressed to-day by the deputation that Assembly has sent to the Conference.

It was agreed that the next Conference be held at Borough Road, London, on the first Wednesday in October. That the Rev. R. Y. Roberts, of Portsea, be the preacher, and that Dr. Burns be requested to write a paper for the Conference, or, in case of failure, the Rev. Dawson Burns.

Brother Sage, of Wendover, then read a paper on "The Relation of the Church to the Congregation."

It was resolved,—“That the very cordial thanks of this Conference be given to Brother Sage for the excellent practical paper which he has read, and that he be requested to send it for insertion in the Magazine.” There was no time left for the discussion of the subject of the paper.

The Rev. J. G. Pike, of Commercial Road, preached in the evening from James iv. 17, “Therefore to him that knoweth to do good, and doeth it not, to him it is sin.”

JOHN LAWTON, *Secretary*.

THE LINCOLNSHIRE CONFERENCE was held at Spalding on Thursday, June 3.

In the morning an interesting prayer meeting was held, after which brother Allsop read a paper on “The kind of Literature we recommend to our young people.” A free Conference followed. A vote of thanks was given to brother Allsop, and he was requested to send the substance of the paper for insertion in the Magazine.

In the afternoon the reports of the churches were presented, from which we learned that ninety-four had been baptized since the last Conference, and twenty-nine received, and that forty-two remained candidates for baptism.

Ten pounds having been voted from the Home Mission Fund to the church at

Whittlesea for the past year, the Treasurer's accounts were read, reporting a balance in hand of £13 13s. 4d.

The following grants were voted for the ensuing year:—To Holbeach, £10; to Whittlesea, £10; to Lincoln, £10. An application for aid was received from Chatteris, but was deferred till the next Conference.

It was decided that in consequence of the low state of the funds, no help could be given to the friends at Yarmouth.

Resolved,—1. That we thank brother R. Wherry, of Wisbech, for his services as Treasurer, and request him to continue in office another year.

2. That we thank the Secretary for his services, and request brother Orton to act as Secretary for the next three years.

3. That brother Chapman be appointed to represent this district at the Home Missionary Meeting at the Association.

A letter having been read from the Rev. R. Smart, of Grimsby, and the friends under his care, desiring admission into the Conference, and a recommendation to the Association, it was resolved, "That their request be complied with."

The brethren appointed to inquire as to the Gedney Hill Chapel Trust Deed were requested to do so, and report to the next Conference.

A letter having been read from one of the Trustees of the St. Ives Chapel Property, it was resolved, "That brethren Roberts and Barrass make further inquiries as to that property, and report to the next Conference."

Cases from Boston.

1. "We earnestly recommend that young preachers, after their academical course, should, before they accept the office of sole pastor over any church, have the further advantage of being in the position, for at least a year, of assistant to some experienced minister, and thus receiving practical training for that pastoral work which is essential to the well being of our churches; a training which they cannot be supposed to have enjoyed before they went to College, and which they cannot possibly receive while they remain in that institution. We recommend that the above be proposed as the subject of an Association Letter."—Resolved—That the above be adopted and sent to the Association.

2. "That the interests of the Home Mission being of primary importance to the prosperity of our denomination, deserve, equally with the Foreign Mission, the periodical visits of a Deputation from the Association to every church in the Connexion."—Resolved: That this case be referred to the next Conference.

3. "Can any improvement be made in the principle or mode of receiving members into our churches?"—Resolved: That this be sent as a case to the Association.

Resolved: That the next Conference be held at Long Sutton, on Thursday, Nov. 18, and that brother Taylor, of Sutterton, be requested to preach in the morning. The Secretary to arrange for the Home Missionary Meeting in the evening.

The next Midsummer Conference to be held at Louth.

At the Home Missionary Meeting in the evening brother Staddon presided, and addresses were delivered by brethren Taylor, Mathews, Winks, and J. C. Jones.

THOMAS BARRASS, *Secretary.*

GENERAL BAPTIST ASSEMBLY.

THE Assembly met as usual on Whit Tuesday, May 18th, in Worship Street Chapel, London. The three Messengers, Revs. J. C. Means, S. Martin, and John Marten, were present; also the Revs. — Lindsey, T. Badcock (of Saffron Walden), J. A. Briggs (of Headcorn), T. B. W. Briggs (of Dover), E. R. Grant (of Portsmouth), J. F. Kennard (of Billingshurst), J. B. Lloyd (of Wareham), Titus Lloyd (of Nottingham), T. Rix and Dr. Sadler (of London), and two ministers of the New Connexion, viz., Rev. J. Lawton (of Berkhamstead), and J. G. Pike (of the Commercial Road, London). Several Unitarian ministers were present at the services, and during other parts of the day.

The letters and returns from the several churches reported baptisms at Worship Street and Trowbridge, and there were candidates or inquirers both in these churches and at Dover.

Divine Service commenced at eleven o'clock, the Rev. Robert Spears read the Scripture, the Rev. L. T. Badcock, gave out the hymns, the Rev. John Lawton offered the general prayer, and the Rev. J. B. Lloyd preached from John iv. 48, "Except ye see signs and wonders, ye will not believe." The preacher's object was to show that the great evidence of the divine origin of the gospel was not so much the signs and wonders, which were to us matters of history, but the existing results of the gospel, the great Christian church, which rested upon it; and the piety, holiness, and love which, when sincerely received and applied, it had at all times and in all places produced.

After dinner (which was provided for the members of the Assembly and other friends) the business was resumed by reading the accounts of the several funds, and the Reports of the Committee and of the Messengers. The Committee's Report

spoke of the gratifying reception given to the deputation appointed last year to the Annual Association of the New Connexion at Derby, and suggested the appointment of a similar deputation this year, as well as of one to the London District Conference of the same body to be held at Berkhamstead a week after the Assembly, since it was with the churches of that district they would have the most frequent intercourse, if "their hopes of closer relations, and indeed of ultimate union, should be realized."

Mr. Means, in his report, also urged the Assembly to renew the deputation, as it was "in fuller association with them (the New Connexion brethren) that he discerned a means, under God, of reanimating the deep religious spirit of our forefathers, when, in those glorious old Puritan days, they went out, as the servants of the Redeemer, and founded far and wide the churches of which our own, few as they are and reduced in strength, are among the relics."

Mr. Martin's report referred thus to his visit to the Derby Association, "Suffice it to say that I never spent a more delightful, and I may add, profitable season. Nor was it possible for any persons to be received in a more kindly and thoughtful manner than your deputation on that occasion. The numerous friends we met seemed as pleased to receive us, as we were to be so received by them. In the present low condition of our denomination, I see no more hopeful promise of useful Christian help than by our cultivation of more frequent and cordial intercourse with this interesting section of the kingdom of Christ than has been our custom."

Mr. S. Martin, of Trowbridge, the other Messenger, did not give in a written report, but expressed his full accordance with the sentiments of his colleagues.

After the reading of these reports, the first resolution passed was this, which had been suggested in the Committee's Report: "That we gladly welcome the brethren present of the General Baptist Connexion, who are not members of the Assembly, and that they be admitted to assist, though not to vote, in the business of the day."

In consequence of this, Mr. Lawton and Mr. Pike were enabled to address the Assembly, and to move the resolutions entrusted to them. Their speeches were admirable in spirit and substance, and were listened to with great interest. The deputations to the London District Conference, and to the Annual Association at Sheffield, were appointed; the former consisting of the Revs. Mr. Marten and J. C. Means, and Mr. A. J. Marchant, a member of Mr. Marten's church; the latter of

the Rev. T. B. W. Briggs, E. R. Grant, S. Martin, and J. C. Means.

The other resolutions, with the exception of one to petition the House of Lords in support of the bill for the disestablishment and disendowment of the Irish Church, related to matters of little interest beyond the limits of the Assembly and its constituent churches, and do not require notice here.

The meeting, though not numerous, was marked by a devout and earnest spirit, and excited great interest and hope in those present; a result which the presence and speeches of our New Connexion brethren largely contributed.

At the public meeting in the evening, which was also of great interest, addresses were delivered by the Rev. S. Martin, chairman; by the Rev. J. B. Lloyd, on "The Christian Church, a tree of many branches, but of one root;" by the Rev. T. B. W. Briggs, on "Our Baptist Fathers; may we imitate their faithfulness and zeal;" by the Rev. F. R. Young, of Swindon, on "The Saviour, ever present with his people, their guide, their stay, and their trust;" and by the Rev. L. T. Badcock, on "The young, the hope of this generation, the strength of the next." Between the speeches, various hymns were sung; among them were those well known ones, "Sun of my soul, thou Saviour dear;" and, "Abide with me; fast falls the even-tide." The meeting was closed with prayer by the Rev. John Marten, after singing Dr. Sutton's hymn, "Hail! sweetest dearest tie that binds." J. C. M.

BOSTON.—A report having been circulated that the Rev. T. W. Mathews, pastor of the General Baptist church, intended resigning his pastorate, a special meeting of the church was called by the deacons on Wednesday evening, June 2, to inquire into the truth of the rumour, and to consider, if found correct, what steps should be taken to avert the impending crisis. The meeting was one of the largest and most enthusiastic ever held in the memory of those present, and resulted in the unanimous adoption of the following resolution, moved by Mr. Munford, and seconded by Mr. Boothby:—"That this church having been under the ministry of the Rev. T. W. Mathews, our esteemed pastor, for thirty years, and having derived both pleasure and profit therefrom, we desire again most cordially and affectionately to express our entire confidence in him, and our growing appreciation of his faithful ministrations, and do hereby pledge ourselves afresh to hold up his hands, to stand by him, and give him our

countenance and support, while engaged in fearlessly proclaiming the whole counsel of God, and prosecuting the arduous work of pastoring this church: and we pray that he may be encouraged by success attending his labours, so that his last days among us may be his best."—A members' tea meeting was held on Thursday evening, June 17, to hear Mr. Mathews' response. After he had acknowledged that he had recently entertained serious thoughts of leaving, owing to the conduct of some who, at the late election, had violated their own avowed principles as Nonconformists and Baptists, he stated that he now felt it would be undutiful to resist the voice of the church; and relying on their co-operation, and hoping for assistance from on high, he would continue to discharge his duties as before. The decision was received with marked delight, and the letter was ordered to be recorded in the minutes of the church.

Copy of Rev. T. W. Mathews' Letter read to the church on the 17th of June:—

"*Skirbeck Quarter, June 17, 1869.*

"To the Members of the General Baptist Church, Boston.

"Dear Brethren and Sisters,—The resolution you passed on the 2nd of this month could not fail to be extremely gratifying to me and encouraging.

"It is well known that I have recently had very serious thoughts of resigning my pastoral office. They were occasioned by want of union in the church,—a want produced by what I and many of us regarded as inconsistency on the part of several of our number; inconsistency with some of the very principles on the existence of which our church depends; principles which in our dissent from the Established Church we have openly avowed, and which, in our reception of believers' baptism, we emphatically proclaimed; principles which, among other points, affirm that infant baptism is an injurious perversion of our Saviour's ordinance, and that the State has no right to interfere with the religion of its subjects. 'Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.'

"Grieved that any of our brethren should even seem to have sacrificed these their own avowed religious principles to political predilections or other worldly considerations; grieved for their own sakes, and for the church's sake, and for the world around—I, and several of us, endeavoured to convince these friends of their error, but alas! it was in vain.

"Afraid of acting wrongly or precipitately, and hoping that time and reflection

might lead them to perceive their error, we are bearing with these brethren. While I for one have no personal disrespect to complain of, but on the contrary much kindness to acknowledge, I confess I have not that spiritual fellowship which, for fifty years, I have regarded as more or less essential to a Christian church. My cherished convictions and aspirations on this important and practical subject have, by this conduct of theirs, received a shock which I reckon among the severest disappointments of my life. The best that can at present be said of our relation to these brethren is that it is one of forbearance. They are not edifying the church, nor, I fear, is the church edifying them. With this condition of things we are not, we dare not be satisfied. I hope we are not hard to please. Let it be showed us either that State Establishments of religion are right (in which case we have no right to be dissenters), or that they are wrong (in which case we do wrong to sanction them). Our principles are clear and simple. Let our brethren either say that *we* have acted inconsistently with them, or let them acknowledge that *they* have acted inconsistently with themselves as General Baptist Dissenters. Till some such acknowledgment is made, real Christian fellowship and confidence and co-operation seem to me to be impossible.

"To return to your friendly and affectionate resolution of June 2, I receive it with gratitude. I heartily respond and accede to the request and hope it conveys. Please God I will remain with you. After such an expression of your confidence and desire, I can do no otherwise. Permit me, then, beloved friends, in the language of your own resolution, to exhort you to stand by me, to support me, to support one another, and to support the cause of Christ. Do this (1.) by frequent and fervent prayer for me, that the Spirit may rest on me—"the Spirit, not of fear, but of power, of love, and of a sound mind;" also by mutual intercession and by supplication for the universal church of Christ.

"2. By zealously sustaining all the Christian enterprises in which, as a church, we are engaged. Far from being contented with our present attainments in knowledge, goodness, and usefulness, let us ever be asking the Lord what he would have us individually and collectively to do.

"3. By cultivating spirituality of mind, in the diligent use of private and social means of grace, particularly the week-day meetings, which have been instituted among us for this very purpose.

"4. By faithfully maintaining, both in the spirit of it and the letter, that godly discipline in the church which our divine

Redeemer has enjoined in Matt. xviii. 15—18.

"5. By a conduct toward all men according to the golden rule—Matt. vii. 12—a conduct blameless and just, dutiful and respectful, gracious and generous, that in all things you may adorn the doctrine of God our Saviour.

"Finally, once more thanking you for your very kind and very welcome resolution and message, and requesting that this my response to it may be copied into the church minute-book,

I remain, beloved brethren and sisters,
for Jesus' sake,
Your loving and faithful friend and pastor,
THOS. W. MATHEWS."

NOTTINGHAM LOCAL PREACHERS' UNION.
—The annual meeting of the Nottingham Baptist Local Preachers' Union was held at Hucknall Torkard, on Whit-Monday. The reports from the twelve stations on the plan shewed additions of sixty-seven members by baptism for the past year, with twenty-five candidates remaining on the books. Various matters of business were disposed of, and the brethren were gratified to hear of the special efforts put forth by the Carrington, Hucknall, and Kirkby Woodhouse churches for the extension and improvement of their chapels—the last place received a vote of sympathy and support from the meeting. This venerable interest (the chapel being 115 years old) is recommended to our younger and wealthier churches for pecuniary aid in their present undertaking to renovate and fit up the interior. An excellent revival service was held in the evening, the chapel being well filled. The next quarterly meeting is appointed to be held at Arnold.

ROTHLEY.—The first Conference of the Leicestershire Lay Preachers' Union was held at Rothley, June 7. There was a good attendance in the afternoon. Mr. Lacey presided, and delivered a very pointed and practical address to lay preachers, which was followed by several other interesting addresses. The evening meeting was presided over by Mr. J. Riley. A number of friends from the churches in the district being present, brethren Mee (Leicester), Edwards and Spindle (Nottingham), addressed the "members of churches;" Mr. Holmes (Leicester), "the congregation;" and Mr. Thornton, "the young." A spirit of earnestness prevailed throughout the day, and it was felt that the objects of the services would be accomplished, viz., the revival of the tone of spirituality and activity in those village churches which are destitute of pastors.

STOKE-ON-TRENT.—*New Baptist Sabbath School.*—On Monday afternoon, June 7, the corner-stone of a new Sabbath school building attached to the Baptist chapel at this place was laid by Mr. William Bembridge, in the presence of a large assemblage of persons. The proceedings commenced by the singing of a hymn, which was given out by the Rev. W. Bishop, of Longton, The Rev. W. March, the pastor, read a portion of Scripture, and prayer was offered up by the Rev. T. Cocker, Independent minister, of Stoke. The Rev. W. March then said that in May, 1853, the corner-stone of the Baptist chapel was laid, and now they were met to witness the laying of the corner-stone of a new Sabbath school building. During that interval of sixteen years they had had no separate building in which their scholars could assemble, and they had been compelled to use for school purposes the edifice provided for public religious worship. They had long felt the inconvenience of that arrangement, and as far back as 1863 they began to make an effort to provide suitable accommodation for their scholars. From 1863 to 1868 the project was held in abeyance. Since May, 1868, till the present auspicious hour, they had resumed with greater earnestness their efforts to provide the requisite school accommodation, so that they could not be accused of undue haste in the steps they had taken. The Baptist Sabbath school was one of the largest in Stoke, numbering upwards of 250 scholars. It was planted in a populous and growing neighbourhood, and from all appearances they ought to be prepared for a larger Sabbath school in the future than they had had in the past. The new building would accommodate about 400, with rooms for infant, senior, and adult classes—rooms which were essential for properly conducting a Sunday school. The entire cost of the school, including heating apparatus, gas fittings, and furnishing, would be about £800, which, with the alterations necessary to be made in the chapel, would amount to no less than £660. The sum at present obtained or promised amounted to about £230, so that £430 remained to be obtained towards paying for the entire cost of the new erection and the alteration of the chapel. The gentleman who was to lay the corner-stone was present when the corner-stone of the chapel was laid, and was one of the oldest members of the Baptist church in Stoke, and they honoured him accordingly.—A polished mallet being handed to Mr. Bembridge, the stone was adjusted, and declared to be laid, amidst manifestations of pleasure. Mr. Bembridge read an appropriate address. A hymn was then sung, and a

collection made—Mr. Bembridge himself generously placing £20 on the stone; the school children contributed £18 16s. 1d; besides which £9 4s. was obtained. A tea meeting was held in the chapel after the ceremony connected with the laying of the stone. After tea there was an increased attendance, and the chair was taken by Mr. E. F. Bodley, of Hanley. Several spirited and appropriate addresses were delivered, the Revs. W. March, R. Priske (Hanley), W. Bishop, T. Cocker, C. E. Pratt, E. Johnson (Newcastle), Mr. John Taylor, and Mr. W. Boulton taking part in the proceedings. — Donations towards the above object will be thankfully received and acknowledged by the Rev. W. March, 21, Lawrence Street, Stoke-on-Trent.

GREAT GRIMSBY, Freeman Street.—*New Baptist Chapel.*—About fifteen months ago it was thought very desirable that a new Baptist chapel should be erected in the new part of this rising town to meet the increasing demand for additional accommodation for public worship and instruction. A meeting was convened for the purpose of considering this great and important work, at which it was resolved that we commence temporary worship in the Friendly Societies' Hall in this town, on Sunday, March 15, 1868, from which time, and up to the 21st March this year, we occupied this hall for public worship. On the 4th May, 1868, we held our inauguration services with a public tea meeting, which was numerously attended, and the meeting was represented by the pastor, Rev. R. Smart, and several other ministers of the town and neighbourhood. Collections were made in aid of the building fund, when a liberal sum was collected in the room. We continued our undertaking, and by the help and blessing of our Divine Master we were permitted to see the memorial stone of a new Baptist chapel laid, on Monday afternoon, Oct. 26, 1868; after which there was a public tea, when over 400 partook of the good things provided. The building steadily progressed, and happily reached completion without loss of life or accident of any kind. For this we thank our heavenly Father for His special providence and watchful care over us. The chapel is designated the "General Baptist Chapel," and is a very commodious one, being 60ft. by 40ft. inside, and 30ft. high, with a convenient school-room 56ft. by 20ft. The chapel will accommodate 700, and the cost will be about £1500, towards which sum we have raised nearly half. It was opened for divine worship on Thursday, May 20, when two excellent sermons were preached afternoon and evening, by the Rev. T. Goadby, B.A., of

Derby, from James i. 23, and 1 Kings xviii. part of 24th verse—"And the God that answereth by fire let him be God." Also on Sunday, May 23, the Rev. J. Stevenson, M.A., of Derby, preached in the morning from Ephesians iii. 20; and again in the evening to a very attentive congregation of about 700, his text being Proverbs xxiii. 26—"My son, give me thine heart." Both services were very impressive, and we believe that much good would be the result. On the 31st May two sermons were preached by the Rev. R. L. McDougall, of Lincoln, morning and evening—his texts were Philippians iv. 7, and iii. 11. On Monday, May 31, we had a large tea meeting in a spacious marquee in Freeman Street, and the weather was most propitious. There was a very large attendance, and about a thousand partook of tea, after which there was a public meeting in the chapel, which was full. The chair was occupied by the mayor, E. Bannister, Esq., and the following ministers addressed the meeting—Rev. R. Smart (pastor); R. L. McDougall; J. Bullock, Hull; T. W. Mathews, Boston; W. Upton, Beverley; W. Chapman, Louth; W. Nelson (Wesleyan), Grimsby.—We had a bazaar in January, and one on June 8, both of which will realize about £150.

SUTTON ST. EDMUNDS.—*Presentation to Mr. and Mrs. D. D. Billings.*—While Non-conformity has many pastors nobly supported, it has also churches where the pastors do not receive even the sum which made Goldsmith's vicar "rich on forty pounds a year." Mr. D. D. Billings, of Parson Drove, has ministered to the General Baptist church at Sutton St. Edmunds, and, for a long period, to the Baptist church at Gedney Hill. When his labours commenced there, a room in a cottage was large enough for the congregation; but they went on until the General Baptist Tabernacle was built, an unpretending building outside, but inside neatly pewed, having a nice pulpit, and a series of beautiful chandeliers containing oil lamps; a baptistry is also built in front of the pulpit. Over the church worshipping here Mr. Billings has, with a brief intermission, been pastor for thirty years, and, up to 1856, received a yearly stipend which never exceeded £30. Since that period his services have been gratuitous, and, to mark their appreciation of Mr. Billings' services, his church and congregation decided to raise a testimonial, which was presented on Monday, May 17. The testimonial consisted of an elegant timepiece to Mr. Billings, and of a silver ten service to Mrs. Billings. The former was acknowledged by Mr. B. in an address partly retrospective of his past relations to the

people, and partly anticipative of future usefulness and comfort among them. The present to Mrs. Billings was gracefully acknowledged by her son, Mr. J. W. Billings. Many friends from Wisbech participated in the proceedings.

FORNCETT ST. PETER.—The congregations of General Baptists assembling for Christian worship at Forncett St. Peter and Moulton have just celebrated their usual Whitsuntide anniversaries. On Monday, May 17, upwards of 200 sat down to tea in the Tabernacle, Forncett St. Peter, and on the Thursday following nearly 400 at Moulton. The weather being unusually fine, large numbers from Norwich (in connection with Priory Yard and St. Peter's Hall congregations) availed themselves of the privilege of a country treat; and so great was the crowd at the after meetings, particularly at Moulton, that many were unable to gain admission. Among the ministers and gentlemen who addressed the meetings were the Rev. Messrs. McAllan and Clare, of Norwich; the Rev. Messrs. Noble, Totten, Tonkinson, and Knapton, from the neighbouring churches; with Messrs. Brooks, Dawson, and Blackburn, of Norwich; and Mr. Towler, of Yarmouth. The Rev. G. Maddeys, the pastor of the united congregations, presided with his usual energy and ability; and the meetings were considered to have surpassed in interest all prior gatherings.

EDGESIDE.—*Bazaar for Baptist Chapel.*—A sale of useful and ornamental articles for the reduction of our heavy debt will be held in the school-room of the Particular Baptist new chapel, near the New Church Station, on October 6th and following days. The ladies who have kindly undertaken the management are confidently looking to their friends in the General Baptist denomination still further to increase the attraction of their stalls. Donations and articles will be thankfully received by Mrs. Haworth, Shawclough; Mrs. Stapleton, New Church; Mrs. J. Hargreaves, Cloughfold; Miss Ashworth, Edgeside.

LOUTH, Eastgate.—Sermons in celebration of the fifth anniversary of our chapel were preached on Lord's-day, May 30, by the Rev. T. R. Stevenson, of Luton. On the following Tuesday a public tea was gratuitously provided, after which the rev. gentleman gave his interesting lecture on "The Skeleton in the House." We are glad to state that the chapel debt is now reduced to about £50.

BROUGHTON.—On Lord's-day, May 23, the Rev. J. J. Irving, of Melton, preached two encouraging sermons to good congregations. On the Monday following we

had our annual tea meeting. After tea addresses were delivered by the Rev. J. J. Irving, Messrs. Worthington, Crosher, Thompson, Reid, and other friends. Collections, &c., £7 6s. 10d.

BROUGHTON.—On Lord's-day, June 13, the Rev. H. Wilkinson gave some very interesting intelligence at Willoughby in the morning, and preached at Broughton afternoon and evening. On Monday the missionary meeting was held, addressed by the Revs. H. Wilkinson and W. Bailey. Collections, &c., £16 7s. 2d.

BARTON FABIS.—The annual examination of the Baptist day school in this village took place on Whit-Thursdays, and was conducted by the Rev. W. Jarrom, the master, assisted by the Revs. C. Clarke, B.A. (Ashby), W. Hill, and E. W. Cantrell. In the various subjects, which included Bible, English, and Roman History, Latin Grammar, Exercises, &c., the children acquitted themselves in a very creditable manner, thus evincing great diligence on their own part, and great pains-taking on the part of their instructors. At the close of the examination, not less than 500 persons sat down to an excellent tea, the trays for which were gratuitously furnished. In the evening a concert was given under the able leadership of Mr. H. Dennis, who for thirty-one years has conducted musical entertainments at Barton. The chapel and school-room were densely crowded, and many were unable to gain admittance. The pecuniary result was deemed satisfactory, as including the proceeds of tea and evening collection, £43 were obtained towards the support of the school, which is maintained exclusively by voluntary contributions.

WALSALL.—The memorial stone of our new school-rooms was laid by C. Foster, Esq., M.P. for the borough, on Monday, June 7. The day was fine, and the concourse of people was great. Various ministers of the town and district were present, and some took part in the proceedings. After the ceremony a large tea and public meeting was held in the Temperance Hall. About 600 sat down to tea, and the public meeting increased the number. J. S. Wright, Esq., of Birmingham, presided. Earnest and practical addresses were delivered by the chairman; Revs. W. Lees, pastor of the church; J. Harrison and L. H. Parsons, of Birmingham; D. Macallum, Melbourne; J. Binns and J. Hay, Walsall; and Mr. George Ingall, architect, Birmingham. The choir sung several pieces with good taste. The clear income from the day's proceedings was over £60. We are laying out on new schools and chapel improvements over £1800. Help is greatly needed.

HEPTONSTALL, SLACK.—On Lord's-day, May 16, the Rev. J. Clifford, LL.B., of London, preached our school sermons with his accustomed brilliancy and power; on May 9, the Rev. J. Maden, of Shore, delivered two discourses in behalf of our Sunday school at Nazebottom; and on June 13, the Rev. J. Fletcher, of Vale, warmly advocated the claims of a similar institution at our Sobriety Hall preaching place. Collections—Slack, £49 4s.; Naze-bottom, £18; Sobriety Hall, £15 13s. 9d. Total, £82 17s. 9d.—On Whit-Monday we held our annual juvenile missionary tea meeting. The Rev. J. Clifford, and F. H. Bowman, Esq., F.R.S., Halifax, ably addressed the audience. Our superintendent reported that the Slack school had raised £14 for the Mission during the year.

SAWLEY.—On Lord's-day, June 13, two powerful and very impressive sermons in support of our Sabbath school were preached by the Rev. D. Macallum, of Melbourne. The congregations were excellent, especially in the evening, when some were unable to obtain admission. The collections were more than has been realized for many years past. On the following day the children of the Sabbath and day schools had their usual feast. Tea was afterwards provided for friends, of which about one hundred and seventy partook. The profits arising from the tea, after defraying the expenses connected with the children's treat, when added to the collection, made it £14 5s. 1½d. Thanks be to God for His marvellous kindness toward us.

MILFORD, near Derby.—On Lord's-day, June 13, the annual sermons in support of the Sabbath school were preached, morning and evening, by Mr. Wolfenden, of the College, and in the afternoon by the Rev. F. Knowles, of Belper. The day was fine, the congregations were good, and the services were of an unusually hallowed and profitable character. The collections were in advance of those of any previous year, amounting to the liberal sum of £10 5s. The school is in a prosperous condition.

CROWLE.—Our school sermons were preached on Lord's-day, June 6, by Mr. Stutterd, to crowded congregations. On Monday, June 7, after tea in the school-room, a public meeting was held; and on Tuesday the children walked in procession through the town to Tetley Hall, the residence of Mr. Hind, and after some sports in a field, were regaled with plumcake and tea. Our school numbers 150 scholars. Collections this year, £9 16s. 8d.

BURNLEY, Ebenezer.—On Lord's-day, June 13, an address was delivered in the above chapel by the Rev. G. Needham, minister of the place, in the morning;

and in the afternoon and evening two sermons were preached by the Rev. J. Harvey, of Bury, to very large congregations, when collections were made in aid of the Sabbath school, amounting to £90 0s. 7½d.

DEWSBURY.—The sermons on behalf of the Sabbath school were preached by Dr. Underwood, of Chilwell College, and an address to parents and children was given in the afternoon by the Rev. N. H. Shaw, the pastor. The attendance was good, and the collections liberal. *A chapel is urgently needed in this promising home missionary station.*

BIRCHCLIFFE.—On Lord's-day, June 6, three sermons were preached on behalf of our Sunday school—morning and evening by Mr. Thomas Cooper, and in the afternoon by the pastor of the church. The collections amounted to the liberal sum of £64 5s. 9d.

SHEEPSED.—On Lord's-day, May 23, two excellent sermons were preached on behalf of the Sunday school by the Rev. J. Salisbury, M.A., of Hugglescote. The congregations large, and the collections reached the munificent sum of £12 6s. 9d.

THE REV. JAMES MARTIN, B.A., of Derby Road, Nottingham, the translator of several volumes of Clarke's Foreign Theological Library, is about to remove to Melbourne, Australia, as pastor of the largest church in that city. We hope and believe that Mr. Martin will be made an extensive blessing to the Christian church generally in that country, and to the Baptist denomination in particular.

AUTUMNAL SESSION OF THE BAPTIST UNION.—It has been decided to hold the Autumnal Session of the Baptist Union this year in Leicester.

BAPTISMS.

CARRINGTON.—Eight were baptized at Stoney Street on Sunday, June 6, after an excellent sermon by our pastor, Rev. J. Greenwood. In the evening the Lord's supper was administered by Mr. W. Burton, who received the newly-baptized into church fellowship. On Sunday, June 13, two friends were received by transfer from Stoney Street.

STOKE-UPON-TRENT.—On Lord's-day evening, May 23, our pastor, the Rev. W. March, baptized four persons, three of whom join the fellowship of this church, and one who is a Wesleyan wishes to remain in connection with his own denomination.

BIRMINGHAM, Lombard Street.—On Wednesday, May 26, nine were baptized.

SUTTON ST. EDMUNDS.—On Lord's-day, June 13, nine persons, six males and three females, were baptized by Mr. D. D. Billings, after a sermon by him from Acts ii. 12, "What meaneth this." One of the candidates (a Wesleyan) remains with his own people; the other eight, with one baptized at Gedney Hill the previous Sabbath, were received into fellowship.

CASTLE DONINGTON AND SAWLEY.—On Lord's-day morning, June 6, three persons were baptized by E. Hall Jackson, after the monthly missionary sermon, which was founded on the "Great Commission;" at the Lord's table they were received by the church.

DAYBROOK, near Nottingham.—On Wednesday evening, June 9, sixteen persons, eight males and eight females, were baptized by Mr. Batey in Mansfield Road chapel. The Rev. W. R. Stevenson, M.A., preached on the occasion.

HEPTONSTALL SLACK.—Saturday, June 12, our brother Sutcliffe baptized three believers in the flowing river at Blaighdain, and at Slack, on the Lord's-day following, our minister immersed seven others.

BURTON-ON-TRENT.—On Lord's-day morning, June 6, the Rev. J. P. Tetley baptized five young men, and on the

evening of the same day received them into church fellowship.

BURNLEY, Ebenezer.—On May 2, our pastor, Rev. G. Needham, baptized ten persons; May 5, four; May 27, one; and May 30, twelve. All have been added to the church.

BIRCHCLIFFE.—On Sabbath afternoon, June 13, five persons were baptized by the minister of the place, after a sermon on "the conversion and baptism of Lydia."

BARTON.—On Lord's-day morning, June 6th, two friends were baptized, and in the afternoon they were welcomed into the church.

RIPLEY.—On Sunday, May 9, seven young friends were baptized by the Rev. W. Gray, of Birchcliffe, all of them out of our Sabbath school.

Recent Deaths.

WILKINS.—May 30, at Derby, Elizabeth, the beloved wife of William Wilkins, in the 63rd year of her age, and was interred in the Cemetery, Old Uttoxeter Road.

NEWTON.—June 10, at Wirksworth, Eliza, wife of Mr. Thos. Newton, aged 72.

The Annual Association.

For the first time in the history of our Connexion the yearly assembly has been in the town of Sheffield, one of the most distinguished centres of the English population and of the British power; descriptions of which have been attempted by admiring denizens and by astonished visitors; but which must be traversed and explored in order to be really known by the most sharp-sighted and discriminating.

On Monday evening, at half-past six, the proceedings were introduced by an edifying devotional service. The Rev. Thos. Stevenson, of Leicester, presided; the Rev. E. Bott, of Tarporley, delivered an address on the duty of seeking the salvation of souls; and prayers were offered by brethren J. H. Wood, of Wolvey, Stapleton, of Edgese, Newman, of Louth, C. Short, M.A., of Sheffield, and by the president himself.

At the same hour a very large meeting of the Committee and friends of the Chilwell College was held at the Congregational chapel, not many yards from our own, in Cemetery Road. The chair was occupied

by Mr. W. P. Bennett, of Sawley, a liberal supporter of the College, and the report was read by the Rev. H. Crassweller, B.A., of Derby, the newly-appointed Secretary. A large number of important points were discussed, and with the utmost freedom of speech there was the most pleasing outflow of fraternal feeling. The meeting was, as usual, rather long, but it was one of the best we have been privileged to attend.

At seven o'clock on Tuesday morning a second devotional service was conducted under the presidency of the Rev. G. Hester. An address was given by the Rev. J. Sage, of Wendover, on "Ministerial Success; how it is hindered by Christians;" and prayers were offered by brethren Cookson, M.A., of Lincoln, Springthorpe of Slack, Preston of Chesham, and T. Hill of Nottingham.

Punctually at the hour of ten the Rev. James Salisbury, M.A., the Chairman of the Association, took his place, and delivered a *well prepared address* on CHRISTIAN WORK. Comprehensive in its range,

consecutive in its topics, animating in its tone, and practical in its tendency, the attention with which it was heard was a testimony to its excellence; but the assembly shewed its appreciation of it by deciding to print it in a separate form for immediate circulation. Mr. Arnold Goodliffe, of Nottingham, was appointed Deputy Chairman, and Mr. F. Thompson, of Derby, Minute Secretary. A vote of welcome was given to the Association to the ministers and members of other denominations, which was acknowledged by the Rev. C. Short, M.A., who stated that he had been a fellow student with the Chairman at Horton College, now Rawdon. A second vote of welcome was given to the deputation from the Old Connexion of General Baptists, and the ministers of our London churches were authorized to reciprocate their good wishes by attending the next Assembly in Worship Street, London. Particular care was taken by the mover and seconder of this vote, Dr. Underwood and the Rev. Isaac Preston, as well as by other speakers, to guard against the supposition that they had any sympathy with those unevangelical views whose prevalence has been so pernicious to the well being of the Old Connexion. While the deputation itself, the Revs. J. C. Means and E. R. Grant avowed an earnest longing for nearer fellowship with us both on personal and denominational grounds. A third vote was taken at this early sitting in favour of the appointment of a Committee to arrange a general scheme for conducting the Centenary Meetings of the denomination to be held next year. About twelve ministers and several laymen were selected to agree on such scheme, and to submit it for approval at the proper time. Most of the Delegates and visitors dined together in the Vestry Hall; but a large number of old students celebrated the *Annual College Dinner* in the school-room of the Cemetery Road Chapel. After dinner the Rev. T. Goadby, B.A., of Derby, acted as Chairman, and proposed the sentiments. The life, health, and happiness of the President, the Tutor, and of the Secretary, was the first sentiment, which was responded to by Dr. Underwood, Revs. W. R. Stevenson, M.A., and Harris Crasweller, B.A. The second sentiment related to the excellent Treasurer of the College, Mr. T. W. Marshall, of Loughborough and the lay guests, who made appropriate replies. The third sentiment was "Our Alma Mater," &c., which was acknowledged with his usual energy by Rev. J. C. Jones, M.A., of Spalding. This was felt to be a happy reunion by those who had been spared once more to meet

in commemoration of earlier days and of collegiate advantages.

The afternoon of Tuesday was left vacant for the larger portion of the friends, but was occupied by another portion in attendance on the Annual Meeting of the *Foreign Missionary Committee*. The state of the funds was an anxious question, although it was cheering to find that the debt of the institution is less than it was last year. A still more critical question was that of sending out an additional missionary. As the way for this step seemed not sufficiently clear, it was resolved to defer it for the present. The discussion of this question occupied a long time, and the settlement of it was far from being satisfactory to those who had pleaded for it as the most prudent under existing circumstances.

In the evening of Tuesday the chapel was well occupied by the friends of the *Home Mission*. R. Leader, Esq., proprietor of the "Sheffield Independent," presided during the early part of the meeting, and delivered an excellent address. The reports were read by the district secretaries, and speeches of great interest were made by the Revs. J. Lawton, of Berkhamstead, J. Greenwood, M.A., of Nottingham, N. H. Shaw, of Dewsbury, and T. W. Mathews, of Boston. As Mr. Leader was called away by other duties his place in the chair was occupied by R. Wherry, Esq., mayor of Wisbech.

On Wednesday morning, at seven, prayers were offered by several brethren, and an address was given by the Rev. S. S. Allsop, of March, on the means of promoting true fellowship in our churches. This was followed by brief observations from brethren Whittaker, of Burnley, Preston, of Chesham, Wood, of Wolvey, Barrass, of Peterborough, and J. Stevenson, M.A., of Derby.

At nine, a large number of the *friends of Sunday Schools* assembled. Alfred Allot, Esq., of Sheffield, presided, and the Rev. J. C. Jones introduced the question of "The relation of the School to the Church, and their bearing upon each other." The discussion of this question was opened by the Rev. I. Preston, and continued by some twelve other brethren with great spirit and vigour.

At eleven, *Public Worship* was held. The Rev. C. Short, M.A., of Townhead Street chapel, read the Scriptures and prayed with much freedom and fervour, after which a sermon, of uncommon length and surprising power was preached by the Rev. J. Alcorn, of Burnley, on the words in 2 Cor. ii. 15, 16. Each point in the text was distinctly presented, was elabo-

rated with great skill, and was illustrated and enforced by the most copious citations from the New Testament.

In the afternoon, at three o'clock, the *Lord's Supper* was partaken. The Rev. G. Hester presided, the Rev. I. Preston prayed, and the Rev. J. C. Jones delivered an impressive address.

In the evening the *Annual Public Meeting of the Foreign Missionary Society* was held, and troops of friends were seen wending their way to one of the finest chapels in the town—Hanover chapel—belonging to the United Methodist Free Church. Prayer was offered by the Rev. I. Stubbins. The chair was occupied by Mr. Johnson, of Hitchin, in lieu of Samuel Plimsoll, Esq., M.P. for Derby, whose parliamentary duties prevented his presence. The Rev. J. C. Pike read a good report, and very effective addresses were delivered by Dr. Burns, and J. Clifford, LL.B., of London, J. T. Gale, of Loughborough, and W. Bailey, of Wymeswold.

Early on Thursday morning worship was conducted in the Cemetery Road chapel, and a sermon was preached by the Rev. W. Orton, of Bourne. At nine, after prayer by the Rev. J. Finn, of Todmorden, the College business was introduced by the Rev. H. Crassweller, B.A., Derby, who read his report, including sectional reports from the President of the College, the Classical Tutor, and the Examiners for the year. We believe that when this document is circulated among the supporters of the Institution, it will tend to insure not merely continued but increased devotion to its interests. In connection with the ordinary votes of thanks, the Rev. S. Cox, of Nottingham, was particularly remembered for his services as secretary; and the Rev. H. Crassweller was unanimously approved as his successor in that office. Nor were the great services of the treasurer in relation to the now extinct debt on the College premises, as well as to the ordinary funds of the Institution, overlooked. A deserved tribute of applause was paid to Mr. Marshall, and his continued gratuitous labours were requested and promised. At the suggestion of the new secretary a subscription, of more than £40 we believe, was made in the meeting to improve the College Library.

At the termination of the College business, two new churches were received into the Connexion—one at Sneinton, near Nottingham, and the other at Great Grimsby. On the motion of Dr. Underwood, seconded by Rev. W. R. Stevenson, M.A., deputations were received from the *Sheffield Temperance Society*, and from the

Auxiliary of the United Kingdom Alliance. The deputations having read their addresses, the movements which they represented were commended to the sympathy of our churches. Reports were given from the Ministers' Reception Committee, from the Ministers' Board of Reference, and from the Committee of Arbitration in cases of dispute. Nothing special had occurred during the past year, but the brethren serving were thanked and reappointed. The Rev. J. T. Gale read his report of the Union Baptist Building Fund, which was adopted after due discussion, and its officers were reappointed.—*The Trustees of the Hymn Book* reported a year of successful sales, and also the preparation of a Supplement containing about a hundred hymns and anthems, which may be had either separate from, or bound up with, the large hymn book.—The longest and most earnest discussion of this sitting was about the *General Baptist Magazine*. The present Editor, since his appointment four years ago, had regarded his duties as only temporary, and had desired to be relieved from them as soon as a permanent Editor could be chosen. At his suggestion a resolution had been agreed to that the Magazine should be considered as the property of the Connexion, rather than of any individual Editor or Editors; and now the question of accepting it, and of giving a fixed remuneration to the Editor, was discussed. It was first agreed to regard the Magazine as Connexional property—next to pay the Editor out of the Association fund—and lastly to commit the conduct of it to the Rev. J. Clifford, of London, after the close of the current year. The retiring Editor, while abstaining from all participation in the discussion of these points, expressed his cordial approval of the decision; and now he makes free to ask for his esteemed successor the hearty support of the whole denomination, so that the Magazine may obtain a far wider circulation, and may wield an augmented power.

Reverting to the order of business, we may say that the Association Letter, on "*Lessons for General Baptists of the present day taught by the deeds of our Fathers*," was read by the Rev. J. Jackson Goadby, of Leicester, was heard with high approval, and ordered to be printed separately, as well as in the Year-book.

The *Centenary Fund* met with valuable support on Thursday afternoon. Many handsome sums were promised, and it is believed that it will be raised to its proposed amount by the divine blessing on the united efforts of the ministers of the churches, and on the energetic labours of

its able secretary, the Rev. T. Goadby, B.A., Derby.

The cases of Wisbech and Walsall were cordially commended to the sympathy of the churches. The arrangements for the next Association (the Centenary year) are as follow:—To be held at Friar Lane chapel, Leicester. The Rev. W. Underwood, D.D., to be chairman. The Rev. J. Burns, D.D., to be the preacher on Wednesday; the Rev. J. Stevenson, M.A., in case of failure. The Rev. R. Ingham, of Halifax, to be the preacher on Tuesday morning; in case of failure the Rev. Thos. Goadby, B.A. *Special* arrangements will be added to those of former years. The College Committee will meet at three o'clock on Monday instead of half-past six; and the evening will be wholly given up to a religious service, and a sermon introduced; the Rev. J. C. Jones, M.A., of Spalding, to be the preacher; in case of failure the Rev. C. Springthorpe. Also a sermon to be preached on Tuesday morning at seven o'clock, by the Rev. T. R. Stevenson, of Luton; in case of failure the Rev. I. Preston, of Chesham. The Rev. J. C. Pike, of Leicester, was appointed to be the writer of the next letter; the subject to be, "Our Future."

The Rev. R. Hardy, of Queensbury, was appointed to deliver an address at the early service on Wednesday morning, and in case of failure Mr. G. Bayley, of Barnet. On the Thursday evening, in lieu of the free conference, there will be a grand Centenary meeting—R. Wherry, Esq., of Wisbech, to preside. Arrangements were made, too, for the holding of a bazaar at Leicester, the proceeds to be devoted to the Centenary Fund. May those who live to attend these much anticipated services be found prepared for their full enjoyment; and may our comparatively small and feeble section of Christ's one church receive an impulse from them which shall result in its more rapid growth in bulk and power!

An announcement was made that Dr. Underwood had in preparation a volume of General Baptist Biography, and that the Rev. T. Goadby was intending to publish his centenary address in an expanded form; both volumes to be ready for the Association of 1870.

The meetings concluded with passing votes of thanks to the various officers and chairman of the Association, and especially to the friends at Cemetery Road for their

sustained and abundant efforts in providing every necessary hospitality and comfort for the ministers and delegates. Considering this is the first Association ever held at Sheffield, too much praise cannot be accorded for the excellent manner in which the Rev. Giles Hester and his friends carried out every arrangement. A vote of thanks was also passed to the ministers and members of other churches for their kind and hearty co-operation.

At the close of the sittings a free conference was held. The Rev. J. H. Wood gave an account of a recent revival of religion at Longford, commenced by the holding of meetings for prayer. No less than seventy had been baptized, sixteen were candidates for baptism, and others were coming forward. There was no great excitement there, but there was intense earnestness, and sometimes intense feeling.—The Rev. W. Orton spoke on the importance of Christians conversing with the unconverted around them, and seeking their good.—The Rev. G. Needham, of Burnley Lane, gave an account of the great work that had been accomplished in connection with his own church, by the holding of inquiry meetings.—The Rev. J. C. Jones, of Spalding, counselled extreme caution in the admission of members to their churches, and spoke of the necessity that existed for some organisation by which newly-baptized persons might be watched over, counselled, and warned, until their spiritual life became strong.—The Rev. S. S. Allsop also referred to the great work that had been going on at Longford.—The Rev. Giles Hester spoke of the difficulty the teachers in his schools had felt in retaining the elder scholars, and said that by the holding of meetings in which they were specially interested the difficulty had been overcome, and the scholars had been greatly blessed.—The Rev. J. Clifford, of London, replied that in connection with the church of which he was the minister, and which numbered some 450 members, the church books were carefully revised month by month, and absentees were visited. Two years ago the average attendance at their communion was 220; last year, when the above plan was adopted, the average attendance was over 300.—Dr. Sutton's favourite hymn—

"Hail, sweetest, dearest tie that binds," &c. was then sung, prayer was offered, and the sittings of the Association concluded.

Missionary Observer.

THE FOREIGN MISSIONARY MEETING AT SHEFFIELD.

THE annual meeting in aid of the Society's Mission in Orissa was held on Wednesday evening in Hanover Chapel, which had been kindly lent for the occasion. There was a large attendance. Samuel Plimsoll, Esq., M.P. for Derby, had been announced to preside, but a letter was read from that gentleman regretting his inability to attend. On the motion of the Rev. J. C. Pike, R. Johnson, Esq., of Hitchin, was called upon to preside. The hymns were given out by the Rev. W. Hill, of Barton, and the opening prayer was offered by the Rev. I. Stubbins, of Quorndon. The meeting throughout was a very enthusiastic and encouraging one.

The chairman, in the course of a few introductory remarks, said it would not be necessary for him to say much about christian missions, but simply to remind them that all classes of christians were unceasingly at work in spreading the gospel of our Lord Jesus Christ over the whole area of the earth's surface. The commission given by our gracious Lord, "Go ye into all the world and preach the gospel to every creature," was now taken up by all classes of christians; and wherever there was a creature in this world to whom a christian man could gain access, it was clear to their minds that it was their duty to preach to him the living gospel. He then referred to Knibb, Williams, and other well known missionaries, and said the map of the world was almost covered with the names of men who had gone to their everlasting rest whilst engaged in the great work of preaching the gospel to the heathen. These men were not taken from the higher ranks of

the people in this country. One of the greatest men who had ever engaged in this greatest of all works was a working shoemaker, or to use his own words, "only a cobbler." He had had the privilege of seeing Carey's sign in the Regent's Park College—"Second Hand Shoes Bought and Sold"—and it was almost worth a pilgrimage from Sheffield to London to see. After speaking of the men who had rendered themselves famous in the mission fields of India and Africa, he remarked that their Society had undertaken to evangelize the province of Orissa, to erect the banner of the cross in what was the very stronghold of heathendom.

The Rev. J. C. PIKE, the secretary, then read an abstract of the annual report. It stated that one of the results of the conference held last year in Derby was an increased degree of interest in the work of the Mission; and the fruit of that livelier interest was attested by larger contributions from several churches. It was, however, disappointing to find that there had not been any material increase in the home income of the Society. The home receipts for 1868, exclusive of legacies and sacramental collections, were £2,524 9s. 1d.; this year they were £2,524 19s. 6d., the increase being only 10s. 5d. The accounts had been carefully analyzed to ascertain how it was that with increased zeal and liberality on the part of a number of the churches, there had been no proportionate increase in the funds of the Society. The stern logic of figures necessitates the painful conclusion that the enlarged efforts of some had been neutralized and counterbalanced by diminished efforts on the part of others. The receipts from forty-three churches were £269 19s. 11d. less this year than last, while thirty-five churches that had not contributed

at all, nine of them last year raised £30 16s. 9d. It was therefore, apparent that if the churches that had raised less this year or had not contributed anything had kept up to the level of last year, the home income of the Society would have been increased this year by £300 16s. 8d., making a total of £2,825 16s. 2d. Many of the thirty-five non-contributing churches were very small and weak, but it was thought that about half of them might be relied upon to do something regularly. In one aspect of the case these facts were encouraging. They proved that it was not beyond the power of the associated churches to raise a home income of £2,900 or £3,000 annually. Had fifty-three churches raised as much this year as they did last, the home income would have been only £74 3s. 10d. short of £2,900; and it was shewn at the Derby conference that with an income of about £3,000 the committee would be able to meet all the claims of the Mission in Orissa, and keep in a state of efficiency all the departments at work there. Had the fifty-three churches with those that had not contributed anything striven to do *a little more* than last year, it was reasonable to suppose that the income would have been at least £3,000. Looking at the actual position of the Society, there was room for congratulation. To a certain extent the income of the year covered the expenditure and left a balance of over £90 towards the reduction of the debt due last year to the treasurer. Two years ago the debt was £639 18s. 4d., to-day it was £282 2s. 2d. The reduction last year was due almost entirely to the amount received from legacies. This year next to nothing had been received from that source, and the reduction had been effected from the ordinary funds of the Mission. The brethren in India had reported the receipt of large sums, chiefly for schools and orphanages. More than £6,860 had been received, and the mere mention of these figures was enough to show the magnitude and importance of the work in which their missionaries were engaged. The report then went on to allude to the death of several of the oldest and largest subscribers to the Mission funds, and concluded by giving several

interesting extracts describing the progress of the work in Orissa.

Mr. THOMAS HILL, of Nottingham, the Society's treasurer, was called upon to read the financial statement, but he observed that as the secretary had dwelt so much on the financial position of the Society, he had taken all the wind out of his sails, and had left him scarcely anything to say. There were, however, one or two items which the report had not touched upon. It should be known that in addition to the money subscribed at home for the Mission, upwards of £6,000 had found its way into the hands of the missionaries. About £3,000 or £4,000 of that sum came from a source which it was generally hard to get money from, namely, the Government; and the remainder came from a class of gentlemen who at home were not amongst the largest subscribers to the funds of missionary societies, the colonels, officers of regiments, and others engaged in public works. These gentlemen were residing in the locality where their missionaries were labouring, and though often they were members of the Church of England, they were so convinced of the good work the missionaries were doing that they actually subscribed more in proportion to their means than we in England did. What did this teach him? Why, that those who lived next door, as it were, to the missionaries were better able to judge of the work they were doing than those at home, and that he would rather believe the testimony of gentlemen who were able to judge of what the missionaries were doing, and who subscribed so liberally to help them in their various benevolent enterprises, than he would those who spoke disparagingly of them at home. Whenever he heard hints of a disparaging character, as he occasionally had, his reply always was, "If I give a man money who lives next door to me, you may depend upon it I do not part with the money without knowing the reason of my giving it. Mr. Hill next referred with pleasure to the fact that the son of the Dean of Ripon, C. J. McNeile, Esq., had collected among his friends in England more than £1,065, which amount he had sent direct to the mis-

sionaries in Orissa. He also referred to the fact that in Scotland Colonel Young had greatly interested himself in the Mission, and had induced a number of ladies to make up and forward a large quantity of goods, which had been sold at Cuttack, and realized more than £300.

The Rev. Dr. BURNS, of London, moved the first resolution:—

"That the report, an abstract of which has now been read, be received and printed under the direction of the Committee; the meeting rejoices to hear that notwithstanding the heavy loss sustained by the Society through the death of the Rev. J. O. Goadby, and also two of the native preachers, that the aspects of the work in Orissa are more cheering than at any former period of the Society's history, and that the additions by baptism have been larger than many previous years."

At the commencement of his speech Dr. Burns desired it to be understood that the large sum the treasurer had referred to as given by the Government, was devoted entirely to a secular and philanthropic object, viz., for the clothing and feeding of the famine orphans placed under the care of the missionaries. He mentioned this, because he was anxious that none of their friends should go away with the impression that they, the most intensified Nonconformists, were ready to receive Government money for the support of the gospel either at home or abroad. Whilst other missionary societies had good reports, he had never failed, during more than thirty years, to hear good reports of their own mission. The sainted Mr. Pike, of Derby, never produced a bad report; and he was glad in that respect that his mantle had fallen upon his son. The abstract which had just been read was exceedingly interesting, and he should like to impress on their friends, that if they would do justice to themselves, to their secretary, and to their important mission in Orissa, they ought carefully to read the whole of the report quietly in their own houses. If that were done, and the contents of the report duly pondered over, he did not think there would be much indifference amongst them in the cause of missions. Certainly there would not be the miserable and scanty support which was now given to their noble mission. With respect to christian missions, it was now too late in the day to be the advocate of them. They might as well plead for the preaching of the gospel in the world; for christian missions were simply preach-

ing the gospel, not only at home, but in regions where the evangelist's foot had not trodden before. He, therefore, felt it to be altogether superfluous to attempt the advocacy of, or to profess to be the pleader of, missions. What missions were in ancient times, they were now. The same gospel which Paul and the apostles preached, was now being preached to the heathen; the same agencies, the same moral machinery, then employed, they were still employing. The same object that was ever contemplated, was contemplated now—the salvation of souls. Shall it be said that the mission cause had become effete, that it had lost its vitality, and that the power it once had it did not retain? Who would venture to say *that*, who had the slightest knowledge of modern missions, and of the influence of modern missions upon the world? Would any body venture to say *that*, in the face of those striking and startling facts with respect to the conversion almost of the whole world. Let any person go back to the period when the first report of their missions was published—fifty-one years ago—and contemplate the great countries of the world then, and contemplate their state now. Let him look at those beautiful islands of the Southern Pacific. Not only were the inhabitants of those islands almost all of them civilized and educated, but some of the islands were almost entirely evangelized. The Lord's day was better regarded in some of the islands of the Southern Pacific than in the cities and towns of Great Britain. Let any one contrast the present state of the once cannibals of Fiji and New Zealand with what it was some years ago; the desolated condition, the almost degraded animal condition, of the aborigines of Australia and Van Dieman's Land. Let them look at the influence education and preaching the gospel had produced. If the gospel had lost its power, he wanted to know where and when. He wanted to know what state of society it had failed to affect in modern times which it had succeeded in affecting in ancient days. He knew of no such instance. Go into Africa, go into the regions of the East, go to the northern pole as close as they could where human beings were to be found; go to other parts of the earth trodden by christian missionaries, and the results were invariably the same—not equally

successful, but in every case the gospel retained its divine influence, and had as much power as it had eighteen hundred years ago—the power of God unto the salvation of men. If missionary societies had failed in modern times, he asked what missions had failed. The Moravian mission was a grand, magnificent success; the Church of England missions were a glorious success; the Wesleyan Missionary Society was a magnificent success; the London Missionary Society has been trumpeted forth all over the world, and they knew it to be a magnificent success; the Baptist Missionary Society was universally acknowledged to be a great success; and various missionary bodies in connection with the Methodists were a success. Then would anybody say that their own Mission was not a success? Let them remember the names of Peggs, Bampton, Lacey, and Sutton. Let them take a survey of the site occupied by their brethren in Orissa. Let them look not only at the success of the gospel in the conversion of the heathen there, but at their orphanages and schools. Was there a more magnificent spectacle than an orphan school in which were educated, clothed, and fed, and led to the knowledge of salvation more than three hundred destitute children? That was a spectacle on which the angels would gaze with wonder and delight. Then there was their printing press, which every day circulated the leaves of knowledge among the ignorant and the perishing. Then there was their college for native preachers, in which a number of young natives had been trained for the work of the gospel. The site of their mission was in some respects a drawback, for instance, as to distance. He wished there was a chance of their being able to get to it in a month. But, apart from the distance, it was just the place that missionaries ought to go to, for Orissa was one of the darkest places upon the face of the habitable globe. In that field of labour there was very sacred dust, and he could not but believe that the influence of the sainted ones who had died there in harness would tell for generations yet to come. Dr. Burns mentioned the names of Charles Lacey, Dr. Sutton, and that noble young man just departed, brother J. O. Goadby. From the latter, he said they had expected a long series of labours and long and continuous effort

in his Master's cause; but the great and wise Arbiter of life and death said, "It is enough," and called him away suddenly from the field of labour to the home and reward of heaven. The religious influences which had been exerted in Orissa for half a century were telling, and they would tell; and if the success in the first case was great when their brethren were mainly engaged in digging and enlarging the foundations, the future success would come with a majesty, with a magnitude, and with a rapidity that would fill the hearts of the friends at home, and friends everywhere with unspeakable joy and thanksgiving to God.

The Rev. J. T. GALE, of Loughborough, in seconding the resolution, referred to the attack upon the cause of missions recently made in the House of Lords, and said their brethren and sisters had to elect whether henceforth they would be placed among the respectable fraternity of "rogues," or that contemptible race of beings known as "enthusiasts." The spirits of missionaries, as they read these things, must have been most deeply moved; and when their first feelings of righteous anger and holy indignation had given place to feelings of pity for their lordships, they would, next most strongly and earnestly desire to know what they their friends at home thought of this attack upon their fair fame. To their keeping the missionaries had commended their honour, and most anxiously were they now looking to see how they met this assault. If they could in a moment communicate with their friends in Orissa, he would say let these words go forth: "Brethren beloved and sisters beloved, honoured of the church and honoured of the Lord, we treat as cruel calumnies these falsehoods that have been uttered in this land of ours, and we tell you that our trust and confidence in you are as strong now as when you left our beloved land; that we believe your trust is in God, and the power of the gospel you preach; and, above all, we charge you, in the name of Christ whom you serve, that you wait not for merchant or explorer, but, strong in the security that God can give, go everywhere preaching the word." He had derived much comfort from the fact that attacks upon their great and noble cause had come from

the House of Lords, and believed their friends might rejoice, for the day of triumph was at hand. He ridiculed the notion that it was the duty of the christian missionary to wait for the explorer or the trader, and replied to the objection that christianity was not now as it formerly was, of primary importance in evangelizing the world. In conclusion he pointed out that when christianity lost its interest in missions, its own decay could not long be delayed.

The Rev. J. CLIFFORD, LL.B., of London, moved the second resolution :

"That this meeting, while gratefully acknowledging the many tokens of the Divine favour enjoyed by the Society in the past year, recognize the urgent necessity of further help for their already overburdened brethren and sisters in Orissa, by sending out at the earliest period additional missionaries, and anew commend the Mission to the confidence and support of all who serve and love the Lord Jesus Christ."

Mr. Clifford said—There is no fact of more pregnant interest to thoughtful and christian men, considering the future of gospel missions to the heathen, than the marvellous and astonishing rapidity with which the British people are already taking possession of the entire globe. In a work recently written by Mr. Wentworth Dilke, we are led out on a tour of the world for the purpose of investigating what he very appositely calls "Greater Britain;" and under his faithful and discreet guidance it is impossible to avoid seeing the overwhelming magnitude of the part the children of Western civilization are now playing, and shall yet play in the wide affairs of mankind. The enormous growth of our colonial empire is but a trifle compared with the lightning speed and gigantic energy with which the English race is pushing itself into the midst of every nation, and people, and tribe under heaven. The Saxon is abroad. No country is foreign to him. Everywhere we are on his track. Go where and when you will, it is almost impossible to get out of sight of the traces of our fatherland. The Britisher is ubiquitous. You cannot keep him at home. He scales the loftiest ramparts, and storms the stoutest barricades. He laughs at the ravages of fever, pricks up his ears at the roar of the king of beasts, and like a war horse in the din of battle-array, starts eager and impetuous for the fight with difficulty. Wherever there is anything to be got, or seen, or done, there is a Briton with his hand ready to

grasp, his eye to see, and his mind to work. Various causes make the proverbially home-loving Englishman a wanderer upon the face of the earth. Sheer restlessness drives many from a goodly heritage in quest of a repose which is never discovered, and a satisfaction they never find. The cross of the Lord Jesus is at once the standard and the starting-point of a large company of brave and noble men, who go into all the world to preach the gospel to every creature. Science also leads forth an exceeding great army of geographers and astronomers, chemists and botanists, and many of like precious pursuits. Political government carries the diplomatist and the lawyer, the soldier and the sailor, often whither he would not. Commerce calls aloud upon her myriad subjects, and away they go, in clustering crowds, chart in hand, daring in heart and hope, in eye ready to follow whithersoever she may lead; so that if in the *Sheffield Independent* it were reported to-morrow morning on reliable authority that in the vast and arid deserts of Africa there was a river Pactolus with its golden sands, you Sheffielders would "cut" your cutlery at once, and, as has happened in California, and on the west coast of New Zealand, we should have an English government established forthwith, and another colony added to our already capacious dominions. There is no spot, indeed, on the wide earth, not even suspicious and hesitating Japan, or inhospitable Siberia, from which the Saxon is effectually banished. He hunts the tiger in Africa, catches the seals in North America, makes a road through Burmah, and engineers new routes and dispenses old laws in Hindostan. He reposes in blissful quiet and with a wierd mysticism fastening upon him under the palm trees and in the olive groves of strange Eastern lands; walks in the tea gardens of the celestial empire of the Chinese, and amongst the rice fields of far-extending India; bathes himself in the sunny waters that break upon the shores of the Polynesian islands; builds up a New England in the untenanted but gold-ribbed wastes of Australasia; drives out the Maories from their ancient home in New Zealand; and extirpates the wild Indian, and hushes his war-whoop in the hunting grounds of the woods of America. Sent out as an incurable convict, he founds an em-

pire as vast as that of Darius; commissioned of God as a missionary of Christ, he opens wide the door of the kingdom of heaven to tribes who were the very scum and outcasts of the earth, and we now see their children waving the palm-branch of victory over evil, and wearing the crown of dominion over wrong. Like a Pythian racer, all "air and fire," he scales the mountainous districts of the Neilgherries; and now, like a careful Yorkshire farmer, he counts his wealth on the sheep runs of Victoria. In South America he enthusiastically examines the fiftieth part of the wing of some beautiful beetle; and across the United States he constructs a railway 4000 miles long from San Francisco to New York. Verily, it were scarcely an exaggeration to say, there is no speech nor language where the Britisher's voice is not heard. His line has gone out through all the earth, and his words and works to the end of the world. In them hath God set tabernacles for the suns of commerce, of science, of philosophy, and of religion, which, attired with the glory of Oriental bridegrooms, and rejoicing with the conscious strength of the strong, go forth on their errands of gladness and good will from end to end of the wide earth.

But this is far from being the most important aspect of this subject. This dispersion of the British people is nothing less than an invasion of the world at every point by an army of well-disciplined and invincible conquerors. The Saxon goes to lead, not to be led. He is a born ruler. The education of centuries has made him a natural king. The children of this last and greatest dispersion are marching towards universal dominion far more surely and wisely than ever Grecian or Corsican hero did. Though men know it not, or only see dimly and in sadness the fact, yet when they admit British energy, enterprise, pluck, and skill, they are sowing those dragons' teeth which history and philosophy alike declare will spring up in a harvest that shall consume them. Not, of course, that this is a conquest as of brute over brute; it is a triumph of mind, of educated heart and brains over ignorance and folly, and it belongs to the church of the Lord Jesus to make it the triumph of goodness and truth, i.e., in a word, the victory of her divine King. I speak the words of truth and soberness. Mr. Dilke declares

that everything indicates that the world is given up, so far as leadership is concerned, to the Anglo-Saxon race. "In the direction of San Francisco and the Pacific the future has no bounds; through California and the Sandwich Islands, through Japan, fast becoming American; and China, the coast of which is already British, our race seems marching westward to universal rule." Again he says—"Ships are manned with motley crews of Bombay lascars, maories, &c. There are no British or American seamen now except boys, who are to be quarter-masters some day, and experienced hands, who are quarter-masters already. But there is nothing to regret in this. Anglo-Saxons are too valuable to be used as ordinary seamen, where lascars will do nearly, and maories quite as well. Nature seems to intend the English for a race of officers to direct and guide the cheap labour of the eastern peoples." Now I wish to ask, if such is our destiny, are we in any true sense ready for a faithful discharge of all the moral and spiritual obligations such a position brings? Have we, as a people, the qualifications necessary for the exercise of such functions? To us who are the subjects of the Lord Jesus, and who regard Him as King, by divine right as well as by self-sacrificing love, of the whole human family, it can never be a matter of indifference what is the legacy left by the Anglo-Saxon race in the homes and villages and towns of the nations of the earth. Our commission bids us make disciples of all nations. We are clearly going amongst them. Are we as clearly leading them into the blessed school of Christ? We believe that Jesus tasted death for every man, and that in His sacrifice there are priceless blessings for the world. Are we making this known wherever we go? Who and what are these men that are threading the globe, making all peoples that on earth do dwell familiar with the English name and the English character? In what spirit do they meet the inferior races of the earth; in that of Christ or that of Satan; in that of brotherly love and manly help, or that of tyrannic selfishness and grinding oppression; in that of loving pitifulness and strict justice, or that of grasping covetousness and heartless cruelty? In short, what kind of future may we expect for the world when it is under the leadership of the

British people? Cheerfully we allow that much real and abiding good has been carried from this old storehouse to the needy families of the earth. The rich and mature fruits of civilization, garnered and accumulated during centuries, have been scattered like winged seeds to the four quarters of the globe. Britain reproduces herself at the antipodes, and the child is fairer and stronger than the mother. English thought, English order and justice, and English philanthropy reappear in ten thousand forms by the agency of the three hundred millions of English-speaking people on the globe. We rejoice to witness the moral and material benefits distributed by science and commerce, by good government and wise laws, by brave deeds and gentle words. But when we have made the largest allowances, the picture still offers many dark and repulsive spots. There are men of great observation and experience, some of whom cannot be supposed to be prejudiced against their countrymen, or vastly enamoured of missions, who give no flattering account of the moral influence of this dispersion. Sir F. Head, Mr. Catlin, Mr. Whympster, Captain Burton, and many others, loudly assure us that we are doing incalculable harm in many parts of the world, spreading the rankest vices of our conventional civilization, and leaving behind most of its redeeming virtues, reproducing all that is cruellest and most godless in our British life, and neglecting to foster whatsoever is lovely and of good report. They assure us that "the least degraded Indians are those who have the least to do with the white man." One sums up our relations to the red inhabitants of the backwoods in this terrible way: "White men, whiskey, tomahawks, scalping knives, gunpowder, ball, smallpox, debauchery and extermination." India's past history we know will not bear examination. It has too often been the gambling-room of political speculators without conscience and without humanity, and even now, favourable as the changes made of late are, there is, according to Miss Carpenter, much room for improvement in the treatment of natives by the civilians. Captain Burton, speaking of the visits of Englishmen to the West Coast of Africa, says, "Christian traders have made the traffic in ardent spirits a curse far heavier than the

slave import." And without multiplying quotations I may add the testimony of Mr. Gladstone, as given in the Blue Book: "It is not too much to say that the intercourse of Europeans in general, without any exception in favour of the subjects of Great Britain, has been, unless when attended by missionary exertions, a source of many calamities to uncivilized nations. Too often their territory has been usurped, their property seized, their numbers diminished, their character debased, and the spread of civilization impeded. European vices and diseases have been introduced among them, and they have been familiarized with the use of the most potent instruments for the subtle or violent destruction of human life, viz, brandy and gunpowder." And is this the boasted civilization that is everywhere, according to some modern apostles of progress, to pioneer and precede christianity? Is this the Saxonism that must not be disturbed by the christian church without the permission of the Duke of Somerset, and a warrant from the Chamber of Peers that our proceedings are in every respect worthy of "discreet" men? Are we to wait with the gospel of the grace of God, which teaches men to live soberly, righteously, and godly, while our countrymen go anywhere and everywhere with the gospels of gin and gunpowder, and do their devils work? Wait? Stay at home? Not while a single fibre of true life is left in us? Not so long as one healthy christian church breathes out its love to Christ and man in the island. Wait! tell the mother to wait ere she strikes a deadly blow at the serpent that sends out its fangs to destroy her child. Tell it not to men who have obtained a love that is deeper and stronger and even more heroic than hers, even the love of God in Christ, which constrains us to die rather than disobey. Wait! and let the name of Britain be trailed in the mud of vices she is trying to cast out of herself. What! bid the angel that flies in the midst of heaven, having the everlasting gospel to preach to every creature, fold his wings and speed no further with the message, whilst the destroying angels of civilization, war and whiskey, have liberty to roam all over the world. Not a moment will we wait! We strike while the iron is hot. We will seek to make Britain's children better before they leave home, and we

will follow them whithersoever they go after they forsake the old island. As commerce opens the door we will follow to teach men to observe just balances and avoid false measures, and to remember that they have a Master in heaven. As science cuts a path for her march amongst the nations we will tread it to assure those we meet that the Lord of this world is not dead but living to love men, that He is not a fixed law, a powerless fate, but a Being with a heart yearning for their redemption. And where neither science, nor commerce, nor government goes, we will do, as we have a thousand times before, we will go first and take them with us, and baptize science, commerce, and government, with the spirit of Christ. *We must go.* Patriotism compels us. The saving element of civilization is christianity. We must sow this salt everywhere to counteract the evil done in our name and by our representatives. Wait? No, never more! The church waited once in the beginning for power from on high: and on the day of Pentecost she received it in divine copiousness; and now she cannot have permission to wait again till all the ends of the earth have seen the salvation of God!

And now, shall I be deemed presumptuous, if, taking a great and truly parallel instance as my guide, I venture to regard this dispersion of the British people over the world as prophetic of the pervasion of mankind with the leaven of christian truth, and the approach, at no very distant date, of that era when the gospel shall be preached to all nations? You know that it was by the dispersion of the Jews that God mined the hoary edifice of paganism, and ultimately shattered it to pieces. Why, then, should it not be by the scattering of the Saxon people abroad that the Almighty should overturn the very foundations of heathendom? The presence of the Jew in every city and town of the Roman Empire was the precursor and prelude of the ingathering of the Gentiles to the church. Wherefore should not the migration of the God-favoured people of these latter days be the harbinger of the greater gathering of all nations into one fold and under one shepherd? Why not? These dispersions are not accidents; they are the outworking of the ordinances of the Lord God of all. In the order of divine

providence they have been amongst the leading agents in the renovation of nations. Sometimes they are God's scourge for seething vices, but generally His medicine for the healing of diseased humanity, and imparting to it freshness and fulness of life. The world is God's great loom, and these dispersions are the chief moments when the Divine Weaver changes the pattern He is working. Wherever the Roman legion was planted, thence ideas of order and justice, fairness and equality, were promulgated; and to this hour they are working with masterful force in modern Europe. Even the career of Mahomet and of his successors is not wholly devoid of those marks of a divine purpose which the wise and good see in all the dealings of the Lord: and therefore a dispersion foretold by God's prophets, and conducted by God's foredetermined agents, could not be barren of evidence of its being the handiwork of the Almighty. Began in the tyranny and ruthless cruelty of Nebuchadnezzar, and fed by commerce, the Jewish dispersion grew exceedingly under the fostering hand of Alexander, until it seemed as though the Jew would be everywhere. Large settlements were found in Cyprus. The islands of the Ægean and the western coast of Asia Minor were crowded by the children of Abraham. Philosophy captivated in Alexandria, and Athens, and Tarsus, and eagerly the disciple of Moses pored over the speculations of the Grecian mind. Oriental mysticism cast its silken threads over many more, and held them in invisible bonds, even whilst they were praying for their freedom. Roman life absorbed in its whirling excitement thousands more, so that the Jew was rapidly becoming a familiar denizen of every town, and his religious knowledge was quietly permeating the moral life of the world. In fact that dispersion was the link between the old Hebrew faith and the acceptance of christianity by the Greek and the barbarian; and as soon as the electric spark fell from heaven, the Gentile felt the throbings of the life in Christ. The train of powder was laid everywhere in these wandering followers of Moses, and the God of Elijah in the fulness of time sent down the fire, and at once paganism received an irrecoverable shock, and christianity spread along the track of the dispersion like flame among

the prairies of the West. At Pentecost the representatives of each division of the scattered people of God were embraced by the Redeemer, and at once they went publishing abroad the glad tidings of salvation, and so preparing the way for the subsequent apostolic missions. The Jew had in fact lost his national centre—Jerusalem—and become the connecting chain for the world to its true moral centre—God revealed in Christ Jesus reconciling the world unto Himself. And as then, so now. The waters of life shall flow along the channels of this British dispersion all over the world. We are privileged to go forth as an advance band cutting out a way where they shall run. Let us dig deep and dig everywhere, and allow the living waters to rush on their course, for "it shall come to pass that everything they touch shall live." We accept, then, this phenomenon as a new bond fastening tighter than ever the old obligation to mission work, and as a modern prophecy of the certain fall of idolatry. We feel that God is truly on our side. We are unfalteringly sure that we have the right word to preach, the true gospel for man. We clearly see that we are predestined and prepared of the Lord to deliver His message to them that sit in darkness. Every sign of the times assures us that Providence is with us and our work. Providence on the side of the heaviest battalions? It is false, absurdly false. It is a doctrine of devils, and has only been taught by those in some measure possessed. Gunboats win in the warfare of the world? Assuredly not! They shall be utterly forgotten, whilst the poor fishermen of Galilee repeat themselves in the lives of successive thousands. The Lord is with us. This is at once our faith and our victory.

Let us stick to this conviction, brethren. We must believe in our vocation or we shall do nothing. Our arms are palsied and our blows powerless, if we are without such a faith. The man who believes nothing is not worth a groat. Even blades of grass have a coating of flint, and can get up after they have been trampled upon; but these dressed figures—knock them down, and you see nothing more of them in the land of uprightness. Stuffed men, glosses and pretences, are as caterpillars with the winged image eaten out of them, and where there's nothing to bury but the

carcase. We must believe in God and in our work as from His hands, or we shall never do it. Now God has given Orissa to us, and I should as soon think of being unfaithful to my child as of being unfaithful to our brethren there. It is as manifestly our duty to give the gospel to the people of that part of India as if it had been written expressly in the oracles of God. The Bible of Divine Providence contains this direction—"GENERAL BAPTISTS, GO YE UP AND POSSESS ORISSA FOR ME." And the page of that Bible that is open before us to-night at this One Hundredth Association, has written upon it the words—"Send out additional labourers at once; not documents, not resolutions, not even promises, but living, loving, energetic missionary men, who will be able to carry on the work which the God of missions has so abundantly blessed." And we must do this soon. It is one of the inevitable duties, facing which all our cowardice should leave us, and all the manhood in us come forth for the mastery of every difficulty that may arise. Let us believe in God and in the teachings of His Providence, and cheerfully and promptly follow where He leads.

The Rev. W. BAILEY, of Wymeswold, seconded the resolution, but in consequence of the lateness of the hour, only made a few remarks, and kindly engaged to forward the rest of the speech he had intended to give for insertion in the *Missionary Observer*.

The presentation of an annual report to the subscribers of any religious society is very much like the presentation of a report of some commercial company to its shareholders; and if it be what every report ought to be—a faithful record of work done and success realized—it will inspire confidence and stimulate exertion.

It will not be a difficult task to show that this Society is worthy of all confidence and a far larger measure of support than it has ever yet received. The scene of its operations is quite enough to awaken interest and excite the sympathy of every lover of humanity. Orissa is not only memorable for its religious history and associations, but also for the direst famine the world has ever known since the sacking of Jerusalem. It has always appeared to us a matter of surprise

that the first missionaries of this Society were led to choose this stronghold of Indian idolatry as their field of labour. Had the founders of this Society made choice for them, they would never, with all their largeness of heart and courage have chosen such a sphere. But as the cloud went before Moses so did the angel of the covenant go before them and has remained with them ever since.

The efficiency and fidelity of the men this Society has sent out has been such as to secure the confidence of all who have known them. William Bampton, one of the first missionaries, was a model of devotion and courage. To him pertains the no mean honour of first preaching Christ beneath the great temple of Juggernath, and he has immortalized his name as the man who was "always teaching and preaching Jesus Christ." And no one can forget the almost wild enthusiasm of James Peggs, and of his resolute determination to put down suttee, infanticide, ghaut murders, slavery, the pilgrim tax, and government connection with idolatry. By the aid of funds which were freely given by the aristocracy he deluged the land with his pamphlets and never rested until he had laid "India's cries to British humanity" at the foot of the throne. The name of Charles Lacey will live long beyond the present generation. His influence over the native mind was unbounded, and when he preached in the market or the festival the masses who heard him would be completely spell bound by his matchless eloquence and power. At the early age of fifty-two he died an old man, worn out with constant toil, and never can we forget the *intense satisfaction* he expressed in the hour of death that he had given his life to such a work. Amos Sutton, the translator of the Bible, the founder of the Mission College, and the father of our Oriya literature, was a man that would have been an honour to any society. He had a perfect passion for work, and if ever it were true of any man it was true of him that it was "his meat and his drink to do the will of Him that sent him and finish his work." And we cannot forget him who has been recently smitten down in his youth, and his earnest desire to rescue the tribes of Khondistan from their bar-

barism and bring them to Christ. And that even when the sweat of death had settled on his brow, he was full of projects for the extension of the Mission he hoped one day to lay before the committee in England. Whether we look at the living or the dead, this Society may rejoice in having men so efficient and devoted to their work. But if the men are worthy of all honour, what shall we say of the women who, like the beloved Persis, have laboured much in the Lord, who have watched with a mother's care the most wretched objects that human eyes ever beheld? No hospital in any of our large cities has ever presented such a scene of disease and wretchedness as has been witnessed during the last three years in Piplee and Cuttack. To watch to the death six or seven hundred famine-stricken orphans in the space of a year, is a work which none but those who have great powers of endurance and far more than ordinary enthusiasm could perform. It will never be known till these women receive the Master's approval, "Well done, good and faithful servant, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," what they have suffered and what they have accomplished. Does the husband die, the youthful widow returns to the lonely and desolate station, takes up his mantle, and carries on his work. And now that there is a prospect of her being compelled by failure of health to return home, her companion and fellow labourer, Miss Packer, avows that rather than the station shall be left desolate she will remain alone and carry on the work. When we have such palpable evidence of heroism and self-sacrifice shall we say that the romance of missions has passed away? Nothing in the history of missions, or even christianity, has surpassed what we have witnessed during the past three years in Orissa. Last Christmas-day Mrs. Goadby and Miss Packer thought they must have some little relaxation—something in the shape of a holiday—and while friends at home were gathering their children round the hearth and making the house ring with laughter and song, these two sisters spent their Christmas in making pills and powders for the sick around

them. If such zeal and self-sacrifice do not inspire something more than confidence, this Society is not worthy of the agents they have sent abroad.

Our plans of operation are also worthy of confidence. Dr. Landels has proposed as something new that missionaries should remain unmarried three or four years, that their ability and fitness may be tested for the work. This Society has long since tried this plan, and four out of the last six missionaries sent out have passed through this ordeal. Our missionaries have been told that their first work was to obtain a complete mastery of the language, and in order to compete with brahminism, to obtain as far as possible an accurate knowledge of the whole system of Hindooism, and to make the preaching of the gospel the great work of their life. Some wise men are telling us that it would be as easy for a brahmin or a buddhist to make the crowds in the streets of London to understand brahminism or buddhism, as it would for a missionary to make the Hindoos understand christianity by a wayside sermon. If christianity were as mystified as brahminism or buddhism, the statement would be correct; but we believe it is so plain and simple that the common people can understand it. From the days of Enoch right down to the close of the apostolic age, this was God's plan to arouse the nations; and if it were so successful in Corinth and Ephesus, we cannot see why it should not be equally successful in the cities of Hindostan. Nearly all our best men that have become evangelists were first awakened by the address of the missionary at the market, bazaar, or festival. If bazaar preaching has failed in other parts of India, it has not been a failure in Orissa. The festivals are not half so large as they were twenty-five years ago. In every village you will find some acquainted with the leading truths of christianity, and hundreds of heathen children sing our christian hymns with as much zest as the children in the streets do our ballads in England. But we have raised up a noble band of native evangelists whose moral worth and intelligence cannot be overestimated; and never are the missionaries so happy as when in company with these men, they go, like their divine Master,

through every city and village, preaching and showing the glad tidings of the kingdom of God. They are giving the people a literature, and in this important work the natives are taking by far the most prominent part. They have founded christian vernacular and English schools, have planted colonies of christians here and there, and by the integrity and greatly improved social status of these communities, have made christianity respected by all classes. With the exception of giving to the native evangelists a little more responsibility than they now possess, it would be difficult to improve upon any of our plans of operation.

The economy with which this Society is conducted should inspire the confidence of its supporters. Complaints have been made about the home expenditure, but the secretaries receive less than the secretaries of any other society in existence. Complaints, too, have been made of extravagant expenditure abroad; but the missionaries of this Society receive £134 per annum less than the London missionaries, and £120 less than the Baptist missionaries. The late John Angell James once said in our hearing on one of our missionary platforms—"I am a member of this Society. I subscribe to its funds. I read regularly its reports; and I say it advisedly that I know of no Society that does so much work with so little means." Dr. Norman Macleod says—"They (the missionaries) have devoted their lives to the civilizing and christianizing of our fellow subjects in India, while their salaries are such as no city clerk would accept; such, indeed, as many of the natives whom they have educated would despise." The testimony of eye witnesses, and the help so freely given by other religious societies and individuals, should give the supporters confidence. We have had repeated testimonies of warm approbation from men of every rank in the civil and military services of India, and from chaplains and even bishops of the Anglican church. And the missionaries for their laborious and humane efforts during the late terrible famine, received the official thanks of the Government of India. During the last ten years we have received the following sums from various societies:—

Ladies' Society for promoting Female Education in the East ...	£	s.	d.
Bible Translation Society ...	1099	5	6
American Tract Society ...	950	0	0
American Bible Society ...	250	12	9
Religious Tract Society ...	235	17	2
Calcutta Auxiliary Bible Society, about	272	5	0
Mission Stations ...	300	0	0
Ayr Committee ...	4790	18	3
Mr. MacNeile's Subscriptions ...	340	0	0
	1065	0	0
	£9301	18	8

The success of our missionaries ought to give confidence and call forth devout praise. Ever since the first seven years of weary suspense was broken, there has been continued success. Our enemies often taunted us by saying that we might perhaps make a few converts from men who would sell their souls for a handful of rice, but that the high caste brahmin and even the respectable soodra would treat us with disdain. But by far the greater part of our converts have been from castes which have given them, even when christianized, influence in all Hindoo society. It is generally considered that sacrifice and suffering are the best tests of a man's sincerity. The persecutions the native christians have been called to endure will never be told. Many have taken joyfully the spoiling of their goods; others have been cruelly beaten; others have suffered the loss of all things; and several from the day of their baptism have been cut off for ever from mother and father, and all their kindred. Our christian communities are rapidly increasing, and there is a general impression that the days of Hindooism are numbered. There has been no place where of late years the missionaries have encountered so much opposition as in the district of Bonamali-pore. A rich and powerful zemindar determined to wage war with the missionaries. He vowed by all the gods he worshipped, that christianity should never have a footing in his territory. He persecuted poor Makunda Sahu almost to death. He carried off all his property, and razed his house to the ground. He took his wife and children, and hid them in some secret fastness. He employed the cleverest native barristers to defend the woman's case in the civil courts of Cuttack, and when foiled

there he carried it to the supreme court of Calcutta, and secured the services of an English barrister to carry out his wicked designs. In no district have there been such large accessions to the church during the past year as at Bonamali-pore; and at the last Orissa Mission Conference Makunda Sahu was appointed to this important sphere of labour. If, then, those who have indulged in grumbling and complaint will look at our sphere of labour—our plans of work—the rigid economy practised at home and abroad—the testimony of eye witnesses—the sympathy of other societies and communities—and the success of our labours, and if they are not then satisfied, they must be persons whom no facts will ever convince. It is in India where we must look for the fulfilment of those grand old prophecies when “the mountains and the hills shall break forth into singing, and all the trees of the field shall clap their hands.” It is here where “the earth shall be made to bring forth at once,” “and a nation shall be born in a day.” India has cursed Japan, Tartary, Burmah, Siam, Ceylon, and even China, as well as all those islands that crowd the Eastern Archipelago, with her varied systems of idolatry; and if it be true that “where sin abounded grace shall much more abound,” then from India shall apostles go forth to redeem their peoples from the curse she has brought upon them. It was the productions of India that made the tabernacle so gorgeous and costly; and it was the productions of her forests that made the incense so grateful to the worshipper. It was her treasures that were presented to Christ at His birth, and with her spices He was embalmed at His death. When this great continent, from the lofty range of the Himalaya, crowned with stainless snow, to Tinnevely and Travancore, with their silvery waterfalls and glorious forests of waving palms, shall be given to Christ, then shall we see a literal fulfilment of the prophecy “He shall see of the travail of His soul and be satisfied.”

NOTE.—On page 226, first column, twenty-five lines from the bottom of the page, read, “there was room for congratulation to a certain extent. The income,” &c.

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.

AUGUST, 1869.

THE CONVERSION OF CHILDREN.*

III. THE MEANS OF EARLY CONVERSION.

The Rev. J. Aldis, in his valuable paper on Domestic Worship, read at the meeting of the Baptist Union, writes—"The family, yet more than the Sunday school, is the nursery of the church. True religion, like the charity it reveals, begins at home. The youngest infant should there receive the first touches of religious habit, and find there the first quickenings of religious sensibility." None can question that God intends that the family should be the birth-place of souls. "Lo, children are a heritage of the Lord, and the fruit of the womb is His reward." Is it not possible that, under the fostering care of Christian nurture, the simple innocence of childhood may be refined and spiritualised into a true and gentle piety, with its roots in the fear of God and the love of Jesus: the mind, in its growth, opening to the truth, and yielding to the influence of the Spirit, as silently as the flower-cup opens to the light? A sort of proverbial expression reads thus—"Piety, though it does not run in the blood, runs in the line." Assuredly it does when the right means are used for training "a godly

seed." Witness our Jarroms, and Stevensons, and Goadbys, and Pikes, and Joneses, and Knights, and many others that might be named. "Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth." On this I may not enlarge.

The majority of parents are ungodly: hence the importance of the *Sunday School*. This should be a spiritual birth-place to the children. Neither on this may I dwell. One fact, however, may be given. At the meeting of the Sunday School Union last year, the report stated that upwards of 7,000 scholars from the country schools had become members of Christian churches: making a total of more than 9,000 instances of Christian decision in the schools connected with the Union during the year. This was at the rate of more than five per cent. on the number under instruction. There are not many churches that can rejoice in conversions presenting a similar proportion to the number of unconverted souls that come in contact with their varied labours. I look upon that Sunday school success as the earnest of a grand harvest awaiting the time when the church

* Concluded from page 209.

shall get an increase of faith in child conversion. "Lord, increase *our* faith."

That earnest friend of the young, Rev. S. G. Green, observes—"The church has a vocation as a *helper* to the children of Christian homes, and as a *missionary* for the rest." The church a missionary to children has a novel ring with it: but the idea is a pregnant one. Why should not the church include in its activities a *service expressly for children*; their present conversion being the great object? There is a mine of spiritual wealth close at hand. This is beginning to engage more of the attention of Christians, and must, ere long, occupy a prominent position in the evangelistic arrangements of the church. At the meeting of the Congregational Union at Leeds, a service was held for children. Mr. Spurgeon has inaugurated a children's preaching service. A society has been formed in London called "The Children's Special Service Mission." The object is to promote the establishment of Sunday and week-evening meetings for the young. At the Metropolitan Tabernacle, Surrey Chapel, John Street Chapel, and more than thirty other places in and around London, such services are regularly conducted. I have had intercourse, personally and by letter, with some of the managers of this Mission, and find that the spiritual results are very cheering.

The most remarkable labourer among the young is the Rev. E. P. Hammond, some of whose peculiarities have called forth considerable discussion. In prospect of the preparation of this paper, I went to London, accompanied by our superintendent for the purpose of observing Mr. Hammond's method of begetting "a state of religious inquiry and concern," and his "way of guiding them" when in this state. The proof is abundant that this servant of the Lord has been eminently suc-

cessful as "the children's preacher." Seven years ago he laboured in Glasgow: at a farewell gathering, the Rev. W. Arnot (author of "Laws from Heaven," &c.) said, "If envy were lawful in this matter, I would envy Mr. Hammond *the place which he has been enabled to gain for Christ in the hearts of hundreds of children*, and the place which he himself has in their hearts as the servant of the Lord." To gain a place for Christ in the heart is the grand result sought: the way by which this may be most successfully accomplished must be a good way, if not the best. We attended two meetings, at one of which Baptist Noel gave an address to the children. An element of revivalism pervaded them; but there was nothing to which we could seriously object. As briefly as possible I will describe the procedure. Mr. H. entertains the *firm belief that the Gospel is the power of God unto salvation to the youngest* that can understand the glad tidings. No shade of doubt mingles with this belief; and he goes to the meeting with the conviction that "all things are possible to him that believeth."

The confident expectation is cherished of the presence and working of the Holy Spirit; and of the present effects of His power as truly as on the day of Pentecost.

Singing is specially prominent. Philip Phillips remarks, "Sunday school music should sing the Gospel into the children. The power of song, so beneficently bestowed by the Creator, if properly cultivated and rightly directed, will be blest in the conversion of souls. We may thus as effectually sing the Christian graces into the hearts of the little ones, as teach them by spoken words." Such hymn singing adds greatly to the efficiency of Mr. Hammond's meetings.

The truths essential to salvation are made plain to the understanding of a

child. In an article entitled "Bible Truth and Child's Nature," Rev. W. S. Groser has this remark—"As teachers of children let us bear in mind that the wondrous beauty of divine truth is designed for their mental eyes as well as for ours. . . . With the teaching of God's word, our primary duty is to cause the children to understand the sense." This is a primary object with Mr. Hammond. It is his great desire to "cause them to understand the sense," which prompts the use of some modes of illustration at which exception has been taken.

The substitution of Christ pervades the whole of his addresses. This grand truth is presented in such a variety of illustrations as convey it to the understanding and the heart.

The great love of Jesus is feelingly exhibited. The power of love, as seen in the cross, is made to find an entrance into the heart. The effect of this is illustrated in the case of the girl who said, "How can I help loving him now I know how he has loved me?"

The great sin of not receiving and loving Jesus is earnestly enforced. The neglect of Christ, after He has manifested so much love is shewn to be exceedingly sinful.

The immediate acceptance of Christ is lovingly pressed. Having plied the young souls with the Gospel, they are urged to embrace it at once.

These are the means used to beget "a state of religious inquiry and concern." Then comes the after-meeting for guiding the awakened, so that the "concern" may issue in "conversion." This is regarded as a most essential part of the work. I assisted in one of these after-meetings, and closely watched the proceedings.

The first care was to converse with the anxious individually. To accomplish this a number of intelligent

Christians were previously engaged. In different parts of the hall small groups were formed. Some twenty inquiring bands were in operation: very quietly and without any disorder or confusion.

The anxious were separately urged to receive Christ. Salvation was presented to each as God's gift, which He was desirous should be received now.

Earnest prayer was presented with and for them. The awakened were encouraged to pray for themselves: in some cases the anxious repeated words of prayer after the leader.

These are the principal features of the inquiry meeting. In a private interview with Mr. Hammond, I said, "I think I see one great secret of your success: private and united, believing prayer." "That is it, brother," he replied: "without that there would be no saving power." He is a man of much prayer, as well as of strong faith. All his meetings are preceded by a concert of prayer. As regards the results, I cannot do better than give an extract from a letter sent to me by the honorary Secretary of "The Children's Special Service Mission," Mr. R. Weston. "The point of inquiry in your letter is a very important one. An apparently great work in the conversion of souls may be going on, and yet, when tested, it may be found to have been mostly of the flesh, the immediate effect of mere human excitation. In the efforts of Mr. Hammond, from the very nature of his call as a pioneering labourer, there must, necessarily, be more or less excitement: but it does not follow that the power of the Holy Ghost may not be also very great. This has to be proved by the result. Our own experience with regard to the children who attend our central services is most satisfactory. The mission commenced by a number of

children being taken to John Street to hear Mr. Hammond. Altogether about sixty children were taken; some, several times in succession. Numbers of these professed to find peace in Christ under his preaching; some, at least three months after. The great part of these children are now members of churches, and their conduct has continued most satisfactory. The minister who baptized a number of these young disciples, in writing a letter of information for us to send an inquiring friend like yourself, says, not only have these young members given him great satisfaction, but his experience of thirty years' ministry is that the young members are the most consistent."

The Rev. G. Wilkinson, of Chelmsford, thus writes—"One of my teachers says that three-fourths of those awakened by Mr. Hammond's services are steadfast. Every case that appeared to me genuine at the time, has proved to be so."

The following testimony is of a different character. The Rev. B. Davies, of Greenwich, writes, "I regret to say that I do not know of any permanent results among the children who attended Mr. Hammond's meetings at Greenwich. It is quite possible that the results which at first were so promising, might have been different in the end if there had been *more believing prayer* among God's people, but nearly all *looked upon the work with suspicion*. This case of failure is not less weighty and instructive than the instances of success, inasmuch as it illustrates the principle enunciated in reference to our Lord's working (Matt. xiii. 58), "And He did not many mighty works there because of their unbelief." The contrast in the results presented in the foregoing cases, is itself a solemn appeal to Christians to give up prejudice and banish suspicion in regard

to efforts for child conversion, and to co-operate in the use of such means as may secure the divine blessing.

The best machine is that which does its work best. The best way of guiding the inquiring is that which is most successful in bring them into a state of conversion. The *Freeman*, some time ago, contained an account of the class conducted by Mr. Wickers, in connection with the Baptist church at Stepney Green Tabernacle, of which Archibald Brown is pastor. A large proportion of the inquirers had joined the church during the year. I therefore wrote Mr. W., asking for his way of guidance. He kindly responded. The following is the principal portion of his reply—

"I have a senior and junior class: all under twenty attend the latter. I will try to describe the way the Lord leads me. First, one half hour at home with my God in silent solemn prayer that He will guide and assist me by His Holy Spirit, that I may have just the right words to say to anxious souls. I generally begin the meeting with a hymn, such as, 'Come ye sinners,' &c.: then a short prayer. After that I call on one who has recently found peace, to pray for the seekers, thinking such the best to pray for others who are longing for what they have found. Then I ask any one who is anxious to select a hymn, that I may get at his or her state of mind. After that I read and speak from God's word for a short time. Then I try to get some of the class to speak out what the Lord has done for their souls: proposing suitable questions as to how their minds have become impressed. After that, probably some anxious ones will kneel down and cry for mercy and peace. When I find them breaking down, I start off, the class joining, with a hymn, such as, 'There is a fountain'

—‘Happy day.’ And oh! to hear the penitential prayers of the seekers, mingled with many tears, makes the heart leap with joy. . . . Out of about three hundred who have attended my class, two hundred young people have joined the church, many of them at the age of fourteen. The classes are well backed up by the prayers of the church and of the pastor, Rev. A. J. Brown.”

Observe how this account begins and ends: it begins with—“first, one half hour at home with my God in silent, solemn prayer:” it ends with—“these classes are well backed up by the prayers of the church and pastor.” Too much importance cannot be attached to this baptism of every part of the work in believing prayer: this is absolutely essential to great success.

The guidance needed by an awakened soul will, of course, vary. Conviction comes in a variety of ways. The experience between conviction and conversion may be greatly diversified. Dr. Spencer, in *Pastoral Sketches*, observes—“The circle of religious experience is immense, if not infinite. But this fact need discourage no inquirer, need embarrass no minister of the Gospel. The truth of God, after all, is simple. There never was a soul to which it is not applicable; and it is the sole instrument of sanctification; therefore there will be points of resemblance in all the saving experiences of men. The same truths are applicable to all. The power and excellency of the Gospel lie in the great doctrines of grace—doctrines applicable to all that would find the way to Christ and eternal life.” In the young, the experience is not so varied as in the more advanced in years. We may not expect in the child those strong, rending convictions which sometimes shatter the soul of a matured transgressor. A true sense of sin, repentance, and

faith, we must look for; and be careful to know that the soul is resting only in the Lord Jesus. But the terror inspired by the spiritual awakening after a long course of rebellion against God, seems not to belong to the little world in which the child lives and moves from day to day. Nor, in watching the evidences of the change, must we desire to see crushed out the innocent emotions of the child-nature which seek for outward manifestation in a variety of ways. Who would tether one lamb, because in the joy of its juvenility it bounds across the daisied meadows, or skips upon the tiny hillock? ‘Thus saith the Lord of hosts, the streets of the city shall be full of boys and girls playing in the streets thereof.’”

It would be useless to attempt to confine the dealings with inquirers within straight and rigid lines of theory; I would, however, submit the following as an epitome of a proper, if not the best way of guiding the young when in a state of inquiry and concern.

Our own heart must be in harmony with the work. There must be true appreciation of the condition of those who are looking to us for guidance. To deal successfully with anxious souls, we must have something of the spirit of him who said, “I travail in birth till Christ be formed in you.”

An inquiring soul should be dealt with as soon as possible. While the sense of sin is vivid and fresh, let sin’s remedy be applied. Early conversation will be likely to deepen conviction if it does not lead to immediate conversion.

Let your manner be such as to shew that you are really interested in them. Try to win their confidence so that they may speak out their feelings with freedom.

Deal with them from the word of God. The Holy Spirit is the prime

cause of all conviction, and the agent in conversion. The word of God is his sword and his surgery. He often makes use of one passage to heal the wound which another has made.

Present Jesus and His finished work plainly and fully. See that this is clearly apprehended; and keep the anxious mind looking to Jesus as the every need of the soul.

Urge a present reception of Christ, and full consecration to Him. Salvation comes at the point when the soul trusts Jesus alone, and yields fully to Him.

Prayer with the anxious should be offered in faith. Lay their case before the Lord. Get the anxious one to pray, if possible. I have had some interesting cases in which this has been successful. Here is one. A young woman, about sixteen years of age, was under deep conviction. She came to my house with the burden pressing heavily indeed. After conversation we knelt down. I prayed: then asked her to do. She was unable to begin. This continued for about two hours, as she was unwilling to leave without finding Christ. At length she began to speak to the Lord audibly, confessing her sin, and pleading for mercy. For more than a quarter of an hour she wrestled with the utmost fervour: every petition and appeal being supported by my own earnest intercession. On her knees she prevailed; and rose up radiant with the joy of a new-born child of God.

When indecision continues, study the case carefully. Endeavour to find out the hindrances to acceptance. Pray earnestly for divine guidance, that when you meet again, the Holy Spirit may give you to speak that which He will use for true conversion.

Write to the inquiring, and invite them to write. This is extensively

practised by the Children's Special Service Mission, and found highly useful.

And when the children give evidence of the saving change, then let them be watched and nurtured with the most assiduous and tender care. Then it is that the Good Shepherd urges his repeated injunction, "Lovest thou me? Feed my lambs." Every lover of Jesus should be anxious for the safety of His lambs. When a youthful convert is brought into the church, every member should feel it to be a binding duty to pray specially and constantly for the young disciple. The Rev. Frank White, pastor of the Baptist church at Chelsea, thus writes of the converted children—"Of those who have joined the church, not one has turned back. *One motherly sister takes especial care of them.*" That is what is needed. The little ones require careful tending. A farmer told me that during the snow-storm a few weeks ago he thought his lambs would have been smothered. Himself and shepherd hastened to collect the sheep and lambs in the hovel or barn, or wherever a shelter might be found. The lambs of Christ's flock will be exposed to many a storm from the world's bleak atmosphere. Don't leave them out in the cold. Don't leave them out of your prayers. Let some motherly sister or fatherly brother tend them with loving care, and He who gathers the lambs with His arms will certainly secure their safety.

"Jesus is both kind and wise;
All His sheep His notice share;
But with special care He eyes
Those who need a special care.
Gently leads the wearied dam;
Gently binds the bruised limb;
And His bosom bears the lamb,
Like an infant dear to Him.
Who to Him would trust a fold
Who the lambs neglected sore?
Nor could Jesus love the old,
If He loved not children more."

THE RELATION AND DUTIES OF THE CHURCH TO THE CONGREGATION.*

BY THE REV. J. SAGE, WENDOVER.

THIS subject has been chosen for our present consideration not only on account of its importance, but partly because in some quarters opinions have been recently advanced concerning the relation of the church to the congregation which we deem erroneous, and chiefly because we fear that the Christian church generally does not sufficiently realize the closeness of that relation, and the solemn responsibilities which it involves. And the end of this paper will be answered if it should serve to correct mistaken views, or cause Christian professors to realize the relation thus sustained, and to discharge wisely, promptly, and faithfully the duties which they owe to those who constitute the congregations assembling with them at their recurring seasons of divine worship.

From the form in which our theme has been stated, of course it will at once be evident that we believe a marked *distinction* is to be recognized betwixt the church and the congregation. We know that it has been recently affirmed that "the New Testament makes no distinction between them; and that in point of fact, and as a question of religious life, and its claims to religious privileges, there is none. It has also been pleaded that all existing barriers should be thrown down (exception being taken of course to all cases of proved and manifest immorality), and all our ordinary tests of spiritual life should be abolished; and that a mere desire for fellowship and the expression of it should be considered sufficient proof of spiritual fitness for the enjoyment of church privileges."

But we adhere to the old definition of a Christian church, which is,

that it consists of professed believers in the Lord Jesus Christ, who have in some way or other declared to the church that they have been convinced of their sinfulness and danger, have exercised faith in Christ, and have found joy and peace through believing in Him. And our opinion is, that those who act consistently with such a profession, and who therefore live in joyous and purifying fellowship with the Father, use all divinely appointed means for the perfecting of their sanctification, seek supremely and always God's glory, and are inspired with heavenly aims, motives, and hopes,—that these are the only proper members of a Christian church.

We also use the word *congregation* in the sense in which it is generally understood amongst congregationalists—as denoting those who are outside of the church, but who meet with the church more or less regularly in the ordinary public services of the Lord's house. They are not with us by Christian profession, and the majority of them are strangers to Christian character and vital godliness. Yet there is a marked difference betwixt them and those who wilfully and habitually neglect the assembling of themselves together for the worship of God. At the same time they are to be distinguished from the church of Christ. They are unlike the altogether irreligious and profane, in that they observe at least the form of divine worship; and they also are distinct from the church, because they have made no public avowal of their attachment to the Saviour. Whilst, therefore, the congregation are one with the church as to the place and outward acts of public

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worship, and some of them, too, may resemble the church as to character and life, yet they are strangers to church fellowship, because they have not plainly declared themselves on the Lord's side.

It is quite probable that in *former times this distinction could not have been made*, simply because then the church and the congregation were one and the same. On account of the persecutions to which the church was then exposed, there were perhaps no habitual worshippers excepting such as avowed themselves to be disciples of the Lord Jesus. The alternative, then, was either to embrace the gospel and profess it, or not at all to company with those who believed it. Hence in old church books we sometimes find the words church and congregation used interchangeably to denote the professed followers of the Saviour. Thus in "The Records of the Broadmead Church, Bristol," we meet with such entries as these:—"Sister V. in the 4 month, 1666, was proposed, spoken with, and joined to the *church*." "Brother F. in the 6 month, 1666, was proposed, spoken with, and joined to the *congregation*." "Aged Mr. T. was propounded to the church, spoken with, afterwards baptized though above 80 years of age, and joined member to this *church*." "Brother B. upon 21st day 1st month, 1688, was proposed and afterwards spoken with, and baptized and joined member to this said *congregation*." And as if plainly to prove that with them the congregation was the same as the church, and consisted of avowed believers, we have also this record:—"S. M. G. in 3 month, 1669, proposed to join with the congregation, and thereabout spoken with, and gave a good account for us to hope there was a true work of God in her soul, but she was not then received. For there was little done this year by, reason our pastor declined very fast."

Now from these records may we not safely infer that then the church and the congregation were the same? And is it not also evident that the reason why there was no congregation, as we now use the term in distinction from the church, is to be found in the troublous times to which they refer?

But it is far otherwise in the *present day*. Now that open persecution has ceased, and some kind of religion is generally deemed requisite and fashionable, *there are many who meet with us in our religious services who are not members of the church*. It appears from the last Baptist Union report that whilst the number of members in Baptist churches of the United Kingdom is now 231,506, and of Sunday scholars, 267,346, it is estimated that in addition to these we have in attendance at the public services of the Lord's-day, in our Baptist chapels alone, not less than half-a-million of souls. And if our Sunday scholars be counted (as the greater number of them may be) among the congregation, rather than with the church, we may fairly reckon that the proportion of the members of our congregations to those of our churches, is on an average about three to one. There can be no question, therefore, that now we have both church and congregation, and at the same time that the distinction betwixt them is clearly defined and readily recognized.

Yet there is also a very close relation subsisting between them, which involves solemn responsibilities to both, and on account of which the congregation has special claims on the sympathies, prayers, and efforts of the church. There are, we hope, but few, if any, Christians who would not regard a servant or friend living in the same dwelling with them as having more claims on their benevolence, watchful care, and Christian sympathy and help, than those whom they had never seen, or

who lived on the opposite side of the globe. It is true no natural tie binds them together, but there exists a connection or relation, which, if it cannot be easily defined, is readily realized, and which serves to increase the blameableness attached to unkindness or unfaithfulness, and to demand manifestations of special affection, interest, and concern. And as really we think there is a peculiar relation subsisting between the Christian church and the congregation. They frequent at stated seasons the same house of prayer; their voices unite together to swell the song of praise; they listen Sabbath after Sabbath to the same truths from the same lips; and as the result of all this, they are well known to each other, and have frequent intercourse with each other. Indeed, very many are the ties which bind them together, and many the subjects of thought and interest common to both. It is from members of the congregation that we who are of the church select some of our most intimate friends. Some of them, also, belong to our families, live in our homes, sit at our firesides, eat from our tables, and are related to us by the dearest ties of affection and blood. With others we are almost daily exchanging offices of friendship or engaged in business transactions. Moreover, they contribute largely to the support of our religious institutions, and do much towards upholding and spreading principles which are dear to us as Baptists and Non-conformists. To them we look for assistance in sustaining the ministry, Sabbath and day schools, and other benevolent and Christian societies. How far such a condition of things is healthy or desirable, it is not for us to determine. But certainly the fact itself does constitute a kind of relationship between the church and the congregation, and it furnishes a powerful motive to earnest effort and prayer on the part of the church,

so that those by the contributions of whose carnal things the ordinances of God's house are so largely maintained, may in return be made partakers of our spiritual things.

If, then, it be admitted that the connection or relation betwixt the church and congregation is real, and closer than that which simply unites us by the bond of universal brotherhood to all mankind, it follows that such a relationship involves peculiarly solemn *responsibilities*. These, to some extent, are mutual, though those which rest upon the church we deem the greater, and to these we now specially direct attention. We hope none of you who are within the church suppose you have nothing to do with them that are without, or even ask as Cain did, "Am I my brother's keeper?" We will not insult you by the bare supposition than any of you have such perverted views, such selfish dispositions, and such hard hearts, as to say that it is God's exclusive and sovereign prerogative to look after those outside of the church, and that you have nothing to do but to secure your own salvation, and enjoy for yourselves gospel blessings and comforts, leaving others to themselves and to God. We will rather believe that you admit your obligations to seek the spiritual welfare of all around you. And therefore we are not without hope that you will now carefully consider the special claims which the members of your several congregations have upon your Christian sympathies, efforts and prayers, and will give heed to some hints respecting the best ways in which you may contribute to the desired end of making them in character and by profession Christians indeed.

That you may feel your solemn OBLIGATIONS in this matter, we ask you to realize if you can the *condition and character* of those with whom you meet in your congregations. These are very diversified, compris-

ing, perhaps, almost all classes, ranks, and ages of mankind. The old, young, and middle-aged, the rich and the poor, the employer and the employed, the thoughtful and thoughtless, the intelligent and ignorant, the anxious and the sceptic, are not unfrequently found together in God's house. The far greater number of these are, it is to be feared, utterly careless about their spiritual condition—strangers to true worship—uninterested in a Saviour's dying love—bearing no marks of being His disciples—and are pursuing with rapid and unflinching footsteps their dreary pilgrimage towards perdition. But some are trembling on the verge of decision for God, yet held back by the thralldom of some fear, or by the bonds of some temptation. Others (and the numbers of them we fear are increasing), who though sincere disciples of Christ, are kept back by timidity, self-distrust, or some more blameable cause, from professing their love to the Saviour, and uniting themselves to a Christian church. And there are also others who cannot altogether forsake the place where God's people meet, though they have left their first love, forsaken the way of holiness and peace, dishonoured their Christian profession, and are the subjects of regrets, anxieties, and fears, such as only backsliders know.

Now if we are true members of a Christian church, we cannot regard the condition of any of these as being satisfactory. In the case of secret disciples, although their eternal salvation may be hoped for, yet we may well regret their non-profession of religion, because thereby they oftentimes endanger their own safety and peace, and hinder their usefulness, as well as neglect the Master's plain command, and deprive the church of their needed co-operation, sympathies, and prayers. Whilst on the majority of the hearers of the gospel there is resting the

frown of the Almighty. For whatever may be their natural excellencies, if they lack the one thing needful, they are living exposed to the displeasure of heaven and in danger of eternal woe. It is most reasonable, therefore, that the church, who knows the bliss which results from evangelical obedience, the realization of the Divine smiles, and the expectation of the inheritance of the saints in light, should view the condition of all the congregation as not being satisfactory; and that they should therefore earnestly desire and seek conversion for the unconverted, decision for the undecided, restoration for backsliders, and the profession of religion for secret Christian disciples.

But our concern for the congregation is greatly increased if we also remember the solemn fact that the privileges and opportunities with which the unconverted and undecided members of our congregations are favoured, do but *aggravate their peril and their sin* if they continue impenitent. The longer they sit under the sound of the gospel and neglect its claims, the greater is their danger of becoming gospel hardened—"having their conscience seared with a hot iron," and "being past feeling." And should life close without Christ being embraced as their Saviour, most fearful must be the condemnation that shall be theirs in an eternal world. For it is a recognized principle of justice, that guilt and condemnation bear some proportion to the opportunities and capacities of the disobedient. Hence our Lord declared what all admit to be right, when He said that "the servant who knew his lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes." Therefore it must be that the heathen who perish without the knowledge of a Saviour's name, go forth into eternity laden with a lighter guilt,

and will assuredly incur a more tolerable doom than those who transmute by their impenitence the gospel of God's love from a savour of life into a savour of death, and gather to themselves the greater damnation of having trodden under foot the Son of God, and done despite to the Spirit of grace. And we tremble as we think of the truly awful condition eternally of "the wicked who have come and gone from the place of the holy." Is it not enough to thrill our souls with deep and intense emotion to contemplate the state hereafter of those who now compose our Sabbath assemblies, should they die as they are living,—aliens to the commonwealth of Israel? They sit as God's people sit, but are not aspiring after or pressing towards the rest which remains for the people of God; they sing with the lip God's praises, but their sacrifice not being heartfelt is only a vain oblation; they hear the story of the cross, but yield not to its attractive influence and powerful claims; and though an inheritance incorruptible, undefiled, and unfading is proffered for their acceptance, they are content to have their portion in this life. Surely such are in danger of incurring the heaviest penalties that can be attached by divine justice to disobedience. And shall we, believing all this, leave any effort untried that God may bless to their deliverance and eternal salvation? God forbid!

One other consideration may be urged to strengthen the appeal we thus make to the church on behalf of the congregation, and it is this—that by seeking first the spiritual welfare of the members of our congregations, we are using *the most likely means for securing the extension and final triumph of the Redeemer's kingdom*. The most natural mode of converting the world is for the church to send forth her influence in gradually increasing radiation as

from a centre. In order to this, the congregation (which is nearest to the church) should feel most of its force, if the gospel is to reach those who are not so directly brought under its teaching. In ancient times the wall of Jerusalem was repaired by each man building the part of it over against his own house. And we believe that it is God's plan that Christians should contribute to the building of the temple that God is rearing of living stones, by their individually doing that part of the work which lies nearest to them. Hence the urgent necessity there is laid upon the friend to seek the salvation of his friend, the relative to use special efforts for bringing his relative to Christ, and for the members of a Christian church to be specially watchful for the souls of those who sit with them in the same pew, or worship with them in the same Christian sanctuary. And wondrous results, we think, may be expected when the urgency of this duty is fully realized by the universal church of Christ. For when converted, who so likely (all other things being equal) to be of use in the church and in the world, as those who by long attendance at God's house have become thoroughly acquainted with gospel truths? For the sake of Christ's cause and God's glory, as well as on account of the unsatisfactory condition of the members of our congregations and the close relationship we sustain to them, we entreat the church to be wise and faithful in their conduct towards them that are without.

Now to the justice and force of such considerations as these, we believe your hearts and consciences will at once respond. And taking it for granted that you realize your responsibilities and are anxious to promote the spiritual good of those who meet with you from Sabbath to Sabbath, but are outside of the church, we proceed to mention the

WAYS in which these claims upon you may be met. It is, of course, impossible to prescribe specific plans of action which shall be applicable to all cases. But the following hints we deem important, and probably they may serve to assist the members of our churches in their efforts for the good of the congregation. We think very little need be said respecting the many and varied provisions made by the church in their *collective capacity* for benefiting the congregation. These, perhaps, were never more numerous or more adapted to the desired end than now. And we rejoice that in our days ministers generally do not confine their ministrations to the comforting and edifying of believers, but very frequently preach the gospel to others, conduct Bible classes, and make special efforts for the anxious, inquiring, and thoughtful. It is also matter for thankfulness that there are connected with our churches so many valuable institutions by which the congregation as well as others is benefited, such as our Sunday schools, tract, Dorcas, sick poor societies, mothers' meetings, and the like. And in vigorously sustaining such institutions as these, the church doubtless is to a great extent fulfilling its obligations to the congregation. Whether in addition to all these, *class meetings*, such as are held among Wesleyans and others, would be useful and desirable; or whether it would be well to recognize it as a *rule* (as is done in the Baptist church at Paris), that every new member of the church is expected immediately to seek to bring at least one other person to Christ and into the church; are questions which are worthy of some consideration, but on which we venture to give no opinion.

We imagine, however, that far more good can be accomplished by the individual personal efforts of the several members, than by the church in its collective capacity. And we observe further, that it is of the utmost importance that *responsibility* in this matter should be felt by each member to rest upon himself individually. It should never be supposed that efforts for the good of the congregation belong to the special functions of the ministry, nor should the pressure of personal obligation be evaded by losing the sense of our individuality in the aggregate body with

which we are associated. We fear that the minister is too often practically regarded as the representative or proxy of the church for the accomplishment of its mission in the conversion of men and the spread of Christianity. And we also fear that the familiar adage, "what is everybody's business is nobody's," is true in spiritual as in temporal things; and that it is quite possible to prove that the adoption of such and such a course is the duty of the church, without necessarily leading this or that member of the church to feel that the duty is his own. But such things ought not to be. The public ministry of the word, though it be God's chief and chosen instrument for the achievement of God's gracious designs to men, was never intended to supersede the obligation or necessity of private effort, but rather needs it to perfect its own efficiency. And such is our personal obligation to seek the good of others, that howsoever humble our position in the church, or limited our sphere of usefulness, we cannot transfer to others that obligation which God has laid upon us; and at the last day we shall be each judged, not as a member of this church or of that, but as an independent servant of the Redeemer. Responsibility, therefore, in this matter is such as no member of a Christian church can shrink from without incurring heavy personal guilt, and doing serious harm to the cause of Christ.

And if you would individually rightly discharge the claims of the congregation upon you, you must first be especially careful to *recommend a Christian and professing life by your own character and conduct*. When writing to the church at Colosse, Paul exhorts them to "walk in wisdom toward them that are without." By which we suppose he meant that they should be prudent and consistent in their conversation and deportment, scrupulously avoiding everything that would prejudice the minds of them that are without against the gospel of Christ, and ever pursuing such a course as would constrain them to acknowledge the excellence and desirableness of a Christian life. Now whilst this exhortation is important if understood to refer in its most comprehensive sense to all the unconverted, it is especially so if our

congregations be regarded as those who are without. For from intimate intercourse with us, they are intimately acquainted with what we are, as well as with what they profess, and will be greatly influenced either for good or evil by what they see in or hear from us. And should our conversation not become the gospel of Christ, we furnish them with a stronghold of prejudice in which they may entrench themselves, and from which they may oppose and attack the truth. And even if we put forth efforts for their spiritual good, so long as our lives belie our profession and precepts, we are like those who may laboriously rear a building with their right hand, and with equal assiduity cast it down with their left. We should therefore in all our intercourse with them, in our business transactions with them, and in our conduct one towards the other, we should let them see that we are governed not by selfishness, but by Christian principle, and that in all our actions we are truthful, upright, generous, and sincere. Then we should not be stumbling-blocks, hindering them from embracing the truth, but should rather serve to allure them from the ways of sin, and attract them to the cross. And whenever they see, wherever we are, that we are above everything false, mean, dishonest, and unkind, and that we are worthy of being trusted, esteemed, and loved, they will be constrained to acknowledge that the religion we profess, and by which we have been made what we are, is worthy the acceptance of all.

Moreover, you should seek by *personal and individual effort* the spiritual welfare of those who surround you in the sanctuary. So much variety is evident in the character, condition, circumstances, and tastes of the members of our congregations, and so much difference, too, exists in the capacities and opportunities of the members of our churches, that it must be left to the judgment of each member to determine as to the best way in which he may benefit others.

But much may be done, especially by the younger members of the church, by *cultivating the acquaintance and intimacy of those of their own age in the congregation*. Of course we are not counselling the youthful Christian to

select his chosen companions from among the thoughtless and ungodly. Christian prudence and principles will readily suggest the necessary limitations of our advice. But it is surely lawful and advisable for the disciple of Christ to endeavour to attract the friendship and win the confidence of those who are undecided for God, with a view to improve, as opportunity occurs, the intercourse arising from such an association to the spiritual good of the person with whom it is formed.

By *personal conversation*, too, you should, as suitable occasions arise, endeavour to lead them to Christ and into the church. It is not unlikely that some of them are only waiting on the threshold of the church for your invitation, "Come thou with us;" or else, being weary with a sense of guilt, would gladly unburden their hearts, if you will but give them an opportunity of doing so. And a single sentence spoken in weakness and trembling, but in the spirit of real solicitude, has often reached the heart that has remained impervious to the most carefully directed appeals from the pulpit. How the Lord has blessed such endeavours, the history of the church and the biographies of good men abundantly declare. It is recorded of Harlan Page, who was wonderfully active in this department of Christian labour, that though he died at the comparatively early age of forty-three, yet he could say on his death bed, "I know that it is all of God's grace and nothing that I have done, but I have had evidence that more than one hundred souls have been converted to God through my direct and personal instrumentality." One of these was the case of a mechanic, which is thus stated by himself—"But for Mr. Page I should have probably sunk into a miserable eternity. It was on a New Year's day that I determined that for once I would go to the monthly meeting of prayer. I went early, found only the sexton in the room, and sat down. Soon after there came in a plain man who spoke very plainly to the sexton, and then coming and sitting by my side, after a kind salutation said, 'I hope you love the Saviour?' That question instantly filled my eyes with tears. I had been preached at at

arm's length all my days, but this was the first time in my life that a Christian thus kindly and directly put such a question to my heart. We then conversed much together, and, at his request, I gave him my name and residence. The next day he came into my shop and brought me the tract, 'The way to be saved,' which he thought I should like to read. He called again and again to converse with me, and, as the result, I was brought I hope to Christ and soon afterwards united with the church." Now such an example as this it would be well if all professing Christians would follow. We do not advise a thoughtless and indiscriminate forcing of religious conversation upon those with whom you associate; as that may only render repulsive the sacred themes it is designed to recommend. But if you are on the watch for them, opportunities will not fail to present themselves, especially when on the way to God's house, or at the close of religious services, when a word may be aptly and profitably introduced, which the Spirit may use as the instrument of fulfilling God's purposes of grace and of saving a soul from death.

But should speech fail you, either from diffidence or want of opportunity, the *pen can supply its lack of service*, and will often do the work more effectually even than speech itself. There are some to whom you could write, or send a religious leaflet or tract, though you could not speak to them; and there are many who would feel free to respond to such a communication whose lips would refuse to answer in conversation. Besides, the silent and eloquent message of your pen may win its way where the word of the lip might fail to gain acceptance. The word is spoken and then passes away, but the letter abides, and though cast aside perhaps for a time, may be taken up again in some season of silence and seclusion, where it may work the result which at first it failed to effect.

You may also promote the interest of those whom we commend to your solicitude by *acting as a medium of introduction between your pastor and the anxious and enquiring in the congregation*. There are those, it may be, among his hearers, respecting whom

the pastor cherishes hopes that there is some good thing in their hearts towards the Lord God of Israel, and whom he longs to take by the hand and lead to the cross; but their diffidence places a barrier between him and them, which makes it very difficult for him to gain access to them. Now the members may help him in this matter, by bringing under his notice cases of enquiry and hopefulness which had escaped his eye, and by encouraging those who hang back from timidity to enter into that intercourse with their minister which in their hearts they have often desired, but which they have never dared to seek. And thus your pastors may be relieved of a difficulty which often presses their hearts and hinders their usefulness; while you would be leading those you desire to benefit to one to whom they might tell the anxiety which burdens their spirit, and whose counsel might avail, under the divine blessing, to lead their feet into the way of peace.

Our last suggestion may probably appear to some unworthy of being noticed at all; though we think it will be found to be more important than at first it seems. It is this, that you should *accord frank and friendly recognition to, and take courteous care of* the members of your congregation. Surely it ought not to be that those who constantly frequent the same house of prayer should regard each other as strangers, standing formally, aloof from one another, waiting till some further introduction permits their intercourse. It has been well said, "Arbitrary prescriptions of etiquette may comport well enough with the constitution of worldly society, but in the name of the freedom and generosity of the gospel, let them not be suffered to usurp dominion in the church, to freeze into formality the communion of saints, and to hamper the movements of Christian benevolence." The effort which the cordial shake of the hand, and the word or smile of greeting at the door of the sanctuary, or at the more casual meeting of the week, costs to him who renders the attention is but trifling, but far otherwise may be its effect on him who receives it; for it may be the first step towards further

and more direct efforts for good. Especially may it prove of advantage to strangers, or to those who more occasionally worship with us. Nothing impresses a stranger so much as civility. He may be delighted with the singing, but he can hear equally as good music elsewhere. He may be enraptured with the sermon, but one week in the out-of-doors whirlpool drives it from his mind. But he will not forget the smile of a friend, nor the kind invitation to come again, that accompanied the hand-shaking after service. "Many years ago, a crowded congregation gathered to witness the ordinance of baptism. A multitude not accustomed to regular attendance pressed on the usual chapel-goers till pews and aisles were crammed. In the dense mass was a stranger who appears there for the first time, and like many others was obliged to stand during the whole service. But when the pastor expressed his grief at the wearisome posture of the late comers, and besought the strangers present to visit the place again, when more comfortable accommodation would cheerfully be furnished them, the visitor beheld an exhibition of Christian kindness which opened his mind to a new view of the Christianity which until then he had discarded and despised. Soon afterwards he put the hospitality of the church to the test, and ere long he himself was led down into that baptistry on profession of his faith. And twenty years' residence in a distant city has not diminished the abiding esteem with which he regards the courteous pastor whose kind words from the pulpit made the house of God attractive to a stranger." Now it is as easy frequently to secure such occasional visitors and convert them into permanent attendants as it is to lose them. Eloquent preaching will not do it, neither will artistic music, but kindness will. Let, then, the doors of our chapels be well supplied with courteous, affable men, who will give as cheerful a welcome to a stranger as they do to a new customer in the place of business. Let the occasional visitor be respectfully approached before he leaves, and with a warm grasp of the

hand, and an honest expression of kindness, be assured that he has been welcome, and that it has given pleasure to some to find him in the house of prayer. A half-dozen warm-hearted, and at the same time wise and prudent Christians, in each aisle of our chapels, with social courage and Christian feeling enough rightly to entertain strangers, would, we believe, marvellously transform our congregations. In one of the Metropolitan churches connected with this Conference, there is such a staff of pious, earnest, and intelligent pew-openers, and many have been added to the church as the result of their seasonable and well-directed efforts. And it would be a happy thing did all churches equally well know how to treat courteously and kindly both the strangers and the more frequent and regular attendants at God's house.

We had purposed to suggest some other *motives* for the discharge of your duties to the congregation, in addition to those which have been furnished in the facts already stated, and also to speak of the *spirit* in which these obligations should be fulfilled. But time permits us only further to urge these claims by briefly reminding you, that had not some one performed similarly kind offices for you, which you are now required to render to others, the probabilities are, that many of you, at least, would now be strangers to the salvation in which you rejoice. And it may, also, well stimulate you to the discharge of these as of all other Christian duties, to remember that in fulfilling them you will enjoy the privilege and honour of being co-workers with God, and of contributing greatly to the advantage, prosperity, and extension of the Redeemer's kingdom. The spirit in which you should attend to these duties is, we need scarcely say, that of faith, love, prudent perseverance, and earnest prayer. And only let such a spirit be possessed by all the members of our several churches, and from such motives let our obligations to the congregation be fulfilled, and we believe there will be greater prosperity than ever in our churches, and that the Lord will add daily unto the church such as shall be saved.

Literature.

THE WRITINGS OF QUINTUS SEPT. FLOR. TERTULLIANUS. Vol. I. *Edinburgh: T. & T. Clarke.*

THIS instalment of the writings of Tertullian forms the eleventh volume of the series known as the Ante-Nicene Christian Library. It contains sixteen treatises by the eminent father—the first Latin author whose works have been preserved. His celebrity as a writer may have been partially attributable to the severity with which he exposed and condemned that subtle spirit of self-righteousness which pervaded the African church in his days. The acerbity of his spirit, and the asperity of his language, are clearly traceable even in the translations given; but these peculiarities, while tending to manifest his own character, also cast light on the Christianity of his age. It is on this account, rather than for any intrinsic excellence, that his works are entitled to an attentive study at this remote period. We have no space for enlarging on his writings generally; but we take the opportunity, which the appearance of this new translation presents, of adducing his testimony to Baptist Principles.

In Chapter II. of his treatise on Baptism, he says: "With great simplicity, and without pomp, without any considerable novelty of preparation, finally, without expense, a man is dipped in water, and amid the utterance of some few words is (*tinctus*) plunged, and then rises again, &c. In the new translation, executed by the Rev. S. Thelwall, late Scholar of Christ's College, Cambridge, the word *tinctus* is rendered "sprinkled"—a rendering which wholly disagrees with the word "dipped," given as the equivalent of *demissus*; and which is not in accordance with the primary sense of *tinctus* itself. The first meaning given of *tinctus*, in most Latin Lexicons, is dipped, dyed, plunged, imbrued, and in some the word is rendered "baptized." And the examples to illustrate and confirm this primary meaning are plentiful. Virgil, in *Georgics* iv. 172, speaking of the fabled Cyclops, says, one plies the puffing bellows to heat the

metal—others plunge the hissing brass in water: "*Alii stridentia TINGUNT æra lacu.*" Celsus, in one of his treatises, refers to the two heavenly bodies which are said never to set, and poetically describes them as fearing to be dipped in the waters of the ocean: "*Oceani metuentes æquore tingi.*" Ovid makes two of his characters say, let us dip or bathe our naked bodies in the overflowing waters. "*Nuda superfusus TINGAMUS corpora lymphis.*" So again, she dips the flambeaus into the trench: "*fascēs in fossa TINGIT.*"

In Chapter IV. he says, "It makes no difference whether a man be washed in a sea or a pool, a stream or a fount, a lake or a trough: nor is there any distinction between those whom John baptized in the Jordan, and those whom Peter baptized in the Tiber, unless it be thought that the eunuch whom Philip baptized on his journey with chance water derived therefrom more or less of salvation."

In Chapter VII., referring to the then common practice of anointing as derived from the old discipline, the anointing of Aaron by Moses, he says: "Thus in our case also the unction runs down our flesh carnally but profits spiritually, in the same way as the *act* of baptism itself is carnal, in that we are *plunged in water*," &c.

In Chapter XII., he says: "Others make the suggestion—forced enough clearly—that the apostles then served the turn of baptism when in their little ship they were sprinkled and covered with the waves: that Peter also was immersed enough when he walked on the sea. It is, however, as I think, one thing to be sprinkled or intercepted by the violence of the sea, another thing to be baptized in obedience to the discipline of religion."

In Chapter XV. he remarks on heretical and Jewish baptism, and says, "We enter the font or bath (*lavacrum*) once; but the Jewish Israel bathes daily because he is being daily defiled."

Besides these passages, which speak so plainly and convincingly as to the mode of baptism, there are other incidental expressions in Tertullian's treatise—

use which may be cited in proof: as where he compares converts to Christ to little fishes, and says we, after the example of our Ikthus (Greek for fish), "*are born in water.*" And also where he speaks of the dove of Noah issuing from the ark and adds, "so also to our flesh, as it emerges from the font, flies the dove of the Holy Spirit." Further still he says that we have a second font to enter—a bath of blood—concerning which the Lord said, 'I have a baptism to be baptized with;' and this is the baptism which stands in lieu of the fontal bathing when that has not been received and restores it when lost.

Referring to the persons to whom and the time when baptism is to be administered, he inculcates care, discrimination, and necessary delay, adding, "the delay is preferable, principally however in the case of little children" (mark! not infants). The Lord does indeed say, "Forbid them not to come to me." "Let them 'come' then while they are growing up" (not, observe, in a few days after they are born). "Let them come while they are learning" (not before they can even lisp), "while they are being taught whither to come let them become Christians, *i.e.*, in baptism, when they *have become* able to know Christ. Why does the innocent period of life hasten to the remission of sins?" This question indicates that the false doctrine of infants being sinners may have led, as we believe it did lead, to the wrong practice of baptizing infants. It may also be inferred that Tertullian was as free from the spurious notion, as he was averse to the unauthorized act.

"APOSTOLIC ORDINATION:" A TRACT FOR THE TIMES IN A LETTER TO A STUDENT. By G. D. London: *E. Marlborough & Co.*

THE student to whom this tract was addressed had stated to the writer that he could not begin to preach with a clear conscience until he knew he was apostolically ordained; and that while he believed the succession from the apostles to be broken, still the order of the church is according to God's will, word, and commandment, which dissent is not. If, as we judge, this

squeamish student is in a dissenting college, we do not wonder that his friend G. D. should be pained at this passage in his letter, as giving evidence that he was forsaking "the old paths." Desiring to check this embryo deserter from the ranks of non-conformity, and to prevent his becoming a pervert to the entire sacerdotal system, the writer calmly discusses the question of apostolic ordination, shows what it is that constitutes a valid ministry, and proves that diocesan episcopacy is decidedly unscriptural. Within the compass of thirty pages these points are most ably dealt with; and this threepenny tract is one which may be warmly recommended for general circulation.

The Address of the Rev. James Salisbury, M.A., as chairman of the Sheffield Association, and the Annual Letter, on "Lessons from our Baptist forefathers," by the Rev. J. J. Goadby, which are published in neat pamphlets at twopence each, should be widely circulated among our churches. The request for their separate publication may be taken as a guarantee for their excellence.

The following pamphlets have been received:—What I have written, by Henry Dunn—The man of sin, by the author of Short Arguments about the Millenium—The Grave of Jesus, a Dialogue on Christian Baptism, by W. Page, B.A.—The Signs of the Times, by T. M. Morris—Public Prayer, by an Independent minister—Gems of Song for the Sunday School, compiled by G. T. Congreve—The Sunday Magazine—The Sword and Trowel—The Church—The Hive—Topics for Teachers—The Scattered Nation—The Jewish Herald—Gilead, &c.

* * Mr. J. B. Cooke, of Leicester, whose small volume of poems was noticed in this magazine some time ago, has received gracious acknowledgements of a series of "royal effusions" from members of the royal family, together with a donation in money from His Royal Highness the Prince of Wales.

Poetry.

MORNING.

AIR—"Shall we gather at the river?"

Soon the bright eternal morning
With its cloudless light shall rise,
And the Shepherd's flock be meeting
On the hills beyond the skies.

CHORUS.

O that meeting in the morning!
The beautiful, the beautiful morning!
Greeting in the light of the morning
The loved ones gone before!

Joy is coming with the morning—
'Tis the night of weeping here;
But behold the shadows turning,
And the day-spring drawing near.

Vast dominion in the morning
To the upright shall be given;
Chapel House, Castle Donington.

Then the little flock the kingdom
Shall possess in earth and heaven.

Jesus is the Star of morning;
Eyes that watch and follow Him,
See the splendour far unfolding
On the closing mists of sin.

He will give us wings of morning,
Pinions bright of faith and love,
Wafting us 'till we inherit
Fields all sown with light above.

Farewell only till the morning;
Friends, dear friends, who've gone before,
We shall find you in its shining,
And shall lose you never more.

E. H. J.

Correspondence.

THE CENTENARY FUND.

TO THE EDITOR—

Dear Sir,—Will you kindly allow me to call the attention of your readers to the appeal on the cover of this month's magazine on behalf of the Centenary Fund? The subscription list, after a brief half hour's work at the Association in rather a thin house, amounts to about £600. I shall be glad to receive the names of other friends who are willing to help us in this very hopeful movement; and I shall be happy to give whatever assistance I may be able in the formation of local auxiliary committees. The collecting books provided are adapted either for weekly, monthly, or quarterly subscriptions, and are waiting to be used. It would greatly aid the fund if in every congregation a staff of active and zealous collectors could be obtained. Who is willing to offer service in this matter? The pence and the shillings are needed as well as the pounds to make up the sum it is decided to raise. Every friend of the denomination, however limited in means, must esteem it a privilege to supply a brick or two in this commemorative movement. Our young people will be glad to

remember in years to come, when the brow is wrinkled and the locks are white with age, that they took part in the celebration of the Centenary and did something towards the collection of the fund. The bazaar it is intended to hold at Leicester next year offers a fitting opportunity for the pleasant and graceful service which the delicate fingers of the fair know so well how to render. I may respectfully solicit early and ample preparation of suitable articles for presentation, and I am sure I may promise on the part of those who will freely undertake the management of the bazaar that gifts both of what is useful and ornamental will be duly appreciated and most thankfully received.

The official programme of duties with which I was charged as Honorary Secretary did not include the delivery of lectures on behalf of the fund, but I may state that I have prepared a preliminary historical Centenary lecture which I have already given in several places, and I am making arrangements to visit during the summer the chief churches of the Connexion in Cheshire, Lancashire, Yorkshire, Lincolnshire and Cambridge-

shire, and I shall be glad to visit other churches nearer home and in the south as soon as convenience may offer. Perhaps I might also suggest without undue presumption that brethren in the ministry, local preachers, and laymen not unaccustomed to persuasion by tongue and pen, would considerably facilitate the success of this enterprise by advocating its claims in any way that may be possible and proper. A denominational effort of this special and extraordinary character affords scope and occasion for the use of every kind of talent. That the Lord would bless the celebration of the Hundredth Anniversary of the Connexion to the awakening of slumbering and unemployed energies, and to the revival of earnest religious life in our churches, is the prayer of all who love and worship the God of their fathers, and desire the prosperity and growth in our midst of the kingdom of Jesus Christ our Saviour.

I am, dear Sir,

Very faithfully yours,

THOMAS GOADBY.

Derby, July 14, 1869.

REV. JAMES WOOLLEY.

TO THE EDITOR—

Dear Sir,—There appears to be a growing impression that I have no desire again to enter the ministry. I am, however, happy to say that I have so far recovered strength that I shall be glad to receive an invitation from a church to become its pastor: or, failing that event, to preach as an occasional supply.

Yours faithfully,

JAMES WOOLLEY.

Address:—*Grosvenor Square, Stalybridge, Cheshire.*

BOSTON.

TO THE EDITOR—

Dear Sir,—Permit me, through the columns of your widely circulated Magazine, to give a brief reply to the letter published in your last number from the hand of the Rev. T. W. Mathews of this place. In that document Mr. Mathews charges myself and several others with such inconsistency in our conduct at the recent parliamentary election, that the relationship now subsisting between us and the

church here (over which Mr. Mathews is pastor), is now, on their part, only one of *forbearance*. Now, sir, as a member of that church of nearly fourteen years' standing, I feel sure you will forgive me trespassing on your space by stating the nature of the inconsistency with which we are charged. It is simply this—"for voting as we felt the dictates of our own consciences inclined us to at the election before alluded to," and nothing more.* We received no bribes nor other worldly considerations, nor were we altogether influenced by political predilections, *kindly* hinted by Mr. M.; but we pursued what we deemed then, and still consider to be, an honourable and consistent conduct throughout the whole election, and did nothing, to our knowledge and belief, to bring either disgrace or reproach upon the church of Christ. So far we think our friends should believe us, for we are not in the habit of allying ourselves to a falsehood.

Previous to the election, Mr. Mathews, in accordance with his usual custom, preached what he termed his election sermon, and thereby advised all his members and hearers how to vote. Of course it was listened to with the usual deference to Mr. Mathews' advanced opinions, and his advice accepted by us with a regard as much for his kindness as for our own conscientious convictions; but were we to be bound by his sentiments and restrictions as much as though we had no mind, no thought, no opinion, no choice of our own? No. I cannot see that we were; and as a necessary consequence, while most of our number (I mean the members of the church) saw

* This could scarcely be the nature of the inconsistency charged upon our friends. May we be pardoned in suspecting that their accusers considered them inconsistent in having consciences whose dictates are so *contradictory* to the generally acknowledged principles of Non-conformists? Consciences are not divinities, nor are they viceregents of the one true God, unless they are enlightened and purified. Consistent nonconformity not only "shakes its hands from holding of bribes," but severs itself in act, as completely as it is separate in essence, from all political connection with the Church and State party. A Tory Dissenter may be, as we are happy to know, a very good man in his social relations; but as a citizen, exercising his civil privileges so anomalously, he becomes "a stranger to his brethren, and an alien to his mother's children." As, however, there are solecisms in language, hybrids in nature, and oddities in ordinary society, so there are in constituencies and in churches motley men, to be marked, admonished, and borne with.—ED.

as Mr. Mathews saw, and acted as he acted, there were some of us who ventured, in all charity and good will, to differ from them, and pursue a different line of action, equally, we contend, as honourable as it was sincere. For this we were called into question, and received several visits from Mr. Mathews and other friends, but with no satisfactory results, as the terms of compromise held out to us were altogether incompatible with the course we had pursued, and the opinions we held. The matter was in due time brought before a *packed* church meeting. Yes, sir, believe me, *packed*; for so zealous was Mr. Mathews and his friends to overpower us with their sentiments and opinions, that they not only canvassed *many members* to be present to vote us down, but positively secured the services of one gentleman, formerly an influential member of the church, to come many miles to advocate their cause. By this I mean to cast no imputation upon that gentleman, but the *intention* was patent to every one.

At that meeting, of course, resolutions were passed condemnatory of our conduct, but couched in such terms that at any other time and under any other circumstances we could ourselves have cordially supported them.

The result of the meeting, while it confirmed Mr. M. and his friends in their course of action, did not in one iota alter our opinions or shake our convictions. Time sped on, and with it reflections of a more solid character stole over the mind of Mr. M. He began to fancy the evil complained of was not so bad after all, but had been greatly exaggerated. So acting upon the advice of some few of his more intellectual and unbiassed friends, he consented to a compromise. This was accordingly attempted and successfully carried out at the meeting of the church held in the month of March last, when the following resolution, proposed by Mr. King and seconded by myself, was carried by a large majority and recorded in the church minute book, viz., "That in future, at all parliamentary elections each member of this church be allowed to vote according to his own conscience." This was accepted as sufficient by all the members of the church except some half-dozen, who contended that we had not been kept under censure long enough,

that we were getting off much too easy, &c., and so worked upon Mr. M. that he had to threaten them that unless they would be silent, and meet with us again and be friends, he would leave the lot of us. This action on the part of Mr. M. was so bold, and deemed by them fraught with such disastrous effects were he to carry his resolution into practice, that they quietly kissed the rod, and submitted to the lash so opportunely held over them. Thinking we had got to the end of our troubles in the matter, we quietly settled down again amongst them, but soon, alas! to be disturbed by the *ruse* reported in your last at the heading of Mr. Mathews' letter. At the tea meeting there alluded to, some of our friends were present, and were as sincere in their congratulations as any member of the church; but imagine, Mr. Editor, their surprise, their grief, and their annoyance, when Mr. M. in his letter alluded to the matter in the way he did; and notwithstanding that he was severely interrogated afterwards as to his meaning, remained firm in his threats and intentions towards us.

In conclusion, allow me to express myself on behalf of my alighted brethren and sisters, some of whom having spent the best part of half a century in active service in the church, as grieved, deeply grieved, to think that we should be living here in the midst of so much enlightenment, so much liberty of conscience and action, so much freedom of thought and expression of opinion—a state of things General Baptists in particular should be most anxious to maintain—the victims of a painful conspiracy to oust us from the positions we have occupied so long in the church, all through, and through nothing else (for we have challenged them to bring a charge against our moral conduct in the matter, and they have not), for venturing to exercise the privilege of the franchise in a manner which we thought and believed, and still think and believe, to be for the safe and permanent advancement of our religious and moral freedom in the world, and for the decided advantage and welfare of the church. If we are in error, let our friends convince us of it, which as yet they have not done, although we have given them every opportunity by fair argument. If we have grieved them by being success-

ful, while their efforts have been like so much chaff before the wind, let them acknowledge it in a manly way, and not seek to hide their bitter disappointments under the cover of our so-called inconsistent conduct. Away with such idle efforts to palm off upon the ignorant the impartiality of their own conduct, the chastity of their own demeanour, and the purity of their own motives; and let the man shine out in his true colour and admit, as he unmistakeably must admit sooner or later, that this piece of priestly intolerance, this heartless despotism, this tyrannical indiscretion, is the subject of a severe disappointment to his political

hopes and aspirations, and to his cherished convictions towards his favourite party. For ourselves, success has never exalted us into any aggravated form of boasting, but on the contrary has drawn from us a measure of pity for our fallen foes, who have thus had their hopes dashed to pieces when they are so ill prepared to bear it.

Apologizing for troubling you, and trespassing so long on your valuable space,

I am, Mr. Editor,

Yours faithfully,

EDWARD WILSON.

Skirbeck Road, Boston,
July 13, 1869.

Intelligence.

Denominational.

FORMATION OF A GENERAL BAPTIST CHURCH AT HITCHIN, HERTS.—On Friday evening, July 2, a very interesting public meeting was held at the Mission Hall, Walsworth Road, Hitchin, in order to the formation of a Christian church in connection with that place of worship, the Rev. T. W. Mathews, of Boston, presiding. After the singing of a hymn, the Rev. J. Aldis, jun., minister of Salem Chapel, read portions of Acts i. and ii., Matt. xviii., 1 Cor. v., and offered prayer. The Rev. J. Clifford, M.A., LL.B., of London, then delivered an address on the Nature and Constitution of a Christian Church, impressively describing it as consisting, in its essence, of "two or three," or more, gathered together in the name and spirit of Christ; "walking in all the ordinances and commandments of the Lord blamelessly;" constantly aiming to edify one another, and likewise to be *evangelists* in their several spheres; above all, realising Christ Himself in their midst according to His promise. A brief historical outline of the origin and progress of the work at the Mission Hall was next read by Mr. G. F. Bayley, of Barnet. Hitchin having become an important railway station, several friends professing General Baptist principles had settled there; and, perceiving that many of their neighbours had no suitable place of worship, except at an inconvenient distance, had resolved to try to supply the deficiency. The building, which had been erected and furnished through the Christian liberality of Richard Johnson, Esq., was opened for divine worship, October, 1867. About the same period a

Sunday school was also commenced there. Both the congregation and school increased so rapidly (the latter soon numbering about one hundred and twenty scholars and twenty teachers) that in a very few months a considerable addition had to be made to the building. From the commencement the congregation had been invited to provide for the pulpit and other expenses by voluntary contributions; and so cordial had been the response to this appeal, that at the first anniversary meeting it was found that the amount thus contributed had more than met the outlay. Latterly, the desirableness of making further and more complete arrangements had begun to be widely felt; and, in order the better to consider this important question in all its bearings, the friends more immediately concerned had conferred with their esteemed pastor, the Rev. J. Aldis, and their brethren the deacons of the church assembling at Salem Chapel. After due deliberation it was unanimously agreed, that it was expedient that a separate church should be formed in connection with the place of meeting in Walsworth Road. For this purpose, six of the members of the church at Salem, having made application, received from their brethren a most cordial "letter of dismission," containing many expressions of their sincere interest in the new undertaking, and their earnest desire for its success. The record from which the above particulars were read, also stated, that the new church would be formed on the principle that the Holy Scriptures of the Old and New Testaments are the only rule of faith and practice; and, further, that the friends concerned adopted those Six Articles in which the fathers of the "New Connexion of General Baptists had,

in 1770, expressed their views of the most essential truths of Christianity." (*Vide J. H. Wood's History of the General Baptists*, p. 177.) In a most earnest and practical address, the Rev. T. W. Mathews next exhorted the brethren ever to bear in mind that, as a Christian church, they professed to recognize that they had entirely and for ever renounced their own will, and heartily embraced and acknowledged the scripture doctrine (1 Cor. vi. 19) "Ye are not your own." Then, each of the six persons having taken the rest successively by the hand, in token of the desired union, the chairman proceeded to declare them duly constituted a Christian church, and invited them to enter their names under the record in the church-book—"subscribing with their hand unto the Lord," according to Isaiah xlv. 5. This having been done, and duly attested by the four ministers present, eight other persons, who had a few days before received the ordinance of believers' baptism, and to whose Christian character satisfactory testimony had been borne, were then received by vote, by the members of the newly-constituted church. Then followed the celebration of the Lord's supper, in which several members of other churches united, and in the administration of which the Rev. J. H. Atkinson, of Sheffield, as well as the other ministers present, took part. After a short exhortation on the importance of personal religion, and the universality of the gospel welcome, addressed by the chairman to those who had not yet decided to follow Christ, the brethren assembled joined in supplications to the God of all grace for His blessing on the undertaking thus auspiciously commenced, after which the interesting solemnities of the day were concluded with the apostolic benediction. G. F. B.

PETERBOROUGH—New Chapel.—On Wednesday, June 30, the memorial stone of the new Baptist chapel, Queen Street, was laid by R. Wherry, Esq., Mayor of Wisbech. At half-past eleven an excellent prayer meeting was held in Westgate chapel. At one there was a cold collation in the Drill Hall. At three, the Rev. W. E. Winks, of Wisbech, gave out a hymn, which had been composed for the occasion. Mr. Wherry then laid the stone, and delivered a very suitable address. The pastor, Thomas Barrass, read a brief history of the church. Dr. Underwood, of Chilwell College, offered an appropriate prayer, and the Rev. Thos. Goadby, B.A., of Derby, gave an address, which was listened to with much pleasure. At five nearly eight hundred persons took tea in the Drill Hall. One friend generously provided the tea, that the entire proceeds might be applied to the building fund. At seven a public meeting was held in Trinity Congregational Church, kindly

lent for the occasion. The attendance was very large. Mr. Roberts occupied the chair. Addresses were delivered by the Revs. S. S. Allsop, March; W. Orton, Bourn; Dr. Underwood, and T. Goadby. The pastor, and the other ministers of the city, with Rev. W. E. Winks, and Messrs. Coleman of Peterborough and Johnson of Hitchin, took some part in the service. The financial results were satisfactory. It is earnestly desired that the building may be opened without debt, but this can only be done by very large and continued liberality.

LITTLE SUTTON, near Birmingham—New Chapel.—As early as the year 1774 a small General Baptist church existed in this place, and purchased a piece of ground, and a building which has been used till now for a place of worship. From this church sprang the Lombard Street church Birmingham. At one time it numbered fifty-nine members. During the last half century it has seriously declined and become a preaching station of the Birmingham church. The members are few, and the old building was become very mean and dilapidated. Recently a vigorous effort has been made by the Lombard Street friends to revive this once thriving cause. A beautiful new chapel has been erected, and the old one repaired for use as a school-room, at a cost of £300. Opening services were held on Monday, June 28, when Rev. C. Vince and Rev. J. J. Brown, of Birmingham, preached; and on the following Sunday, when Mr. Harrison, pastor of the Lombard Street church preached. The proceeds of the opening services amount to £30, which sum added to donations and subscriptions previously obtained, make up the amount needed to defray the expense of building. The chapel is therefore free from debt. About twenty pounds remain to be provided for legal and other charges not immediately connected with the building. A Sunday school was started two months ago, and now numbers upwards of fifty children. Two brethren from Lombard Street will continue to supply the pulpit, and the place will be under the fostering care of that church.

TODMORDEN.—On Lord's-day, June 27, we celebrated our Sabbath school anniversary, when the Rev. Dr. Burns, of London, preached two most effective and useful sermons to crowded congregations. The Spirit of God was with us through the day. Good was done to souls, and the collections reached the very liberal sum of £40. The next (Monday) evening the Rev. Dr. Burns delivered a lecture on his recent tour through Egypt, Palestine, and Turkey. The lecture throughout was most amusing and instructive, the doctor's description of places on the route, the manners and customs of the people, or the appearances of

various objects on the way, was surpassingly excellent.

WHITTLESEA.—On Lord's-day, June 27, the annual sermons on behalf of the Sabbath school were preached by Mr. Pryke, of Wisbech, to large congregations. On the following day the children were regaled with tea and cake. Tea was afterwards provided for friends, of which upwards of a hundred partook. The children walked in procession through the town with flags and banners to a field, kindly lent for the occasion. At the close of the evening's recreation, they met at the chapel to eat up the "fragments," and were addressed by their pastor and dismissed to their homes. Our school contains nearly two hundred children. Collections good.

HITCHIN.—The Rev. F. H. Atkinson, formerly of Halifax, has accepted a cordial invitation to labour for a time in connection with the new General Baptist interest at the above place.

HALIFAX.—On Wednesday evening, July 14th, the Rev. R. Ingham resigned his pastorate over the church at North Parade, but has been requested to hold it until other arrangements have been made.

THE REV. W. CHAPMAN, of Louth, has been invited to remove to the church at Lineholme, Todmorden, Yorks.

THE REV. W. BISHOP has accepted an affectionate and unanimous call to become co-pastor with the Rev. Thos. Stevenson, Archdeacon Lane, Leicester, and will remove from Longton at Michaelmas.

THE REV. J. TAYLOR, of Sutterton, has accepted the unanimous call of the church at Denholme, Yorkshire, and expects to commence his labours there in the course of two or three months.

BAPTISMS.

PETERBOROUGH.—On Lord's-day, June 27, three persons were baptized by Mr. Barrass, and were received into the church on the following Lord's-day.

CRICK.—July 11, after a sermon by Mr. John Warren, of Derby, three young persons put on Christ.

BRADFORD, *Tetley Street*.—Jan. 31, four were baptized; and July 4, five more, all of whom were received into fellowship.

HITCHIN.—On Monday, June 28, eight friends were baptized on a profession of their faith in Christ, by the Rev. J. Aldis, and on the following Friday evening they were received into the fellowship of the new General Baptist church.

MACCLESFIELD.—On Lord's-day, July 4, our pastor, the Rev. B. Hackett, baptized three of our female senior scholars, and the same day received them into church fellowship.

THE COLLEGE.

THE LIBRARY.

THE following donations were promised at the Association towards a fund for the improvement of the College Library. Help is urgently needed for this object, and will be thankfully received by the President, the Treasurer, or the Secretary. The account will be kept open a little while to give friends who are willing to do so an opportunity of contributing. Those marked with an asterisk paid at the time.

	£	s.	d.
Nottingham, Broad Street ..	2	2	0
" Mansfield Road ..	2	2	0
" Stoney Street ..	2	2	0
Burton	2	2	0
Halifax	2	2	0
March	2	2	0
London, Praed Street ..	2	2	0
Spalding	2	2	0
Derby, St. Mary's Gate ..	2	2	0
Loughborough, Wood Gate ..	2	2	0
Mr. Bailey	1	1	0
*Mr. Barker, of Derby ..	1	1	0
*Mr. Bembridge, Ripley ..	1	1	0
*Mr. Dean, Derby ..	1	1	0
Mr. Ellis, " ..	1	1	0
*Rev. J. Fletcher, Vale ..	1	1	0
Mr. G. Ford, Derby ..	1	1	0
*Mr. W. Hall, " ..	1	1	0
*Mr. H. Harrison, Derby ..	1	1	0
Rev. W. Harrison, Birmingham	1	1	0
Mr. Joseph Hill, Derby ..	0	10	6
*Mr. James Hill, " ..	1	1	0
*Rev. W. Hood, Ford ..	0	10	0
*Mr. Jarrom, Leicester ..	1	1	0
Mr. Johnson, Hitchin ..	2	2	0
*Mr. Johnson, Derby ..	1	1	0
*Mr. Meakin, " ..	1	1	0
*Mr. Nicholson, Sheffield ..	0	10	0
Mr. Reynolds, Lenton ..	2	2	0
*Mr. Roberts, Peterborough ..	1	1	0
Rev. R. Y. Roberts ..	1	1	0
*Mr. Roper, Leicester ..	1	1	0
Rev. I. Stubbins ..	1	1	0
Mr. F. Thompson, Derby ..	2	2	0
*Mr. J. Walker, Edinburgh ..	1	1	0
*Mr. Wherry, Wisbech ..	1	1	0

Rev. Dr. Burns promised 100 vols. from his library, and Rev. T. W. Mathews a selection of books from his.

Mr. Ellis, of Derby, generously offered to furnish new books at cost price.

COLLEGE COLLECTIONS, AFTER SERMONS BY THE PRESIDENT.

	£	s.	d.
Halifax and West Vale ..	13	0	11
Longford	6	13	8½
Louth, Northgate ..	6	18	3
Chesham	7	0	0

THE NEW SUPPLEMENT.—The Supplement to the Hymn Book, containing more than a hundred hymns and anthems, will be published as early as possible in two sizes, separately, and will not for some time to come be bound up with the Hymn Book itself. Purchasers of the supplement will be able, if they prefer, to have it bound with their own copies of the 18mo, the 16mo, and the 32mo.

Marriage.

STUMBLER.—TAGG.—June 20, at the General Baptist chapel, Lenton, by the Rev. J. Greenwood, M.A., Mr. S. Stumblers, of Nottingham, to Sarah Ann, eldest daughter of Mr. S. Tagg, Gas Works, Old Radford.

Notes on Public Events.

THE IRISH CHURCH BILL.

THE progress of this Bill, spite of all the obstructions placed in its way, has been fitly compared to "the march of a conqueror." Church dignitaries and Tory noblemen have been rabid in their denunciations of the measure. The archbishop of Dublin compared the Queen's ministers to "garotters, throttling with one hand, and plundering with the other"! a comparison which led the *Spectator* to observe that "Establishments demoralize the souls of their supporters, and that the soldiers of the Church place its earthly interests above its spiritual character, using weapons on its behalf which the children of Voltaire would turn from with contemptuous loathing." It may be remembered that no less than 645 members of the House of Commons either voted or paired upon the question, and that it passed its third reading by a majority of 115. Its treatment in the House of Lords has been very memorable. The second reading on the 14th of June was moved by Earl Granville, and was followed with an amendment, that it be read that day three months, by the Earl of Harrowby. For four nights the debate was continued, with more oratorical ability than has been displayed in that assembly since the passing of the first Reform Bill. On Friday evening the vote was taken, and its second reading was carried. Lord Derby, in his speech, explicitly ascribed the measure to the Liberation Society, because Mr. Bright, who exercised considerable influence in the formation of the present Government, has intimate relations with Mr. Miall. The third night's debate was a little interrupted by an assault on Mr. Bright, on the part of Lord Cairns, who read and commented upon a letter written by the right honourable gentleman to his Birmingham constituents. He was ably defended by Earl Granville. On Monday, July 12, the Bill,

after being altered in many of its details, was read a third time in the House of Lords, and was sent back to the Commons. On the following Thursday the Commons entered on the discussion of the Lords' amendments, negating nearly all of them in succession, and restoring the Bill to the state in which it was when it left them. The majorities in favour of the disputed points on which the House divided numbered from 80 to 120. In the face of these large majorities it was presumed the Lords would accept the decision of the Commons as final. But the event was otherwise. On the 20th of July they crowded the House, and after many passionate recriminations, persisted in altering the preamble of the Bill—thereby affecting its principle—by a majority of 78. As soon as the division was announced, Earl Granville moved the adjournment of the debate, in order that he might consult his colleagues on the propriety of proceeding any further with the Bill. On the 22nd he stated the course which the Government had resolved to pursue. The noble earl did not disguise from their lordships that he and his colleagues regarded the decision at which they arrived on Tuesday evening as one of a very grave character; but he told them that the Ministry were unwilling to prevent the consideration of the other amendments; and assured them that, while adhering to the principle of the Bill, they were prepared to approach the discussion of those amendments in a spirit of peace and conciliation, and he had reason to hope and believe that they would be met in a similar spirit by noble lords on all sides of the House. Having thus shortly indicated the course which the Government intended to take, he moved that their lordships should not insist upon the change which they had made in the date of disestablishment. The complete explanation of what had occurred since Tuesday night, and what

was now proposed to be done, was, by Lord Granville's own desire, left to the leader of the Opposition. Lord Cairns, whose address was listened to with the deepest attention, proceeded to inform the House that, during the previous day, he had been engaged in conference with Lord Granville, and had arranged with him the terms of a compromise, to which he recommended their lordships to assent. The principal features of this arrangement were, that the date of disestablishment should be fixed at the 1st January, 1871; that to make a clergyman a permanent curate, not only should regard be had to the circumstances mentioned in clause 15, but he must have been reported for the purposes of the ecclesiastical tax, not only for one year previously, as proposed by Mr. Gladstone, but for a period of five years; that in commuting their life interests the incumbents should receive an addition of 12 instead of 7 per cent., and that this advantage should be enjoyed where not four-fifths but three-fourths of the clergymen of a diocese, or ministers of a religious community, should agree to commute; that the Ulster glebes should be given up by the church; that the provision as to the payment for glebe houses should remain unchanged, but that words should be inserted enabling any incumbent to except from the commutation of his life interest the glebe house and any land immediately adjoining it of which he was in actual possession, and to retain their occupation for his life; and that as to the surplus, the preamble should stand as amended by the House of Lords, but

that in the 68th clause words should be inserted declaring that it was desirable that the surplus property of the Irish Church should be applied in the main to the relief of inevitable calamity, and that it should be so "applied as Parliament shall hereafter direct." While recommending this compromise to the favourable consideration of his friends, and asking their indulgence for the course which he had himself pursued, the noble and learned lord expressed his disapproval of the Bill, and his utter detestation of every part of it; but at the same time he warned their lordships that it was for the interest neither of the public nor of the Irish Church that the struggle about the minor details of the measure should be prolonged for months; and he therefore advised them to accept this settlement of dispute. This advice was followed, but followed somewhat reluctantly, by the opponents of the Bill.

On Friday, the 23rd, Mr. Gladstone submitted the compromise to the House of Commons, calling attention to the *six points* involved in the Lords' amendments. He congratulated the House on the satisfactory settlement which had been arrived at; and he expressed a hope that every wrong word which had embittered the discussions would be forgiven, and that the Church now disestablished would develop those qualities by which a great career, under the blessing of God, might be run. The question that the House should not insist on their disagreement with the Lords' amendments was then put and carried.

Recent Deaths.

WILKINS.—May 30, 1869, at 10, North Parade, Derby, where she had resided twenty-five years, Elizabeth, the beloved wife of William Wilkins. She was born at Derby, Aug. 23, 1806, when her father, the late Rev. James Taylor, was the pastor of the General Baptist church at Brook Street; he afterwards removed to Heptonstall Slack, Yorkshire, where he laboured successfully for many years as their esteemed pastor, and after the death of the Rev. Joseph Freeston he became the pastor of the church at Hinckley, Leicestershire; here it was that the subject of this brief memoir became seriously impressed with the importance of true religion. Under the ministry of her revered father, and from the

careful perusal of "Doddridge's Rise and Progress of Religion in the Soul," and also the reading of the tract entitled "Serious Thoughts on Eternity," she was led, in the days of her youth, to give her heart to the Saviour, and induced to attend the meetings for Christian experience for some time. She was afterwards baptized at Hinckley, when about eighteen years of age. She was married, March 25, 1828, and removed to Derby, and shortly after received an honourable dismissal from the church at Hinckley to that at Brook Street, Derby. It was her privilege to be connected by the ties of nature to some of the worthy founders of the General Baptist New Connexion. The Rev. Dan Tay-

lor, was her great uncle; the Rev. John Taylor, of Queenshead, her grand-father; and Mr. Adam Taylor, of London, the author of the History of the English General Baptists, was her uncle. And on her mother's side was nearly allied to many worthies of the name of Small, of Boston, Lincolnshire, the memoirs of several of whom appear in the earlier volumes of the *General Baptist Repository*. Her disposition was naturally amiable, characterized by kindness and affection, and an ardent desire in all things to act from Christian principle. Her children rise up and call her blessed. She was much concerned for their spiritual welfare, and for their being trained up in the nurture and admonition of the Lord. It was a great delight to her to see them, as also some of her grandchildren, devote themselves in early life to Christ, and become honourable members of His church. May it be their unspeakable happiness, as an unbroken family, to meet her in heaven, where there shall be no more death, sorrow, or pain, but purest bliss in the presence of Him who loved and died for us. Her health for some years had been declining, but her submission to the will of God was calm; she knew in whom she believed, and was persuaded he was able to keep that she had committed into His hands against that day. Her affliction was protracted, and at times very severe. Some days before her death she said, "I have not that rejoicing as many of whom I have read and known have experienced, but I have a solid trust in Christ. I have fully committed my soul into His hands." When speaking to her of the joys of heaven, she said, "All prepared for us by divine love; what a happiness to think of soon being there to enjoy the presence of the Saviour and those we have known. My pains at times prevent me thinking of them as I could wish, but in the Lord's time it will all be realized. I leave it all to Him. 'Heaven is my home.'" She frequently repeated portions of hymns suitable to her experience such as—

"Death cannot make our souls afraid;
If God be with us there
We may walk through its darkest shade,
And never yield to fear."

"Jesus can make a dying bed
Feel soft as downy pillows are;
While on His breast I lean my head,
And breathe my life out sweetly there."

She gradually sunk, and the last few days of her life were spent in a totally unconscious state. On Sunday, May 30, the hour of her release came, and with but little struggle the spirit of the dear departed left the house of clay, and her song mingled with the anthems of the skies, and her eternal Sabbath entered upon.

Moss.—June 7, Walter Moss, happy in the Lord. From the time of his baptism, 1859, our young friend was a meek, unassuming, but earnest disciple of Christ. His affliction was long and painful, but his patient submission was most remarkable. The following are a few of his utterances during his affliction: "I have had great joy to-day, and the burden of my affliction seems as nothing. God knows what is best for His children." "My soul is calm and peaceful, resting on my Saviour." "Afflictions are as nothing if my Jesus be near." "I have sweet communion with my blessed Saviour. Poverty and distress do not mar my happiness." "My soul is filled with the love of Jesus. I have great joy—almost overwhelming." "My soul has been happy in Jesus to-day." "I am nothing; Christ is all." "Nothing satisfies but Jesus." "Sweet, sweet Jesus! precious Jesus!" His death was improved June 13, from Rev. vii. 13—17.

TAYLOR.—Dec. 21, 1868, at Carlton, in the 90th year of her age, Mrs. Mary Taylor, relict of Mr. Stephen Taylor, Baptist minister, Duffield. As a wife and mother Mrs. T. was exceedingly affectionate and kind, and as a Christian she was a pattern well worthy of imitation. Her cheerful, consistent piety will long be remembered by a large circle of friends. After having followed her Lord and Master for a period over seventy years, she was called to enter into the rest remaining for the people of God. She was buried in the Baptist chapel yard, Duffield, Dec. 25.

MIDDLETON.—June 26, at Crowle, Lincolnshire, aged 65, Martha Middleton, after a long and very painful illness supported by the promises of the gospel. She was for twenty-eight years a member of the General Baptist church here, having been baptized September 12, 1841, by the Rev. D. D. Billings, now of Godney Hill. Her mortal remains were committed to the dust in our burial ground, in hope of a joyful resurrection to life eternal. The solemn service was conducted by the Rev. J. Stutterd, our pastor.

HOULGATE.—June 26, at Hazlewood, after a short illness, Mr. George Houlgate, aged 84. He was baptized in early life, and was well known in the Derbyshire district as a deacon of the church at Duffield and Windley. His removal is felt to be a serious loss to the church of which he was so long a valuable member.

BINNS.—May 27, suddenly, Emily, third beloved daughter of Joseph and Hannah Binns, 3, Lord Street, Halifax, aged three years and eleven months.

Missionary Observer.

A BIRD'S EYE VIEW OF THE MISSIONARY STATIONS IN ORISSA.

WE will suppose the writer and the reader to start from Calcutta on a visit to our missionary stations in Orissa. After journeying about two hundred and thirteen miles, we arrive at the Christian village of **KHUNDITTUR**. Here there is a little flock of twenty members, under the care of a native preacher. **JAJAPORE** is in the same locality.

Another journey of thirty-seven miles southward brings us to **CUTTACK**, the oldest and most important station of the Society. The total christian community numbers 1,342 souls. At one church meeting recently, forty candidates were proposed for baptism and fellowship. Messrs. Buckley and Miller are the missionaries, assisted, in the absence of Mr. W. Brooks from the printing office, by Mr. Thomas Bailey. A new christian village has been lately established at **MANDAPARDA**, on the other side of the Mahanuddy. At **CHAGA**, a village seven miles from Cuttack, there is a christian community of over two hundred and fifty souls. It will be seen that the work at Cuttack and neighbourhood is very extensive. All the places mentioned, viz., Khundittur, Jajapore, Mandaparda, and Chaga, are considered as branches of Cuttack, and under the superintendence of the missionaries there.

Pursuing our journey some twenty-eight miles from Cuttack we reach **PIPLEE**. Here there is a native church numbering nearly one hundred members, and large orphanages, containing several hundred children. **BONAMALIPORE**, a new christian village, is a few miles distant. Throughout all this district the fields appear to be white unto the harvest. **POOREE**, where the temple of Juggernath is situated, is twenty-four miles from Piplee. Excepting the missionaries, there is not a European resident in all the region from Cuttack, twenty-eight miles distant on one side, to Pooree twenty-four miles on the other. Mrs. Goadby and Miss Packer are nobly labouring here. *The former will be obliged to return to England in the cold season. Ap-*

parently, unless efforts are promptly made to send out further help, *one English* lady will be the only representative of the mission in this wide and most interesting field! Two missionaries and their wives are needed at Piplee. One missionary and his wife are essential, unless the labour of years is to be irretrievably lost.

Retracing our steps to Cuttack, we proceed thence towards Berhampore, our most southerly station. After journeying about twenty-three miles we reach Khoordah, the locality occupied by the agents of the native missionary society. A further journey of ninety-seven miles conducts us to **BERHAMPORE**. Here there is a native church and orphanage. There is also a branch station at Padre Pella, with Russell Condah and the Khond country stretching out into the region beyond. Mr. G. Taylor is carrying on the work alone at present, but will be rejoined by Mr. T. Bailey, upon the arrival of Mr. Brooks to take charge of the printing office.

This hasty sketch of the Mission and its work is submitted to the earnest and prayerful consideration of the friends of the Mission. Upon the return of Mrs. Goadby there will be only four missionaries left, and one of these is unmarried. Three years ago, when the Committee carefully investigated the financial state of the Society, it was shown that the present income of the Society would suffice to sustain *five* European married missionaries, also native preachers and schools, and to meet all other expenses. At present the chief point of anxiety is Piplee. *What is to be done there?*

INDIAN CORRESPONDENCE.

LETTER FROM REV. J. BUCKLEY.

Cuttack, June 21, 1869.

THE Lord continues to smile upon us, and though we are not without trials in the church, more are anxiously asking the way to Zion than at any former period. I have never had to spend so large a portion of my time in conversing

with inquirers as recently. Two days before our last church meeting I had to spend four or five hours each day in this blessed employment. *Forty* were proposed for baptism at the meeting, *twenty-eight* of them being from Mrs. Buckley's and Miss Guignard's orphanages. Other young persons in our christian community, the children of native christians, and in one or two instances of native preachers, appear in earnest about the salvation of their souls. In this respect we cannot say that "the former days were better than these."

We have been much encouraged by the intelligence that we may hope to welcome a new brother and sister before the end of the year. We thought of the words, "As cold water to a thirsty soul, so is good news from a far country." Many prayers must have been offered at home, as well as in this country, that the Lord would send us the help which we never so urgently needed as now, and I cannot but hope that in this offer of service He is graciously answering our supplications. I trust, too, there is a better prospect than we have had for some years of one or two valuable additions to our staff of native preachers, and in this we shall all rejoice. Makunda Sahu, who was appointed by Conference to Bonamalipore, where he endured so much persecution and suffering for Christ's sake, preaches exceedingly well, and if kept humble and prayerful, will be very useful. Bhobance Sahu, who was baptized at the same time as Makunda, and who is now studying in the College, is going on well. He appears to have that aptness to teach which next to vital piety is the grand qualification for the work.

We have not yet begun with our new chapel here; the delay is much to be regretted, but it arises from circumstances beyond our control. We could not obtain the site we preferred, as a previous application had been made for it to erect a government telegraph office; but the Calcutta authorities have negatived the application on the score of expense, and we have now every reason to believe that we shall obtain it, though there will doubtless be a further delay of several weeks. Our friends will not forget that whenever we begin, we shall want help from home.

Four couples of our young people were married a little time ago, and for the

first time in my experience I married Isaac and Rebekah.

The hot season now closing has been a terrible one. Week after week the thermometer in our coolest room has been most of the day 94° or 95°. Again and again at midnight it has been 90° and 91°. In the printing office it has been three or four degrees higher than in our house, or than in the college; but Mr. Bailey has kindly relieved me from the obligation of going to the office, and I have done my work connected with it at home. Life has been a burden. We have got through somehow the work we had to do, but none except those who have passed through such a season can know the full meaning of the Scripture phrase—"the burden and heat of the day." The nights, too, have been trying beyond expression, and sleep has often departed from our eyes. The heat on the first Sabbath in the month, the 6th, was, as we sat at the Lord's table in the afternoon, something terrific, and not less so were parts of Monday; but in the evening, as we were at the missionary prayer meeting, a violent storm came on, and as the rain began to fall heavily, Jagoo, who was beginning to pray, gave thanks very fervently for the rain that was refreshing the thirsty earth, and prayed that showers of blessing might revive our longing souls. Damudar followed in the same strain. Oh, it was such a relief! and after it our nocturnal slumbers were, though not calm and unbroken, much less disturbed than usual. But we have not yet enjoyed the benefit we anticipated. I am writing at 9.20 a.m., and the thermometer is 88°, and in the course of the day will probably be 92°. Such heat with moisture is always more unhealthy than a higher degree of dry heat. The last six weeks the mortality among our orphan girls has been unusually heavy, though doubtless owing in great part to measles. The poor ryots, however, have derived great benefit from the rain, as it has enabled them to plough and sow the land for the first crop.

LETTER FROM MRS. GOADBY.

Piplee, June 19, 1869.

I suppose you are all on the *qui vive* for the Association. I trust it may be as holy a one as the last. We shall be very anxious to hear news. I trust no

lowness of funds will for a moment interfere with your son being sent. If there was more active faith the funds would be very different. *If we had waited for funds before taking in forty poor children, we never should have taken them.* We took them and looked to heaven for support, and we got more than enough! It came, too, often in remarkable ways and always at needed times, so that we have been thankfully able to acknowledge a loving Father's hand in their provision, and in relieving our minds from a heavy burden of care. If I could carry out my own idea of things, I should not fear undertaking to get funds for as many missionaries as as could be got to come out. I am a firm believer in Mr. Müller of Bristol, for I have so often proved the truth of trusting and asking.

We have been much shocked by a sudden death this week. The young lady to whom Arthur went to school in Cuttack, was baptized a few months since. Her family were removing to Calcutta, and she gave up her school and expected to leave almost immediately. The prospect of the change was hailed with great delight. A few days since she was taken with a little rheumatic fever, and died quite suddenly in two days. How the strong and healthy fall! Last year she and my loved husband were pictures of health and strength. He has been home nearly eleven months, and she just gone. Strength is no security when the appointed time comes, nought can keep them here. To me there comes such a feeling of rest and comfort now. They are only assembling at home in one of the many mansions, and waiting to welcome us when the summons goes forth, "come up hither." May we all await with joy the voice of our Father!

I am thankful to say my two poorly bairns are improving. The rain has fallen and brought a breath of freshness very welcome to our weary frames. I fear our Berhampore friends are not so well off.

I have had a week of wearying nervous headache, and an immense amount of official correspondence, so that I am very worn. Happily to-day is Saturday, and to-morrow the blessed day of rest. May it be so to us, both in body and

mind,—a sweet and timely foretaste of the rest prepared for all who love and wait for the appearing of our Lord Jesus!

TESTIMONIES FROM EYE-WITNESSES TO THE WORK OF THE MISSION.

To the Editor of the Missionary Observer.

Dear Sir,—The following extracts from letters recently received from Capt. A. T. Woodhouse, of the 11th M. N. I., and from Capt. K. F. Stevenson, of the Madras Staff Corp, pious officers, who have been stationed at Berhampore and Cuttack, and who have had many opportunities of judging of our plans of operation, fidelity and success, will, I think, interest your readers. Both these gentlemen have been liberal supporters of the Mission.

W. BAILEY.

"I have determined to write a few lines as a testimony regarding the Orissa Mission. I feel it is quite necessary for those who know how matters stand, to state for the information of others their own experience. I have been in most parts of India and Burmah, and the two most satisfactory missions I have seen are the Orissa Baptist Mission and the German Mission at Mangalore. From the beginning of 1862 to 1864 I was stationed at Cuttack, the head quarters of your Mission. I was intimately associated with all its members, and loved the dear brethren more than I can tell: their love, earnestness, and devotedness, I trust I shall never forget.

(Signed) KENLIS F. STEVENSON,
Madras Staff Corps."

"I shall be anxious to see the Report of the Orissa Mission for the past year. I have no doubt there will be a copy sent to me. The work there, and in other gospel mission fields in India and Burmah, and the devoted indefatigable labourers engaged in that interesting and most important work of seed sowing, are often near my heart. Having been brought by the grace of God to a saving knowledge of the truth in the year 1860 (about a year after my arrival in India), I henceforward felt a deep interest in missionary work; and the missionaries being amongst the few godly persons to be found at the places where I was subsequently stationed with my regiment, I

was constantly associated with them, and can look back on my intercourse with them as being the very happiest and the most profitable seasons during my residence in India; *particularly so* with regard to the missionaries in Orissa, with whom I was intimately acquainted, and with whose work of evangelizing the poor superstitious and demoralized natives I was a close and interested observer for five years.

"It is not a new thing to me to hear the missionary's efficiency, fidelity, usefulness, and manner of life, called in question. But the missionary's position, after all, cannot be an enviable one in the eyes of such fault finding people, as regards 'ease, comfort, and luxurious living' (erroneously so imagined), judging from the decided unwillingness displayed by them to take the place of the missionary, or to share in his toil! I have heard it said by those who had no foundation for such remarks, that the missionaries were far too comfortably housed, &c. My own unprejudiced opinion is, (and it is an impression I have received from close acquaintance with individual missionaries and their wives in Berhampore and Cuttack) that there is no more regard paid by them to their personal comfort when they are at head quarters during the hot and rainy months than is absolutely necessary; indeed the very small salary those with families receive does not positively admit, in the hard times that Orissa of late years has passed through, of their doing otherwise than pinch themselves in their mode of life.

"The arduous nature of their work renders them subject to much fatigue and exposure; but the readiness and joy with which they always went forward to their work when their bodies were far more the fit objects for repose and rest, was very cheering, and could not but commend itself to any unprejudiced looker on. I trust my feeble testimony, acquired *by no little experience*, to the valuable and self-denying efforts of these men of God known to me, may tend to remove from many minds any unfavourable suspicions regarding the operations of the Orissa Mission and its devoted working-men. Notwithstanding the various difficulties and hindrances with which their efforts to make known the gospel are met, I can unhesitatingly state that it is my belief that their testimony for the truth as it is

in Jesus is most valuable, their love and earnestness most exemplary, and the whole *modus operandi* very satisfactory and commendable.

(Signed) A. T. WOODHOUSE,
Capt. 11th M. N. I."

NOTES OF A COLD SEASON TOUR.

BY THE REV. T. BAILEY.

ON Jan. 9 I left Cuttack for a tour in the Bhudruck and Jajapore districts, where it had never before been my privilege to itinerate, but where I had long desired to go. Brethren Jagoo, Makunda Sahu, and George Das had left home a day or two before, and we all met at Khundittur on Sunday morning, the 10th. The christian people at this little outstation are only few in number, and have suffered considerable losses, as well as being placed in imminent peril of their lives by the great floods of last June, when the whole country was inundated for many miles round. Nearly all the houses in the village had more or less of their walls washed away, and the height to which the waters rose in the bungalow is distinctly marked on the walls about two feet from the floor. As the mass of waters gradually rose, and the danger increased, the little company met for refuge at the highest house in the village, and it was most affecting to see the very small margin left them even here for safety. Our brother Dunal—so soon to be carried off by cholera—was then with them; and all remember with affectionate gratitude his words of cheer and fervent prayers for their safety in this hour of peril. Though so far removed from other christian friends, there were evident indications of spiritual life amongst them, and an oft-expressed desire, notwithstanding their danger and losses, to retain the little station as a light in the surrounding darkness. Our congregations during the day numbered about thirty persons. Jagoo preached an excellent sermon in the morning, and in the afternoon we celebrated together the "communion of saints," and the memory of our common Saviour's love.

We should have rejoiced to have lingered with them a few days longer, but a great festival was to be held at Sarasuni on Tuesday, and we were obliged to leave very early the following morning to be in time for it. We left,

however, with the promise to make a longer stay on our return.

A little beyond Khundittur we left the main road, struck off across country to the west, and soon found ourselves in almost pathless paddy-fields; and as the journey was a long one, it was late before we arrived even in the neighbourhood where the festival was to be held. With some difficulty we induced a man to show us the remainder of the road, and shortly before noon entered a shady grove on the banks of the Byturnee river, where active preparations were going on for the great event of the morrow. Men, women, and children were flocking in from all directions, some carrying bundles of bamboos, others branches of trees or straw for thatching, and hundreds of little booths were rising up as if for a great "feast of tabernacles." Others were bringing loads of earthenware vessels, mats, and other wares for sale. I had asked the man who came with us to point out as soon as possible the idol in whose honour all these preparations were made, and he now led the way to a little arbour of creepers on the border of the tope, and in the centre of this, not more than six inches high, was a rude stone image of an elephant, plentifully bedaubed with red paint. Immediately on entering the enclosure, and notwithstanding my remonstrance, the poor man prostrated himself full length, and touched the earth with his forehead—a sight which never fails to make me shudder, however frequently it may be witnessed.

On returning to the tope I met with an old man who told me that the festival had now lost much of its importance, the idol had ceased to be regarded with the reverence it excited in former days, and the people had come mainly for purposes of trade and the pleasure of bathing together in the river. I found that he was interested to talk of the character and works of Christ, and was familiar with the leading truths of christianity. He said he knew that the idols were vain and utterly powerless to render help, but the common people were so wedded to them, that it was hopeless attempting to lead them in a better way.

Ram Das, from Jajapore, joined us on Tuesday morning, and after breakfast we all repaired to the festival. The people were now collecting rapidly, though there was not an overwhelming

number present. By the side of the road which led from the tope to the river where the people bathed, was a small tree, and under its grateful shade we took our stand to tell the throng of passers by of that "tree of life" whose leaves are for the healing of the nations, and of that "living water" of which if a man drink, he shall live for ever. Except when some of our number went to the river sands to preach there, we remained at our post till late in the afternoon; the interest never failed, while to many of our hearers the news seemed specially grateful and refreshing. I have never seen the native brethren more earnest, or heard them speak more powerfully, than they did that day.

On returning to our work the following morning, we met with the zemindar who owns a great part of the land of the district and on whose estate the festival is held. He received us kindly, asked us to sit down on a small raised platform where dancing boys had been performing their rude theatricals during the night, and, after a little conversation, expressed a wish to hear us preach. Meantime the principal men in the festival had gathered round us and the opportunity was in every way a favourable one. Jagoo commenced and was followed by Makunda Sahu, and both spoke to admiration, reasoning of temperance, righteousness, and judgment to come. Some of the people would have interposed but were immediately checked by the zemindar who listened with the greatest attention. I had afterwards a further opportunity of conversation with him, and gave him a copy of the New Testament. May it be the means of leading him into the way of life. We continued our work till Friday morning, but the numbers of people were not at any time such as I had been led to expect. I asked a salesman one of the days how business was thriving with him; he said, "Why sahib, we are all sellers and no buyers, what business can we do?" In ordinary years many pilgrims came from Keonghur and Attgudda, but the late disturbances in the former of these states, though suppressed, has left a large amount of smouldering discontent; and in the latter state times are so hard that the people have neither the heart nor the means to make merry.

(To be continued.)

MADAGASCAR.

THE *Chronicle of the London Missionary Society* for July contains the following interesting information:—

On several occasions during the past two years the directors have been called to lay before their friends the illustrations furnished by the Madagascar Mission of the remarkable work of the Spirit of God among the people. The entire *Chronicle* for February last was devoted to that topic. It forms also a prominent item of the Annual Report. That work still goes on; that marvellous prosperity continues; and they cannot but speak once more. No such growth—no such rapid extension of the church—no such earnest grasp of the gospel has been seen in any nation since the days of the Apostles. And it is with adoring wonder and gratitude that the missionaries and directors “stand still and see the salvation of God.” It is with great pleasure, also, that they behold the same interest and thankfulness called forth among their constituents on every side.

1.—*Influence of the Baptism of the Queen.* *Rev. R. Toy.* April 9, 1869.—A few days previous to the Society's annual meeting intelligence reached us that the Queen herself had been baptized. Touching details were given of the origin and growth of her convictions; and it was observed with special pleasure that she was received into the faith by her native pastors, and in accordance with the rules prevalent in the native church. All that has since been written on the matter more than confirms the impressions conveyed by these gratifying tidings. The Queen has learned the catechism like her people! Like her people, she has definitively professed the Protestant faith, and declines to worship with the French Catholics!

“Since the Queen was baptized, almost all the higher officers are coming forward as candidates for baptism. I have now at Ambohipotsy more than a hundred under weekly instruction. Among these are the chief of the idol keepers, the late Queen's astrologer, several of the present Queen's household, the head of the civilians, and other

members of the government, many of whom are getting quite old men. This great influx of those who were a short time ago idolaters, and some of them fierce persecutors of Christianity, is not without its risk. We are all conscious of the peculiar dangers to which it is exposed, but we can do nothing more than pursue an open and straightforward course, faithfully doing our duty, by instilling right principles, directing and guiding as far as possible the course of events, and committing ourselves and our work into the hands of Him who has the hearts of all men under His control.”

2.—*Growth of Numbers.* *Rev. W. E. Cousins.* March 27, 1869.—Last year twenty thousand persons joined the Christian congregations. The missionaries expect the same addition, if not a larger one, during the present year. Everywhere, therefore, church building is most active, and the Mission press has its hands more than full.

“A very clear indication of the rapid increase in our congregations is the fact, which you will find noticed in our minutes, that one hundred congregations are looking to us for help to build either new or larger chapels. We have only been able to grant a small sum to each congregation, but we think the directors will be willing to put a further sum at our disposal, so that we may make a second donation to each congregation six months hence, when the doors and windows will have to be bought. About one-third of the chapels to be built will afford accommodation for from eight hundred to twelve hundred hearers each.”

† *Rev. B. Briggs.* April 8, 1869.—“You will be pleased to know that the work of the Mission continues to prosper. The present year promises to be more remarkable in point of increase, both in native adherents and church members, than the year 1868. Were I giving the statistics of the church at Ampamarinana now, I should give one hundred more as the number of adherents than I gave at the close of the year. Our enlarged temporary building is nearly full, and it will have to serve till the memorial church is finished, as we have no opportunity of further enlargement.”

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.

THE

GENERAL BAPTIST MAGAZINE.

SEPTEMBER, 1869.

THE CHURCH THE INSTRUCTRESS OF ANGELS.*

BY REV. WILLIAM ORTON.

“To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God.”—*Ephesians* iii. 10.

THE apostle has been speaking of his ministry. He calls it a *grace* given unto him. He esteemed it a favour or grace, because of

1. The *theme* of his ministry—“the unsearchable riches of Christ.”

2. The *sphere* of his ministry—“to preach among the Gentiles :” and to make *all men* see what is the fellowship of the mystery.

3. And beyond these was the *higher purpose* of his ministry. A wider view opened before him. He perceived that the influence of the gospel was not limited to the human family, and that while he was preaching among the Gentiles the unsearchable riches of Christ, it was “to the intent that now to the principalities and powers in heavenly places might be known by the church the manifold wisdom of God.”

In these words the apostle clearly intimates to us

I. *The existence of angels.* A glimpse is given to us of the spiritual world. It is evident there are beings we do not see. The belief of this

has prevailed among persons who have not been favoured with a divine revelation. The vivid imaginations of the ancient heathen peopled their woods and groves with myriads of beings invisible to human eyes. Every shade of doubt that might exist is dispersed by the clear light of the holy Scriptures ; for we read of angels and archangels, of cherubim and seraphim, of ministering spirits, of thrones, and dominions, and principalities, and powers, of “an innumerable company of angels,” and they are said to be “ten thousand times ten thousand, and thousands of thousands.” The members of the human family, then, are but a small portion of the intelligent beings that inhabit the universe ; for besides the multitudes that people the earth, and the millions that have been passing from age to age into the world unseen, there are “the principalities and powers in heavenly places.”

II. *The relationship of the angels to ourselves.* There is a community

* A Sermon preached in Sheffield before the Hundredth Association of the General Baptists, June 24, 1869, and published by request.

of interest. They "know" through us. The very same ministry which is to save mankind, is also to benefit "the principalities and powers in heavenly places." This world, then, is not isolated. Our earth may be only a speck compared with other worlds, but it does not stand alone. Man is lower than the angels, but only a *little* lower. He is a link in the same chain of being. Angels are the firstborn, and man the younger brother, but both are members of one family. They have the same Creator, receive supplies of life from the same fountain, worship before the same throne, and are invited to the same everlasting home. How many times do we find this relationship recognized! When the dwelling place of man was prepared, "the morning stars sang together, and the sons of God shouted for joy." When the Saviour was born, "a multitude of the heavenly host sang, Glory to God in the highest, peace on earth, and good will toward men." When one sinner repenteth, "there is joy in the presence of the angels of God;" and whenever the spirit of a saint departs, it is "carried by the angels" to their own bright and happy home.

III. The angels need communications of divine knowledge. Truths have to be made "known" to them. In this respect they are akin to ourselves. "We see but through a glass darkly." "We know but in part." In our search after knowledge we soon find ourselves in the presence of the insoluble. There is to us a small circle of light, and all around us is darkness. The most successful student of the works and ways of God is compelled to admit that the little he knows is as nothing compared with what he does not know. And is it not clearly taught that there are similar limitations to the angels? Why else do they need to be instructed in the divine mysteries? Even they become acquainted

with God only as He chooses to reveal Himself. There are things which "the angels desire to look into;" and though they dwell in clearer light, and are endowed with superior gifts, yet they are only learners. They are students of divine wisdom; and while there may be many things dark to us which to them are clear as noon, yet they may as truly as ourselves say, "Great is the Lord, and His understanding is infinite." "Who by searching can find out God? who can find out the Almighty to perfection?" "How unsearchable are His judgments, and his ways past finding out."

IV. The medium through which divine knowledge is received by the angels. They know "by the church." How little likely it seems that they should descend to this world in search of wisdom! Our earth is so small in comparison with other worlds. The race that inhabits it is so insignificant, that it is said to be as the small dust of the balance. And besides, this world has been blighted. A curse rests upon it. It is the scene of toil, and misery, and death. It is said there was once a time when mariners looked with horror on the island on which we live, and as they saw it veiled in mist, they regarded it as abounding with serpents and covered with pestilential vapours, and were afraid to turn the prows of their ships towards its shores. And so we might have imagined that the angels, on their flight through the heavens, would have avoided our sin-stricken and pestilential world. Or supposing they chose to alight here, how many sources of wisdom are open to them? Where will they pursue their inquiries? Will they explore the beauties of field and wood? Will they read the past history of the earth in its fossils and stones? Will they ransack the stores of knowledge preserved in books and monuments?

The Church the Instructress of Angels.

Or will they sit in the halls of science? or in the schools of philosophy? or among the rulers of the world? Where will they prosecute their researches, and through what medium will they receive lessons of divine wisdom? The apostle replies through "the church." Here are the mysteries they most desire to know; and "by the church" is known to them "the manifold wisdom of God."

1. Then it clearly follows that *the church can be observed by the angels.* They are unseen by us. Our senses are too dull to detect their presence. They encamp round about us; they minister to us; they enter our chambers and carry away the spirits of those whom we love, and yet we do not perceive that they are near. When the eyes of Elisha's servant were opened, he saw the mountain covered with chariots and horses; and were our eyes opened, who can tell what scenes we should witness? How often we might see the angels near us, intent on their studies, or ministering to the heirs of salvation, or ascending and descending the ladder which reaches from earth to heaven! But though they are veiled from us by the darkness that surrounds them, they can see us in a light so clear as to observe and study us. Allusions to this interesting fact are found in various portions of the writings of St. Paul. In one place he shews the importance of decorum in the service of the church "*because of the angels.*" In another place he speaks of them as witnesses of his humiliation and sufferings—"*we are made a spectacle to angels.*" And it must surely be more than metaphor when he represents the Christian as one running a race in the presence of a multitude of spectators, and urges him to diligence from the fact that he is "*compassed about with so great a cloud of witnesses.*"

2. And is it not equally clear that *the church contains a revelation*

to angels? God is "kn. works. The things He c. Him. Every act is a mann. of the divine idea. All arou. we see divine manifestations—in dew drop, in the wild flowers of th. wood, in the rich notes of the nightingale, in the starry heavens, in man created in the image of God, and especially in the men "who spake as they were moved by the Holy Ghost." Thus the unseen Jehovah has unveiled Himself to us, but to the angels He has given another revelation. He manifests Himself to them in His church. For what is the church but the scene in which He is carrying on His higher works? Our Lord once said to His disciples, "Greater works than these shall ye do." He had given sight to the blind, had healed all manner of diseases, and had even restored the dead to life; and yet He declared that His disciples should do "greater works than these." Now what are these greater works but the changes which are wrought in the church? Here are new creations. He who commanded the light to shine out of darkness here shines into human hearts to give the light of the knowledge of God in the face of Jesus Christ. Here He is not moulding rocks, or fashioning the beautiful forms of vegetable life, but is transforming men's spirits, and working in them to will and to do of His good pleasure. Here are revealed the mysteries which were hid in God from ages and from generations. Here He is working all things according to the counsel of His will, and is developing His purposes not only for the good of men, but for the instruction of angels, "To the intent that now to the principalities and powers in heavenly places *might be known by the church* the manifold wisdom of God."

V. *The character of the knowledge thus communicated to the angels.*

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1. Then it clearly follows that *the church can be observed by the angels*. They are unseen by us. Our senses are too dull to detect their presence. They encamp round about us; they minister to us; they enter our chambers and carry away the spirits of those whom we love, and yet we do not perceive that they are near. When the eyes of Elisha's servant were opened, he saw the mountain covered with chariots and horses; and were our eyes opened, who can tell what scenes we should witness? How often we might see the angels near us, intent on their studies, or ministering to the heirs of salvation, or ascending and descending the ladder which reaches from earth to heaven! But though they are veiled from us by the darkness that surrounds them, they can see us in a light so clear as to observe and study us. Allusions to this interesting fact are found in various portions of the writings of St. Paul. In one place he shews the importance of decorum in the service of the church "*because of the angels*." In another place he speaks of them as witnesses of his humiliation and sufferings—"*we are made a spectacle to angels*." And it must surely be more than metaphor when he represents the Christian as one running a race in the presence of a multitude of spectators, and urges him to diligence from the fact that he is "*compassed about with so great a cloud of witnesses*."

2. And is it not equally clear that *the church contains a revelation*

to angels? God is "known" by His works. The things He does reveal Him. Every act is a manifestation of the divine idea. All around us we see divine manifestations—in the dew drop, in the wild flowers of the wood, in the rich notes of the nightingale, in the starry heavens, in man created in the image of God, and especially in the men "who spake as they were moved by the Holy Ghost." Thus the unseen Jehovah has unveiled Himself to us, but to the angels He has given another revelation. He manifests Himself to them in His church. For what is the church but the scene in which He is carrying on His higher works? Our Lord once said to His disciples, "Greater works than these shall ye do." He had given sight to the blind, had healed all manner of diseases, and had even restored the dead to life; and yet He declared that His disciples should do "greater works than these." Now what are these greater works but the changes which are wrought in the church? Here are new creations. He who commanded the light to shine out of darkness here shines into human hearts to give the light of the knowledge of God in the face of Jesus Christ. Here He is not moulding rocks, or fashioning the beautiful forms of vegetable life, but is transforming men's spirits, and working in them to will and to do of His good pleasure. Here are revealed the mysteries which were hid in God from ages and from generations. Here He is working all things according to the counsel of His will, and is developing His purposes not only for the good of men, but for the instruction of angels, "To the intent that now to the principalities and powers in heavenly places *might be known by the church the manifold wisdom of God*."

V. *The character of the knowledge thus communicated to the angels.*

There is known to them "the manifold wisdom of God." The term rendered "manifold" is expressive. It denotes "varied," "greatly diversified," "abounding in curious variety." This clearly implies that in the church there are *unusual* manifestations of wisdom. Who can tell what discoveries the angels had previously made? They were present at the creation, and saw many things that could not fail to excite their wonder—the earth hung upon nothing—man formed out of the dust of the ground, and made a living soul—and a thousand contrivances which filled them with admiration of the all-wise Creator. And what wonders they had seen during past ages in the spiritual world the mind of man cannot possibly conceive. But in the church there was made to them a higher revelation still, for there was known to them the *manifold* wisdom of God. Now what was there in the church which would be to them a new discovery?

1. *A scheme of mercy.* Till now mercy was not known. The term mercy was not in the vocabulary of heaven. The angels had witnessed an awful manifestation of justice. It was on the entrance of sin into the universe. A part of their own race fell, and the offenders were seized and bound, and led in chains of darkness, and cast into everlasting fire. It could not have surprised the holy angels, therefore, to see sinful men consigned to the same punishment. But instead of this they witnessed a new development of wisdom. They had long seen wisdom devising forms of beauty, and framing and executing holy laws, and more recently they had seen wisdom apportioning punishment to sin; but they now saw a new development of wisdom—holiness brought into harmony with mercy, and a scheme devised for the restoration of the fallen. The sub-

lime truth thus dawned on their minds, that "our God is merciful," that "He is rich in mercy," that "He delighteth in mercy," that "He willeth not that any should perish," and that "His mercy endureth for ever."

2. *A system of mediation.* The previous works of God had been by a simple process. He created by a word. He said, "Let there be light, and there was light." He called forth the stars by numbers, and because He was strong in power, not one failed. "He spake, and it was done; He commanded, and it stood fast." But now they witnessed a new and marvellous manifestation. It was indeed a great mystery. "The Word was made flesh, and dwelt among us." And O what strange scenes were unfolded before their view during the incarnation of the Son of God! They saw Him a babe in Bethlehem, and a man of sorrows. They were witnesses of His fasting and temptation, of His agony and bloody sweat, His cross and passion, His death and burial, His resurrection from the dead and His ascension to heaven. With what reverence and awe they must have looked on when the Father "set Him at His own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named not only in this world but the world to come, and put all things under His feet, and gave Him to be head over all things to the church which is His body, the fulness of Him that filleth all in all."

"The first archangel never saw
So much of God before."

3. *A new order of blessings.* When He ascended on high, He led captivity captive, and received gifts for men. There was the gift (1.) of *pardon*. A pardon had never before been granted. The sinner's condition was hopeless. An indelible

stain was upon him. His deed was recorded in the book of remembrance, and there it remained. There was a debt incurred which the transgressor could never discharge. The pardon of a sinner seemed in the nature of things impossible. How could sin be forgiven? It was the violation of a righteous law; it was an offence against a holy God; it contained in itself the seeds of all evil, and to pass it by was to break down the barrier which guarded the innocent, and open the floodgates of misery and death. But here was another manifestation of wisdom. The Mediator took the sin, and bare it in His own body on the tree; redeemed us from the curse of the law, being made a curse for us. He fulfilled the law, and made it honourable. "We have now redemption through His blood, even the forgiveness of sins." They see now in every member of the church one who has received a pardon. Though his sins were as scarlet, they are as white as snow. He is justified from all things. He shall not come into condemnation, but is passed from death unto life. (2.) *Of renewal.* The heart is the fountain of evil. The most exemplary need a spiritual change. "Except a man be born again, he cannot see the kingdom of God." But such a change as this was utterly unknown. The angels had not seen any one renewed in the spirit of his mind. Enmity had never been subdued. The fallen spirit, by a centrifugal law, departed still further and further from God. The angels that kept not their first estate were still in their hatred and rebellion, and the restoration of one who had fallen under the deadly fascination of evil seemed impossible. But now the angels saw a new power begin to operate—it was the attractive power of love. An infant once crept to a precipice. It reached the very brink; only one inch nearer,

and the little creature must lose its balance and fall. The mother saw. She dared not speak. She scarcely dared to move. With true maternal instinct, however, she uncovered her breast. Her babe saw it; and creeping towards it, left the brink of danger and was saved. So God revealed his own love—uncovered his own bosom of infinite tenderness; and now, whoever sees it, feels the attractive power, the enmity of the heart is subdued, and the rebel is reconciled to God. The angels see in the church those who can truly say, "we love Him because He first loved us." "The love of Christ constraineth us." "Unto Him that loved us, and washed us from our sins in His own blood, to Him be glory and dominion for ever and ever. And these are but samples of blessing which are bestowed through the mediation of Christ. They may well regard with wonder the pardon of sin, and the renewal of the heart; but think what manifestations of wisdom they must see in the training of only one believer for heaven. What care is required to check the growth of evil in his heart, to nourish his Christian graces, to strengthen him for his conflicts, to comfort him in every variety of sorrow, to cause all things to work together for his good, and even his afflictions to work for him a far more exceeding and eternal weight of glory. And though they see innumerable manifestations of wisdom, from the moment of his conversion to the time of his entrance into heaven, yet there must be discoveries more marvellous beyond. Who can tell what they witness in the future life of the redeemed spirit as they watch the unfolding of its history through eternal ages? And then, seeing that the spirits that need thus to be trained and saved are without number, each one unlike others in disposition, in circumstances, in the end he is intended to serve, in the position he is to oc-

cupy in a future life, there must be continually seen new manifestations of the divine skill, so that onward throughout all the ages of the future the angels will be learning by the church the manifold wisdom of God.

4. And finally, *in rendering all things subservient to his purpose*. The divine purpose is to gather together in one all things in Christ, both things in heaven and things on earth. And to this all events tend. The very means which were intended to hinder have been so overruled as to help forward His plan. O! what surprise must often have been felt by the angels. How often they have witnessed the overthrow of evil designs. They have seen a believer exposed to the rudest blasts of temptation; and at the moment when they thought he must fall, they have seen him clinging the more closely to his Saviour, and rendered securer than before. They have observed a cruel persecution which scattered the disciples, and seemed almost to have destroyed the church; but they have seen the church rise like the phoenix from its own ashes, and become more prosperous than ever. They witnessed the wicked plot against Jesus, and saw Him betrayed, and scourged, and crucified, and His enemies triumphant; and yet, when all seemed lost, they discovered that this was "according to the determinate counsel and foreknowledge of God;" and that in dying Christ had "destroyed death, and him that had the power of death." They must have been appalled by the entrance of sin into our world, for they saw in its train disease, and misery, and ruin; but they learned that had there been no sin, the divine character could never have been so fully revealed; and that, as a dark cloud shews the brilliant hues of the rainbow more clearly, so the gloomy background of sin was so used as to reveal the highest

glory of God. And thus they ever see Him carrying forward His plans. All things are made to serve His purpose. He suffers His enemies to take their course, and then links them on to His own operations, and compels them to work for Him; and sorrow and death, and even sin and Satan, are rendered subservient to His own grand design. They can have no doubt, therefore, as to the issue. They see all things coming into harmony. The church is to them a mirror of divine wisdom, in which they see discord ceasing, all men united into one loving brotherhood, angels and men forming one happy family—all things gathered into one, both things in heaven and things on earth. Christ the centre of the spiritual universe, and God all in all. Thus to the principalities and powers in heavenly places is known by the church the manifold wisdom of God.

1. *How this should silence objections!* It is said by some, "the mediatorial scheme is incredible. It is not likely that God would give His Son for us. Ours is but a little world. The race of men might perish, and be missed no more than a leaf from the trees of a forest. How, then, can it be true about Christ, His incarnation, His sufferings, and His death? It is not consistent with wisdom to use so large an expenditure for such insignificant results." But the apostle plainly teaches us here that the results are not insignificant. The highest ends are often accomplished within a narrow space. The battle of Waterloo was fought within the limits of one field; but the eyes of all Europe were directed to that spot, and the influence of that conflict extended throughout the whole of the civilized world. And so it is with the mediation of Christ. Our earth is the scene of a great struggle. It is the ground on which the decisive battle between sin and holiness is fought

in the presence of the universe. The problems which are being solved in the church are for the benefit of a higher race of beings as well as for ourselves; and the blessings secured in a brief space of time by the sorrows of the Son of God will extend in their influence throughout all the ages of eternity.

2. *How this should stimulate our own researches.* There are persons who live amid the grandest scenes in nature and perceive not their beauty. They are listless. They care only for the results of their daily toil. They are so stolid as to be insensible to the beauty which others come from the uttermost parts of the earth to see and admire. We censure them for their stupidity; but are they not too truly types of ourselves? O, how ignorant we are willing to be! What a small amount of attention we give to the loftiest of all themes! Is it credible that the angels make redemption their earnest study, while we are so indifferent to its mysteries? We have a deeper interest in it than the angels. They have no sins to take away; no evil hearts to renew; and no need to be raised up to sit in heavenly places. And yet they desire to look into these things; stoop down to scrutinize them; and even descend from heaven to earth that they may know more and more of the manifold wisdom which is revealed. Shall we not, then, make this the most earnest study of our lives. Every other subject is trifling compared with this; and therefore the apostle says, "I bow my knees unto the Father of our Lord Jesus Christ, that He would grant you to be strengthened with might by His Spirit in the inner man; that ye may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, and be filled with all the fulness of God."

3. *What a motive is here for diligence in our Christian course!* We are observed by angels. We live in the presence of principalities and powers in heavenly places. How holy, then, should be our lives! How careful we should be to walk circumspectly, not as fools, but as wise! O! how much they see that must fill them with astonishment. What must they think of the man who is satisfied with a form of godliness; and of him who is so anxious to lay up treasure on earth, and is so indifferent about laying up treasure in heaven? And what of that member of the church who hides his talents when he knows he must be called to account, and punished as a wicked and slothful servant? How they must be surprised at all those who are not rising in their affections above the things of this transitory world, and are seldom looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ. Beloved, let us realize the fact that we are seen of angels. A great general once said to his troops, while he pointed to the pyramids, "Soldiers, twenty centuries are looking down upon you." The apostle here seems to say, "Christians, an innumerable company of angels is looking down upon you." "Seeing, then, that ye are compassed about by so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race which is set before us, looking unto Jesus."

4. *How this should animate us in our time of sorrow.* There are dark days for us all. The clouds of grief gather over us. The iron enters our soul, and we cannot always see why we suffer. In our bitter agony we say, "All these things are against me." "Shew me wherefore thou contendest with me." Why is the desire of mine eyes taken away with

a stroke? Why am I doomed to a life of loneliness and suffering? Is it a chastisement? Is it to wean my affections from earthly treasures? Is it to bring me into closer fellowship with God? Is it to work for me a far more exceeding and eternal weight of glory? Brethren, it may be, and doubtless is, for all these things; but there is a still higher purpose in the discipline of sorrow. God is revealing through us His wisdom to the angels. A divine problem is being worked out before them. In our suffering we are answering one of the grandest ends of our existence. Art thou suffering, then, my brother? Bear it patiently. Cling to thy Father's arm in the darkness. Look upwards for that grace which will be sufficient for thee. All things are not against thee as they seem to be. The angels, while they minister to thee, see more clearly the end to be answered; and the very sorrows, which to thee are the darkest mysteries, are making known to the principalities and powers in heavenly places the manifold wisdom of God.

5. And finally, *how this should urge us onward in our Christian work.* We are not toiling in obscurity. Every effort we put forth is observed. Our success is eagerly

anticipated by the angels. They care little that we grow rich, or that we preach eloquent discourses, or that we attain to high literary honours; but they do rejoice if but one sinner is saved. "There is joy in the presence of the angels of God, over one sinner that repenteth." Then let us seek with greater earnestness to lead others to Christ. Our motto is, "I must work while it is day; the night cometh when no man can work." The light is waning. One and another of us will soon be laid aside. We have now met, brethren, in holy convocation, but we are not likely all to meet again. Let us, then, renew our vows. Let us lay ourselves afresh on the altar of Christ. "I beseech you, brethren, by the mercies of God, that ye present yourselves a living sacrifice;" and let me urge you, by the shortness of time, by the love of the Saviour, by the sorrows of those who have not the gospel, by the prospect of a rich reward, and by the presence and sympathy of the holy angels, to make all men see what is the fellowship of the mystery, and thus you will make known to the principalities and powers in heavenly places the manifold wisdom of God.

SKETCHES OF OTHER LANDS—ENGLAND TO VENICE.

BY REV. J. H. ATKINSON.

"You must go to Rome, Sir,—go to Rome, no one will ask you to preach there." Such was the physician's advice when, in the beginning of the year, broken down in health, I was ordered by him to resign my office, and relinquish, for a time, all ministerial work. That advice has been acted upon. I have been to Rome, and to many wonderful places beside. And now that I have returned and resumed my much-loved work, the past seems more like a dream than a

reality. Often I ask myself—Is it a fact that in these few months I have visited Paris, and stood by the quaint fountains of Chambery? Have I, in reality, crossed by rail and sleigh the Mont Cenis, all but impassable at the time? Have I, indeed, strolled about the pleasant streets of Turin, sailed in gondolas upon the canals of beautiful Venice, and sauntered through the galleries and churches of Florence? Have I been to Naples, wandered through the orange groves and olive

yards of Sorrento, promenaded the streets of the "City of Tombs," lingered amongst the ruins of Herculaneum, and climbed Vesuvius, smelling its sulphur and beholding its fire? Have I, indeed, been to Rome also, rambling amongst its ruins, visiting its churches and galleries, witnessing its rites and ceremonies, wondering at its superstitions and iniquities? Have I been to Pisa and Milan, to Geneva, and many of the pretty places by its beautiful lake; through the Bernese Oberland, beholding the wonderful works of God; to Lucerne and Basle, and many other places almost too numerous to mention? And now I have returned home, after these few months absence, I cannot but ask, in spite of myself, Is it possible I have actually seen all these things, or is it all a dream? But the names of places which I have written down recall pictures too real to be mistaken for fancies—pictures which are engraven on the tablets of memory never to be erased. Besidee, have I not, like travellers, brought home bits of mosaic from Pompeii, chips of marble from Venice, pieces of stone from the ruins of Rome; aye, even bone and earth from the catacombs? and with these before me I am assured it is no dream, but a reality. Now, in the papers I may write, I shall aim at nothing polished or complete, but try, in plain and homely words, to give a brief and rough sketch to my readers of some of the things I have seen and heard.

It was one evening in the month of February that we left our snug retreat on the Sussex coast. I had a travelling companion all the way in the person of a dear and much loved friend. Our plans were to cross the channel that night by way of Newhaven and Dieppe, and so reach Paris next day, there to wait such time until we should be joined by Mr. Cook, jun., and party, and with them make the Italian tour; and then alone, time and money permitting, to ramble through the Bernese Oberland of Switzerland, returning home by way of the Rhine. A short ride brought us to Newhaven. We steamed out of the harbour at midnight, but it was not till nine next morning that we staggered rather than walked on land at Dieppe. Of the passage across that vile British channel

we have vivid recollections. The ride from Dieppe to Paris was exceedingly beautiful and interesting, thus compensating for the miserable passage in the night. In these days of rapid locomotion it is hardly necessary to describe Paris, for it has been brought so near by rail and steamboat, that a journey there is thought as little of as a trip to a northern watering-place, for distance now is estimated more by time than by miles, and Paris may be reached within a day. Still there are two things of which I should like to say a little.

In respect to the first Sunday spent there. Our hotel was in a commanding position for seeing the life and traffic of the city. I cannot tell how my soul burned within me when going to my hotel window I beheld the fourth commandment of the Decalogue openly set at naught. Every shop was open, the streets were thronged with people hurrying off to work, or with vehicles conveying merchandise. My first thought was that I had mistaken the day of the week, for that Sunday morning seemed the busiest morning of the week. The afternoon and evening are generally devoted to pleasure; for while the very few who account themselves good Catholics may give the morning to religion, they give the forenoon to money, and the afternoon and evening to the pursuit of pleasure in excursions, promenades, operas, balls, and theatres. The broad and beautiful walks of the Champ Elysées were crowded with thousands dressed out in their gayest style, coquetting, laughing, and in many ways enjoying themselves, with all the gaiety and sprightliness of the French character. There were billiard tables, out-door concerts, swings, and toys of various kinds, ministering to the merriment and pleasure of both men, women, and children. But I believe the tide is on the turn. It is a notable fact that at the very time an effort is made in England to open places of amusement and picture galleries on the Sunday, an effort is being made in Paris for the closing of shops and places of business on the Sabbath-day—an effort not in vain. There is a growing regard for a better observance of the Lord's day; it may be very slight as yet, but the leaven is there, and has already begun to leaven the lump; and we believe

the time will come when this great nation will listen to the counsel and enjoy the blessing of these words, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable: and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth: the mouth of the Lord hath spoken it."

I went to the Church of the Madeleine in the morning: this was the first Roman Catholic service in a Roman Catholic country that I had attended, so I refer to it. It was a theatrical performance in dumb show. The whole ceremony appeared to be regulated by a little boy with a little bell. What religion was there in it all? What was there to comfort the sorrowing soul, or to heal the broken in heart? Of external show and ceremony there was abundance; but of internal possession of spiritual life there seemed to be none. And so it appeared to be everywhere. The greater the show, the less the reality; the greater the external profession, the less the internal possession; the more there is of the dead carved image, the less there is of the real living Christ. We saw it in Paris; we saw it most of all in Rome!

I should like to add a word or two in respect to the *general appearance* of Paris. It is but comparatively few years since, I am told, that the city wore a very different aspect; the streets were exceedingly narrow and dark, and without pavement; a gutter, or open sewer, occupied the middle of the street. What a contrast does new Paris present to the old! Instead of these narrow pent up streets are magnificent boulevards, with ample pavements bounded by lines of chestnuts or other ornamental trees. Paris is built of white stone, and there is uniformity not only in the material used, but in the manner in which it is wrought. The streets are quite palatial. Under the hands of Napoleon Paris has undoubtedly become the "Queen of Cities." Paris is always clean. There are no tall chimnies vomiting forth their black smoke,

there are no filthy streets with heaps of rubbish polluting the atmosphere all day long. All night a host of scavengers are at work, and the Parisian wakes every morning to find his city washed and cleaned, and put in perfect order. Another thing noticeable is the absence of that stalking poverty and squalid misery which, alas! are too common sights in the streets of our land. You do not meet with swarms of half-naked children, women clad in scanty rags with sickly skiny infants, men ragged and seedy, broken-down and broken-hearted, as you do in the cities of our land. That there are "poor" I do not doubt; but not such "poor" as are to be found here. How this great absence of poverty and wretchedness is brought about I cannot tell—doubtless it may be traced not to one but to many causes: the habits of the people may have something to do with it, as also the method in which the affairs of the poor are managed. I am told that in France they have nothing that can properly be called a poor-rate or poor-law; that funds are partly raised by voluntary contributions, and distributed in a peculiar manner—often by Christian agents called "Sisters of Mercy." These belong to the Roman Catholic Church: and though I abhor popery as much as any man, it would be folly to deny that these women do an immense good, and lessen materially the weight of poverty in the land. And ought not Sisters of Mercy to be found in every church? Yea, ought not every Christian woman to be a Sister of Mercy? Should not every church seek to alleviate the sufferings of the poor? for the principle so happily illustrated in Paris is not one which belongs to the Church of Rome, but to the Church of Christ. To quote the words of Dr. Guthrie:—"Why should our churches at home leave the poor to the care of mere officials? I know some indeed charged with this duty who discharge it in a Christian-like spirit; and though they wear no peculiar garb, nor belong to any organized system of sisterhood, yet descend into the lowest abodes of poverty, and without any form or vows devote their lives to the glory of God and the good of humanity. But why should not these agents be multiplied a thousandfold—why should

not our Protestant churches co-operate in some well organized scheme which would afford to tens and hundreds of thousands of Christian women a field for their love and labours not less profitable to themselves than to the poor? Divided with skill, distributed by kindly hands, accompanied by a sympathy that would soften the hearts, and smiles that would lighten the homes, and counsels that would improve the habits of the poor—such charity would change the face of society, and make good these noble words:—

"The quality of mercy is not strained:
It droppeth as the gentle rain from heaven
Upon the place beneath," &c.

We were delayed in Paris by an announcement to the effect that "Mont Cenis was stopped, and passengers who left Paris a few days before were still on the mountain snowed up." Our conductor determined, however, to push on to the foot of the Alps, to be ready to make the passage as soon as practicable. We left Paris by express one evening, reaching Culoz next morning for breakfast, and Chambéry before noon. Here we found a telegram stating, "Road open part of the way; remainder in sleighs. Cook's special ready any time to-morrow morning." We started next morning at six o'clock. The snow had been falling all night, accompanied by a little wind; and it was still falling when we reached St. Michael—the terminus of the French system of railway, and the commencement of the Mont Cenis line. Nothing daunted, however, it was decided to try the pass. So determined were the railway officials to do their best to get us over, that they personally undertook the management of the train; among them were the locomotive superintendent, the inspector of permanent way, and several others. The French and Italians, we were told, were afraid to go, so our train was entirely in the hands of Englishmen; and well for us it was; if it had been otherwise, we should have been snowed up before we had half reached the summit. It may be wondered how it is possible for an engine and train to climb a mountain, even though it is by zigzags—for the gradient in many places is one in twelve. The principle of the railway, which is known as Mr. Fell's, is a third or centre rail, upon

which adhesion is obtained by the pressure of horizontal wheels worked by the engine in conjunction with the ordinary perpendicular wheels: every carriage has these horizontal wheels, which are worked by separate breaks. By this plan it is impossible for the engine or train to get off the line. The crossing of Mont Cenis on March 6, however, is never to be forgotten. We left St. Michael at 11.15, and proceeded very slowly, till at last we came to a stand. Another engine had to be sent for, and with one in front and one in the rear, we tried to push along; but often were we stopped by snow, and sometimes these blockades happened close to the edge of some deep ravine—always apparently in the most dangerous places. And the only way of getting through was for the engine behind to draw back and then run full tilt into us. Once it was not till the seventh assault that we forced the passage. But all the way to the summit we appeared to be propelled by a series of collisions. The scenery at times was truly magnificent. Here, on one side, might be dark rock pines and larches, tier above tier covered with snow; on the other side a deep but expansive valley, backed by snow covered mountains; before us, some huge dismantled fortress, frowning grimly above the gloomy abyss, through which are rushing foaming waters. The summit was not reached till it was dark. We now had to change from the rail to sleighs, and then began the exciting, maddening descent. I think these drivers try how fast they can go, how near the edge they can drive, and how sharp the corners they can turn. Having gone thus some considerable distance, we change again to the rail, and the descent becomes more rapid, till at last to our intense joy we reach Susa—the terminus of the Mont Cenis line. It was past midnight, and we had been 13½ hours in crossing Mont Cenis alone. After the examination of luggage, and the partaking of refreshment (for some had not had an appetite to eat all day), we start by special for Turin, arriving there soon after 2 a.m.; and it was not without devout thankfulness to the great, good Father that we retired to rest that morning.

What a change we experienced at

Turin! From the intense cold of winter we appeared to have passed into the heat of summer; from the realms of eternal snow, to rich and luxuriant valleys. We were favoured on our first day in Italy with a true Italian sky—clear, and blue, and beautiful. It was Sunday. That day in Turin is not one easily to be forgotten. We left early next morning by rail, and passing through Milan, Brescia, Verona, and Padua; over a flat plain for some miles, till we begin to lose sight of trees, and the cultivation becomes less rich; past an occasional pool; whilst before us, far away in the distance, are long lines of buildings, with spires, and campaniles, and domes rising out of a sluggish mere, as if built in it; then over a long railway bridge across a long stretch of desolate water, and we shoot into the railway station, and are in Venice. We hurried through the station, and what a novel sight presents itself outside! Instead of a street or square, we find a broad and deep canal; instead of finding carriages and cabs and omnibuses on wheels, we find scores of boats of various sizes, which are really omnibuses on the water, with crowds of boisterous attendants anxious for your custom. A "fleet of omnibuses" had been provided to convey us to the Hotel Victoria. We quickly take our seats, and are soon rowing rapidly down the grand canal. Let me describe one of these boats. It is called a gondola. It is low, and long, and narrow—something after the shape of a canoe—with both ends sharply pointed, the stern gently curving, and projecting far above the level of the water; the head less prominent, still curving up into a high prow, armed with a protuding blade of bright steel, cut into a form like a row of teeth. "A little aft of midships, a tilt, covered with black cloth, and furnished with doors like a hansom cab, fits on to pegs in the gunwale, and encloses a little cuddy, where four people can squeeze in, or two can be very comfortable." But this cabin is often removed. The rowers stand one at either end, both looking forward, impelling and guiding with graceful motion their boat. In former times these gondolas were richly painted and gilded, but now they present a very sombre appear-

ance, not much unlike a mourning coach; for by a law of Venice all must be in black. There was something very strange in that first transit to our hotel—no rumbling of carriage wheels, no cracking of whips, no tramp of feet upon the pavement, no sound but the sharp, short cry of our gondoliers, as we shoot round the corners, or the cadence of Garibaldi's hymn sung by some enthusiastic son of freed Italy. I shall not attempt to describe Venice. It would be presumptuous on my part to enter upon such a task. And out of the great multitude of sights, it is difficult to make a choice of subjects upon which to write so as not to occupy more than our allotted space in the pages of this magazine. Under the circumstances, the best thing to do is to sketch in the briefest manner one day's work. It is Tuesday, the first day after our arrival. We form a small party; a guide and gondola are secured; and we sally forth to see the city. Our gondola first stops before the church *S. Maria della Salute*. It is a fine marble church—but every building is marble here—and was built after the plague in 1631, when more than 60,000 inhabitants died of it! In it we found a splendid lamp and altar-pieces, and some fine paintings by Titian, Tintoretto, and Luca Giordano. Re-entering our gondola, we had a longer ride on the grand canal, past many a noble palace to the Church *S. Giorgio Maggiore*. Here was a horrible carving in wood of Christ on the cross. The expression of the face was such as Christ could never wear. The wood carving in the choir is said to be the finest in the world, and I cannot well see how any could be finer. Next to the *Arsenal*, the entrance to which is worth a special visit. The arsenal is interesting for its armoury and other ancient relics. We saw an old rifled gun—so the rifle is not so very new; the original mast of the ship in which the doge married the Adriatic; a monument to Admiral Angelo Emo, by Canova; the date of his death was not finished; the pen of the writer is on the first figure, implying that the man still lived—his name immortal. We saw ancient instruments of torture, such as the thumb screw, spring pistol, in the shape of a key, and many others. But we must

not linger. Next we visit the *Church of St. John and St. Paul*. Here a destructive fire had done damage to the tune of twenty million francs to sculpture and paintings. As we enter our boat and glide along, we cannot but notice the various boats we pass. Here is a private gondola, rowed by two footmen in livery dress. Here is a consul's, with his flag floating from the stern. Then an ecclesiastical one, with a great cross held by an acolyte. Then a post office boat, an omnibus boat, a sort of "furniture removing" boat, a water boat, bringing water from the mainland; a carrier's boat; boats, in short, doing every conceivable thing that cabs, or carts, or drays, or waggons, or horses, or legs do anywhere else. But we now come to the vicinity of *St. Mark's Square*, and bidding adieu to our gondoliers, make our way thither. What words can express the brilliancy of this grand Piazza? Taking your stand before St. Mark's church, what a scene of surprising magnificence is before you! There is the church, in the architecture of which you may find brilliantly blended Grecian elegance, Byzantine luxury, and Venetian art. Before it are the bronze pedestals of the three standards. To the right the stately façade of the Procuratie Nuove, forming one side of the square, presenting an uninterrupted series of arcades and small columns. Opposite this magnificent range, on the left of the piazza, is another line of palaces little inferior to the others. A little to the left of St. Mark's rises the Cam-

panile, 316 feet high, the golden angel on its summit seen from far over the waters of the Adriatic. Opposite, to the right, is the huge clock tower, a quaint structure, with a big blue and gold dial—two bronze statues striking the hours on a great bell. From the piazza we went to the *Doge's Palace*, "the capitol of aristocratic power." It has been at once a palace, a tribunal, a prison. Terrible scenes have been enacted here—scenes of cruelty and of blood. From the secret galleries of the palace we pass by a covered bridge, in which are two gratings, to the highest part of the prisons, whence criminals have often been led to a cruel and mysterious death. It is called the "Bridge of Sighs."

"I stood in Venice on the Bridge of Sighs:
A palace and a prison on each hand."

But of the grandeurs of the one, or the horrors of the other, I have not space to write. After seeing these, we sauntered home to dine, and finished the day by a Venetian concert in illuminated gondolas on the Grand Canal. I cannot say more of Venice now—a city which is but a shadow of her former self. What her magnificence was in the days of her glory and power, may be judged from her grandeur in her fall and decay. Venice has sorely sinned, and Venice has sorely suffered. The history of Venice—the history of her glory, her pride, her sin, her shame—is a history that might be profitably read to-day by some other nations of the earth.

Literature.

THE GENERAL BAPTIST YEAR-BOOK.
1869. London: *E. Marlborough & Co.* Leicester: *Winks & Son.* Price Sixpence.

THIS is the new name for what has been, during a hundred years past, entitled the "Minutes" of our Association. We prefer the name, not because it is new, but because it is more appropriate. Very many of our readers are already in possession of this publication; but probably a greater number

of them have not seen it, and may not have made up their minds to procure it. We call attention to it here with a view to secure an increased circulation, but for other purposes as well. The business done at the late Association is more fully recorded than that of any previous assembly, and it is hoped that, in future, equal if not greater fulness will distinguish the narrative of our annual proceedings. The pages containing "Statistics," with the "Sum-

maries," are much to be commended; and when *perfect* accuracy can be attained in the presentation of these difficult and often discrepant returns, they will be read with a still deeper interest, and studied with higher results. The columns of "Contributions," although at present only "approximately complete," are fitted to "provoke to emulation" both ministers and people who have a spark of Christian honour in them; and they may be employed as helps to purge out of our denomination that parsimony in giving which has hitherto hindered our progress. The "Reports of the Churches" are this year unusually copious—a fact which has doubtless highly gratified the respective writers of them; and, what is better, which will make the reading of them more conducive to spiritual profit. The "Notices of Deceased Ministers" are interesting as the elements of more extended biographies. We have, for the first time, an account of Institutions in which we are, or may be, sharers with other denominations; and then follow the Chairman's Address and the Association Letter, making an addition of forty-eight more pages! So much, and such excellent material, was never before provided for the behoof of our churches; and a sale of this Year-Book, in the ratio of its greater value, ought to be secured. Let the zealous brethren, who would arouse the apathetic members of our churches, try the effect of giving copies of the Year-Book where there is no disposition or ability to buy them. And let those who wish outsiders to know us better make them a present of what will furnish them with the most exact information concerning us.

APPEAL TO THE FRIENDS ON CHRISTIAN BAPTISM. By R. Ingham.
London: E. Stock.

IN noticing another work from the pen of our esteemed brother on the subject of Baptism, we are reminded of the fact, so well expressed by Cowper, that

"God gives to every man
The virtue, temper, understanding, taste,
That lifts him into life, and lets him fall
Just in the niche he was ordained to fill."

While his Hand-Book on Baptism was passing through the press his attention

was arrested by the advertisement of certain tracts on baptism containing *the Testimony of the Friends*. These were procured, and the result of their perusal is this series of Letters containing friendly strictures upon them. The attempt here made to expose and remove the errors which the Friends have imbibed on Baptism, blended, as it is, with the avowal of an exalted estimate of their moral and religious character, is well fitted to attain the writer's object. We advise *our* friends to procure the pamphlet, and to lend it to any Quaker acquaintance who might not otherwise know of its publication. It can scarcely fail to enlighten, correct, and convince, even if it fails to make converts to our views.

SERMONS. By the late James Bannerman, D.D., Professor of Theology, New College, Edinburgh. *Edinburgh: Edmonston & Douglas.* 1869.

No reason is assigned for the posthumous publication of these sermons; and after reading several of them we are unable to discover why they should have been published. They are quite miscellaneous, except in one instance, and in that the true order is inverted, for we have the sermon on Christ's Baptism before the one on His Birth. In the Baptismal Sermon we meet with such false phrases as "the sprinkling of water"—"the sprinkling of the waters of Jordan on His head"—"sprinkled with an earthly baptism," &c. Nay, our Lord is described as "standing on the brink of Jordan, and submitting His head to the baptism of its waters." How little this accords with the statement of Matthew, which immediately follows Dr. Bannerman's text, chapter iii. 15, "And Jesus, when He was baptized, *went up* straightway *out of the water!*" But some Anti-Baptist writers are unscrupulous in their glosses upon baptismal texts. Professor Godwin, in the new publication called the Pulpit Analyst, says that, "there is nothing in any of the narratives of the New Testament to lead to the supposition that either by John, or by the disciples of Jesus, any persons were ever baptized except in the way the priests were accustomed to baptize people in public—by the

sprinkling of water." And in reference to the people going out to John and being baptized in the Jordan, this much lauded Professor says: "The people were baptized in the river as in the desert; within the banks of the one, and within the boundaries of the other; not being put into the water or into the earth"! Works which contain such flat contradictions of plain Scripture testimonies are not of the kind for us to encourage.

THE MAN OF SIN, REVEALED IN THE PAST, AND AWAITING HIS DOOM IN THE FUTURE, &c. By the Author of "Short Arguments about the Millennium." *London: E. Stock.*

THE aim of the author is to show that "the man of sin" represents the anti-Christian system headed by the popes; and that the prophecy of Paul in 2 Thess. ii. 1—12 applies to its destruction. The resemblance which the historic picture of the papacy bears to the prophetic sketch is traced, and the objections made by both Romish and Protestant writers to the application of the prophecy to the Papal system are examined, and we think refuted. The pamphlet is ably written, and it closes with the expression of a belief that although the end of the Papacy is not yet, still as a persecuting power, a power that has fascinated and awed the potentates of earth, oppressed truth and truth's witnesses, and been hostile to social freedom and progress, its dominion is being consumed and destroyed unto the end.

WHAT I HAVE WRITTEN: *a Letter Explanatory and Defensive.* By Henry Dunn. *London: Simpkin, Marshall, & Co.*

THE writings of Mr. Dunn, whatever may be their faults, are remarkable for their clearness and force. Yet some who read them fail to understand their meaning. Among these blunderers is the Prebendary of Cork, the Rev. Henry Constable, who has condemned Mr. Dunn's teaching as having no Scriptural basis, and as affording encouragement to sin. The present letter is designed to prove that his opinions

have been misconceived; that inferences have been substituted for what he had stated; and that while such inferences are apparently deduced from his works, they are really in direct contradiction to everything he has written. Such treatment is not a little irritating to an upright mind; but Mr. Dunn betrays no anger in his production. He explains and defends his views in a calm and patient temper, and puts them in a form which renders them perfectly intelligible to every attentive reader.

CHRISTIANITY RE-EXAMINED. Lectures by Samuel Cowdy. First Series.

THESE lectures, if well delivered, may have been edifying to the association of young men who heard them; and they may afford delight to the author's "own dear mother," who has been fondly made their Dedicatee; but why they should have been published under the present title we cannot tell. They seem to us more superficial than searching, more declamatory than demonstrative, and to abound more in scraps of rhyme than blocks of reason. What effect is likely to be produced on those who are said to have tried in vain to stay "the holy religion of fact, force, and life," by means of "the persecuting and the courting, the ironic and the stern, the severing and the mingling, the state-connecting and world-engrossing, the selfizing, sectizing, and antinomianizing," by such an apostrophe as this? "And why do ye still (as of old) plot and vow, cant and crow (no cant like sceptic-cant), rage and imagine vain things?" We are not aware that Christianity required to be re-examined, except by those who have renounced it; but even for them the process is not so well conducted by Mr. Cowdy as it might have been. Something more like the method, and even the style, of Butler and Paley on a subject which they treated so ably, would be better fitted to reclaim unbelievers, and confirm waverers, than the desultory and indiscriminating manner in which these lectures have been sent forth.

THE HOMILETICAL TREASURY. By
Dr. Lyth. London: E. Stock.

THIS volume is one of a series, confining its analysis of Scripture to the Epistles from Romans to the Philip-
pians. The object of the author is to develop the teaching of Scripture by means of a short analysis of a whole paragraph, and so to offer helps both for private meditation and pulpit use. The idea is good, and seems to be well worked out. If the other volumes are done as well as this single one, they will form a treasury in which minis-

ters may find some of the store they largely need.

A BOOK OF PRAISE FOR HOME AND SCHOOL, selected and arranged by S. D. Magor, a Publisher at Bath, contains more than three hundred hymns from standard writers, at fourpence.—GEMS OF SONG FOR THE SUNDAY SCHOOL, AND FOR USE IN FAMILIES, include upwards of two hundred hymns, compiled and edited by George Thos. Congreve, and is published by Mr. E. Stock, London, in cloth covers, for the small price of twopence.

Poetry.

IN MEMORIAM.

JOHN ORISSA GOADBY.

Obiit mdccclxviii.

FROM India's dim mysterious strand
The thousand ships will cross the main,
But never one shall touch the land
To give our brother back again.
Gaze, sun, for us upon his grave,
Alternate with the eastern star;
Breathe winds beyond the leagues of wave*
If ye can bear our sighs so far.

Dear, noble brother, always brave,
Thou hadst no fear to part with life; .
A leader in the march to save,
Thou asked no quarter in the strife:
High prophecies were in thy name,
Love's fire was at thy being's core,
And made thy life an incense-flame
With memories fragrant evermore.

How all our doings dwindle down
In presence of thy greater gift;
So shalt thou wear a brighter crown
Than ever brow of ours shall lift;
For thou, when helpers were so few,
Midst famine and the plague's hot breath,
Wert foremost still to bear and do,
And faithful even unto death.

The Khond has heard thee on his hills,
The first that quenchless love to preach
Which yet shall quell the wildest wills,
And every heathen heart shall reach;
An honour, then, thou madest thine
Which men shall shortly seek in vain,
To sound beyond another's line
The music of a Saviour's Name.

No more that old Oriya tongue
Shall speak by thee of love and light;
But all thy work was fully done,
And follows thee beyond the night;
Thyself, thy toils, complete we see
In Christ, of whom we humbly crave
To send us men as brave to be,
And save them from thy early grave.

Rest, hero brother, in the land
That gave thee name, and knew thy love;
Thy dust laid in its burning sand
Is watched by sleepless eyes above:
With others fallen in the strife
Rest low beneath the battle-plain,
A man that hazarded his life
For Jesus' loved eternal Name.*

* Acts xv. 26.

Correspondence.

BOSTON.

TO THE EDITOR—

Dear Sir,—May I offer to your readers the following reply to a letter in your last issue from brother E. Wilson?

I am for peace. At my time of life it is no wonder I should desire it. But I am far more for truth. I desire no peace but in the truth, especially in the church. Having for the chief part of my life been impressed with the extreme desirableness of the church "being of the same mind and of the same judgment," and "speaking the same thing," I have striven to promote unanimity, and when interrupted, to restore it by faithful discipline lovingly exercised. (Matt. xviii. 15.) In my pursuit of this, I am, alas! come into the painful condition of being accused of "priestly intolerance, heartless despotism, and tyrannical indiscretion"! Some of your readers will perhaps wonder how such a stage has been reached. I will therefore proceed to inform them.

At the election last year, the one question put before the nation was, "Shall we still uphold the Established Church in Ireland?" Now my conviction was, that that church, beside holding doctrines and ordinances opposed (as we General Baptists believe) to the will of Christ, had been founded by a "heartless despotism," and maintained by a cruel "intolerance." It had not even the apology of being a national church, but was that only of unjust and "tyrannical" conquerors. And if it *had* been national, we, as Dissenters, profess that it would on that very account have been unchristian.

I had hoped that, as professed Christians, we were instinctively and resolutely opposed even to the appearance of evil; that we regarded the will of God, wherever it could be ascertained, as paramount to all considerations of convenience, taste, profit, nation, family, or party. I thought that, as General Baptists, we were agreed that for the State either to oppress or to patronize religion, was, if not impious, yet at least destructive to its purity, and perilous to its existence.

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When, therefore, I found that some of the members of this church had given their voice for the maintenance of this unjust thing, and had, by thus aiding and abetting wrong, made themselves partakers of other men's sin, and acted inconsistently with their own avowed principles, I could not hold my peace, lest I should make myself partaker of *their* sin. If this act of mine be tyranny, I fear I must bear the reproach. But I only wish all people would do to me as I have done to these brethren, who, perhaps, would do well to remember that some people regard as an "enemy him who tells them the truth" (Gal. iv. 16.)

With great reluctance, and with much prayer, I addressed myself to this painful task. I put the bitter cup to my lips. I took up my cross that I might follow Christ, and keep His commandments. I remonstrated with the chief of them. I soon found the cup deep as well as bitter, and the crucifixion long as well as tormenting. Instead of being encouraged in my efforts, and thanked for my self-denial and fidelity, I was repulsed, with strong assertions of self-will, destitute of brotherly love, and fatal to its existence. One said, "I have always voted as I liked, and I always will." Another, "I do not choose to be interfered with."* One said, "I always was of that party." Another, "If the question were to come up again, I would do just as I have done. It is a worldly thing, and you have no right to meddle with how I choose to vote." This was repeated after the lapse of weeks, and even of months.

One brother, instead of waiting to be again visited by one or two more, *himself forced it before the church*. He told us before-hand he would so. I asked Mr. Bayley, of Barnet, who is still a member, and was for many years a deacon of this church, to come and aid us with his presence and advice. This is the whole, I think, of what I did to make it what brother W. calls a "packed meeting." The meeting was

* This was brother Wilson's own reply, and demonstrates what is "the head and front of my offending."

no doubt larger than usual, and the more so as several of his own party were present, who but seldom attended. But they had plenty of room, and full liberty of speech, so that it was not what is usually called a "packed meeting." Brother ——— proposed, "That every member of this church vote at parliamentary, municipal, and parochial elections as they please." I pointed out that Christian people, like Christ, act not to please themselves, but God; whereupon he altered the words, "as they please," into "according to his conscience." As an amendment, two deacons proposed, "That with a view to preserve the unity of the Spirit in the bond of peace, we recognize it as the Scriptural duty of the members of a Christian church faithfully and lovingly to remonstrate with any member who they think is acting inconsistently with the will of God." Brother Bayley here suggested that, because of course every Christian must in all things act according to his conscience, the amendment might very properly be put as a rider to the resolution. This the mover, however, would not allow. Just as the amendment was about to be put, the mover of the resolution rose to leave; and though I entreated him to stay, he went, and all his party went with him. The amendment was carried unanimously, as were also the three following resolutions:—

1. "That it is inconsistent with our principles as conscientious Dissenters to sanction the employment of the resources of the State in support of *any religion whatever*."

2. "That it is especially inconsistent for a *Baptist*, who has for *himself* renounced infant baptism, as a practice opposed to the ordinance of his Divine Master, to invoke the power of the State to maintain infant baptism for *others*; as he must do in maintaining the Established Church in Ireland."

3. "That the Established Church in Ireland, having always been the Church of a small minority, introduced and sustained by mere force, is a wrong not to be justified on the principle of doing to others as we would have them do to us. It is therefore inconsistent for Christian people to *do anything* to uphold it."

That brother Wilson might not be unacquainted with the exact terms of these resolutions, I sent him a copy, and one each to two of his friends. Unwilling to push things to an ex-

tremity, we took no further step at that time; but brother W. gave up both the offices he held, as teacher, and as mission secretary.

On the 2nd of April, brother ——— came to the meeting in an apparently softened spirit, which we were very ready to reciprocate. He requested that the first business should be that which had occasioned so much disquiet. He then moved, "That every member of this church be allowed to vote according to his conscience." This was seconded by brother Wilson; and on the distinct and emphatically expressed understanding that these brethren were willing to be remonstrated with and disciplined (to which they both assented), the resolution was adopted unanimously.

This apparent softening gave us some relief. The wound was skinned over, and we hoped that in time it might be entirely healed. But as the church was as firmly convinced as ever of the truth and importance of the three resolutions of Jan. 29, and as none of brother W.'s friends showed any sign of accepting them (though, as he now tells us, they *could* at another time have cordially supported them), nothing like *satisfaction* was possible. Forbearance there was, cordiality there was not. Several of them absented themselves from the meetings even on Sundays, and entirely discontinued their weekly offerings.

No wonder I was uncomfortable, and that the thoughts I had for twelve months uttered of leaving Boston were now more frequently on my lips. But to say that I used this as a "threat" to my friends, and held it as a "lash" over their heads, is simply untrue. I have not used either that or any other threat, either toward them or toward any one, during the whole of this unhappy affair. I call, therefore, on brother W. to repent of his assertion, as well as of certain other matters which I will mention anon.

On account of rumours of my leaving the town, the deacons resolved to call a special meeting of the church. It was held June 2, and was, I am told, marked by enthusiasm. The message it sent to me (printed along with my reply in your number for July) was signed by a vast number of the mem-

* From the perusal of these resolutions it will likewise be apparent that the censure of our church is not directed against Tories as Tories, but only against one point of their policy, which we regard as unjust, and therefore as unchristian.

bers, but by not one of brother Wilson's party—a fact by which you may judge of their cordiality.

I call on brother Wilson to repent of imputing this meeting to me as a ruse (in English, a trick). In no sense or degree had I anything to do with getting it up, except that, at the request of the deacons, I announced from the pulpit that it would be held on Wednesday evening. Respectfulness or caution, as well as integrity, would have restrained him from thus bearing false witness against his neighbour.

I call on him, also, to repent of having said in the first paragraph of his letter (*General Baptist Magazine*, p. 255) that the inconsistency with which we charged our brethren was "simply this—'for voting as we felt the dictates of our own consciences inclined us to at the election before alluded to,' and nothing more." Well might you start, Mr. Editor, when you read this! Well might you enter your caveat, and append your valuable elucidatory note! for which your readers have good reason to thank you. There is more than one misrepresentation in this passage. First, the inverted commas he uses are a pretence of *quotation*, as if from some document of our church; and this is wholly without truth. And secondly, we *never made any such charge at all*. I wish there may not be a third misrepresentation; but as he speaks in this paragraph of his *conscience*, I will refer this point to that awful tribunal.

And now, Mr. Editor, I have with reluctance to request the special attention of your readers to brother W.'s third paragraph. He says, "At that meeting, of course, resolutions were passed condemnatory of our conduct, but couched in such terms that at any other time and under any other circumstances we could ourselves have cordially supported them."

When I had read his letter to the end, I was obliged to read it again to see if these words could possibly be there. Yes, there they are. The resolutions are those quoted above. What a testimony does brother W. in this paragraph spontaneously offer to their *faultlessness*! yes, and to their value and importance; for they are worthy of being "cordially supported,"

only it was not *convenient* for him to assent to them just then. So, then, it is not I nor the church that are "tyrannical," but only the *time and the circumstances*! It was at that very meeting he was calling on the church always to vote according to their consciences. Why then did not he and his friends at this very meeting vote according to their consciences? Is truth a thing of time and circumstances? Are Christian men at liberty cordially to support a truth at one time, and deny it at another? Is it consistent with simplicity and godly sincerity to be in one's heart "cordially supporting" a truth, which from some *circumstance* or other he is induced to *conceal* or to *deny*? Is it consistent with brotherly love for a member to refuse saying a word he knows to be true, when that one word would, he is aware, give relief and joy, confidence and gratitude, to a distracted and distressed church, of which he professes to be a member? What misery, by night and by day, could he by one word have spared so many hearts, so many families, for so many months! What probable contempt from a scornful world might have been warded off! What stumbling blocks might have been removed out of the path of pilgrims to a better country! What edification has thus been lost! What sin has been committed! All for want of uttering what he really felt—his cordial support to the truth asserted by the church. And this is the brother openly to accuse me of "*heartlessness*!"

When will the convenient time arrive? and what will be the favourable circumstances for the truth to enjoy his "cordial support?" Will it be when an aged pastor is to be comforted? when a wounded church is to be healed? when the work of Christ is to be promoted and not hindered by His professed servants? when the church is to show that it is not of the world, even as Christ is not of the world?

When will it be? I think I know. It will be when he makes Christ his all, and when self and party, and worldly interests, are either pervaded by His spirit, or bravely renounced; when a fallible creature acknowledges he has been mistaken, and is glad to be wiser to-day than he was yester-

day; when a "brother" will no longer "please himself, but please his neighbour for his good to edification;" when a General Baptist will act like a General Baptist, and a Christian like a Christian.

Brother W. says we have not convinced him "by fair argument." He himself tells us why. He looks not at the argument, but at the "time and circumstances." Here are the most distinctive marks of the "deaf adder."

"And yet for all that," (as our Heavenly Father says, Lev. xxvi. 44) I do hope the good time and the favourable circumstances are coming, in which he will take up his cross, and "cordially support" what he knows to be true.

Brother W. writes on behalf of others as well as himself. He says "we" and "us." I would fain hope they have not sanctioned all he has said. If they have, and if their politics have not petrified their hearts, benighted their intellect, and seared their "conscience," "surely they will repent." And when they exhibit repentance to the acknowledgment of the truth, which they say they *could* themselves "cordially support," I, for one, will have joy in them, more than over

ninety-nine just persons who, in these respects, have no need of repentance.

I am, dear Sir,
Yours and theirs faithfully, for Jesus
Christ's sake,

THOS. W. MATHEWS.

. This correspondence must now close.—ED.

QUERIES.

TO THE EDITOR—

Dear Sir,—I should be glad if you or some of your correspondents would reply to the following queries:—

1. Is a minister placed over a church justified in offering himself as a missionary without first giving notice of his intention to the church, and assigning his reasons for so doing?

2. Is a Missionary Society justified in accepting the services of a "*placed minister*," without being assured that he has resigned his charge, or that he offers himself with their consent?

3. In the event of a minister so offering himself and not being accepted, can the church reasonably be expected to allow him to return to the pulpit he had (so far as intention went) resigned?

I am, my dear Sir,

Yours truly,

RAVENSDowne.

Intelligence.

Denominational.

NOTTINGHAM. — *Re-opening of Broad Street Baptist Chapel.*—This place of worship, which has been closed for some months on account of extensive alterations and improvements, was re-opened for public worship on Thursday, August 12. The alterations have been made from the plans of Messrs. W. & F. Booker, Architects, Short Hill, by Messrs. Ellis & Son, Builders, Great Freeman Street, at a cost of about £1,400. The pews have been replaced by open and more comfortable seats; the gallery round the chapel has been removed, and a lighter and more elegant structure in front substituted; and the roof has been so altered as to admit of freer ventilation and an improved plan of lighting. At the en-

trance in Broad Street a corridor or approach has been erected, which will be found a great accommodation. One or two rooms in the rear have been added to the chapel, and an organ has been erected in this space by Messrs. Lloyd & Dudgeon, at a cost of £200. The appearance of the place is greatly improved by these alterations, and the comfort of the congregation promoted. The Rev. C. Vince, of Birmingham, preached an earnest and impressive sermon on the occasion, which was listened to with profound attention. Mr. G. Essex presided very effectively at the organ, which, for its size, is full and mellow in tone and highly creditable to the enterprising firm which built it. The collection amounted to £28 13s. 6d. On Lord's-day, August 15th, morning and evening, sermons were preached by the Rev. J. Burns, D.D., of London. Collec-

tions, £47 3s. 6d. On Monday, August 16th, at five o'clock, a tea meeting was held in the school room, followed by a public meeting in the chapel, when addresses were delivered by the Revs. Dr. Burns, C. Clemanco, B.A., J. Greenwood, M.A., C. S. Slater, M.A., J. Batey, and other gentlemen. These re-opening services were terminated on Tuesday evening, August 24th, when the Rev. G. W. Conder, of Manchester, preached.

WEST VALE.—This new chapel has been opened for divine service. The building is lofty and well lighted. Instead of the usual tub-like pulpit, there is a neat platform, with reading desk which can be fixed to suit any height. The harmonium and singers occupy the communion pew. On each side of the platform, under the gallery, is a neat vestry. The chapel has open seats without doors. The gallery, on three sides of the chapel, will seat about 250. The whole of the wood-work is varnished.—The first of the services was held in North Parade chapel, Halifax, on Aug. 4, when Dr. Landels preached a sermon, and also on the day following, when he preached two sermons at West Vale. On Lord's-day, Aug. 8, Dr. Underwood, of Chilwell College, preached morning and evening; and Rev. J. Haley, of Stainland (Congregationalist), in the afternoon. On Aug. 15, Rev. T. W. Mathews, of Boston, preached morning and evening; and Rev. T. Michael, of Halifax, in the afternoon. The whole of the collections at the above services amount to about £58.—The day school (under Government inspection) now numbers about 180 scholars; and it being about the time the Inspector comes to pay his annual visit, anxiety is felt that the children may pass their examination in a creditable manner.

KILLINGHOLME.—On Aug. 2, a very successful tea meeting and other services were held in support of the Baptist cause. About 180 persons of all the denominations around came forward most cheerfully to partake of the refreshing and substantial meal so liberally provided by ladies of our own and other sections of the Christian church. Seldom do we witness a more cordial union of hearts and hands. At three o'clock a truly interesting discourse was delivered by the Rev. E. Landerdale, of Grimsby, by whose church we were liberally supported in this movement. At half-past six stirring addresses were given by several friends. The attendance was good at both services, and the proceeds of the whole quite satisfactory.

CARRINGTON.—Anniversary services were held on Lord's-day, Aug. 8, when two eloquent and practical sermons were preached

by our esteemed pastor, the Rev. J. Greenwood, M.A., of Nottingham. There was a large congregation in the afternoon, and in the evening the chapel was crowded to excess. The sum realized by the collections was considerably larger than on former occasions.

BRADFORD—*Extension of the Tetley Street Sunday School.*—An interesting ceremony took place on Saturday afternoon, August 7, in connection with the General Baptist congregation, Tetley Street. The occasion was the laying of the corner stone of an enlargement to the present Sunday school. Shortly after four a large number of the congregation and friends of the Sunday school assembled to witness the proceedings, which were presided over by the minister of the chapel, the Rev. B. Wood. After devotional exercises had been engaged in, the Rev. Thomas Gill, of Allerton, explained the circumstances under which they met, and delivered an appropriate address. The Rev. B. Wood then presented Mr. Jeremiah Robertshaw with a skilfully-wrought and handsome trowel, together with a mallet, plumb, and square, with which to lay the corner stone. The trowel bore the inscription—"Presented to Jeremiah Robertshaw, Esq., on the occasion of his laying the foundation-stone of the re-building and enlargement of the Baptist Sabbath School, Tetley Street, Bradford, August 7, 1869." Mr. Robertshaw then proceeded to lay the stone. After concluding the ceremony, he addressed a few remarks to those present. He admired the laudable desire of the Tetley Street congregation to discharge their duty in connection with every good work. He felt deeply the honour that had been conferred on him by selecting him to lay the stone, and he felt a strong interest in the undertaking in which they were engaged. He acknowledged with gratitude the honour, and, though he had not been asked to give anything, he thought it right to begin by subscribing £50.—The Sunday scholars, who were in attendance, then walked in procession, placing their contributions on the stone. A hymn was afterwards sung, and the company adjourned to the school-room, where they sat down to tea.—A public meeting was held in the evening. Mr. Robertshaw presided, and the meeting was addressed by the Revs. Thos. Gill, S. Blomfield, E. Russell, Dr. Campbell, and B. Wood.

GRIMSBY, Freeman Street.—The first anniversary services of the Sabbath school in connection with the above chapel, was celebrated on Sunday, Aug. 8, when two sermons were preached by the Rev. Thos. Mee, of Retford, morning and evening.

In the afternoon Mr. Mee delivered an address to the children and friends, when several select pieces were sung, and also at the morning service at intervals. On the Monday following a public tea was provided in the school-room at five o'clock, and although the weather was most unpropitious, about 150 sat down to tea. A public meeting was afterwards held in the chapel. The chair was occupied by Mr. Thos. Stephenson; and addresses were given by the Revs. T. Mee, W. Chapman (Louth), R. Smart (pastor), B. Fell, F. Rudd (Primitive Methodist), to an attentive audience. The report read by the secretary was very cheering, and the amount realized was £13.

MARCH.—On Sunday, July 11, two excellent sermons were preached, in the morning from Prov. vi. 21, 22, and in the evening from James v. 19, 20, by the Rev. S. S. Allsop, pastor of the church, who likewise delivered a most appropriate address in the afternoon to the parents, teachers, and scholars, taking as a text Zech. viii. 5. A service was also held in our Fen chapel on the following Sabbath, when our minister preached from the words, "Come thou and all thy house into the ark." On Tuesday, July 13, the scholars in our two schools took tea together under a tent in a field, both of which were lent for the purpose. Afterwards about four hundred friends sat down to tea, and altogether a most enjoyable evening was spent. Collections good, and on the whole this has been the best anniversary we have had for years. Had we good school accommodation, and more teachers, the number of our scholars might very soon be considerably increased.

HALIFAX.—After the Association, the Rev. Isaac Preston, of Chesham, occupied the pulpit at North Parade for two Lord's-days. This visit was productive of much appreciation of his ministry, which resulted in a very cordial and unanimous call being given for him to take the sole pastorate of the church. After due consideration he has decided to accept the duties, and hopes to commence his labours on the first Lord's-day in October.

THE REV. W. CHAPMAN has been so urgently requested by his people at Louth to remain amongst them, that he has respectfully declined the invitation to Lineholme, Yorks.

SYSTON.—*Ordination of the Rev. J. Wilkinson.*—The chapel occupied so many years by the General Baptists at Syston, is now in the hands of our Particular Baptist brethren, who, by the aid of the large Leicester churches, are enabled to conduct the cause efficiently. The Rev. J. Wil-

kinson, of the Pastor's College, has just been ordained to the pastorate of the church.

BAPTISMS.

GEDNEY HILL.—On Lord's-day morning, May 9, ten persons were baptized, nine of whom, with one restored, were received into the church in the afternoon by the Rev. W. Harcourt, of St. James; the other, a local preacher amongst the Free Methodists, remaining amongst his former friends. June 6, five males followed Christ in His own appointed way. On July 25, three others put on Christ by baptism. The cause at Gedney Hill has for a long time been in a low state. The Lord has heard the prayers of His people, and done great things for them, whereof they are glad. These baptisms took place after a short service in the open-air, at which hundreds were present; and, considering their number, behaved with great seriousness.

COVENTRY.—We rejoice that we can say that since we have opened our new chapel one continued stream of prosperity has attended us. Our Sunday school is prosperous, our chapel is crowded by earnest and attentive hearers, the Gospel is faithfully preached, and the word of the Lord has free course and is glorified. On Thursday evening, July 1, the first baptism in our new chapel took place—two persons attended to the ordinance. On Sunday, July 4, fourteen persons were baptized, and in the evening were received into the fellowship of the church with joy. On Sunday, August 1, eight persons were baptized and received into the church. The Lord is doing great things for us. May the great Head of the Church continue to add unto us daily such as shall be saved.

WHITTLESEA.—On Lord's day, August 1, three young persons were baptized on a profession of their belief in Christ by our pastor, and were received into the church the same day. They are all actively engaged in the Lord's work.

GRIMSBY.—On Sunday, August 15, four were baptized by the pastor, R. Smart. A very impressive service.

THE COLLEGE.

THE Session opens on the first of September, and on the 8th, Wednesday evening, a Sermon will be preached to the Students by the Rev. J. T. Lynch, of London. The service will be held in Mansfield Road chapel, and will commence at seven o'clock. It is hoped that the attendance will be large, and the occasion profitable.

Miscellaneous.

THE WESLEYAN METHODISTS.—At the Conference just held in Hull, the Rev. Dr. Jobson was elected President, and the Rev. John Farrar was chosen to be Secretary for the fourteenth time. About eighty ministers who had been on trial were received into full connexion. Some of these will be sent to the Theological Colleges, to be prepared for the mission or for home appointments; others will go at once into circuits. Among the few matters not exclusively Wesleyan on which discussion turned, was the state of the *Marriage Law*. The presence of a registrar at Wesleyan marriages, and the increased expense of his presence, are subjects of loud complaint. Dr. Jobson, in his opening address, contended for the purity of the church, for extemporaneous preaching, and for a loyal Protestantism. He said that it was on some occasions not only allowable but desirable that ministers should read their sermons, and that he knew many good men who made it their practice; but he affirmed that if it ever became common to use the manuscript, or even lengthy notes, in Methodist preaching, the glory of Methodism would have departed! (Query.) Do the Methodist choirs use note books? And is the glory of Methodism identified with a mode of preaching which is of all others the loosest and laziest? Richard Baxter said—"I use notes as much as any man when I take pains, and as little as any man when I am lazy or busy, and have not leisure to prepare." And as a question of ease, he said—"It is easier to preach three sermons without notes than one with them."

THE BAPTISTS IN JAMAICA.—Mr. Roundell, Secretary to the late Jamaica Commission, advocates the Disestablishment

of the Official Church there, and says that for meeting the spiritual needs of such a people, a voluntary church would seem to be best fitted. He adds that "if the Baptist clergy (the most political of the denominations) of Jamaica have exposed themselves to the charge of aggressiveness and bitterness, it is not too much to say that this is distinctly attributable to the ascendancy, the legal superiority, of the Official Church."

THE BAPTISTS IN THE UNITED STATES, according to the year book, number 1,121,988, being an increase over last year of 12,062.

A LARGE CHURCH.—The first African Baptist church, Richmond, Virginia, baptized 500 persons during the last year, and has a membership of 4,583 persons.

PRESBYTERIAN MISSION IN CHINA.—The Rev. J. Butler, one of the Presbyterian Missionaries, reports that fifty-four natives had been received into the churches during the past year.

CHANGE IN MADAGASCAR.—Thirty years ago, Rasalama, a young female, was led through the capital to death as the first Christian Martyr. Recently the new *Queen* of that vast island, in the presence of 300,000 of her subjects, renounced every vestige of heathenism, and sat on a throne over which was inscribed the words—"Glory to God in the highest; on earth peace, good will to men."

VOX ET PRÆTEREA NIHIL.—At a religious meeting one old man was so loud in his utterances that the president said to another minister, "Brother W., please stop that man's noise." Brother W. went and spoke a few words, which took immediate effect. After the meeting closed the president asked brother W. what he said to the man, which had quieted him so soon? The answer was, "I asked him to give me a dollar for Foreign Missions."

Recent Deaths.

JAMES ANABLE, of Wirksworth, departed this life, April 28th, 1862: and Elizabeth, his wife, died on the 5th of October in the same year. They were a worthy couple, and deeply was their decease lamented by the members of the Baptist Society, with whom they had been long and happily associated in the precious fellowship of the gospel. By prudence, industry, economy, and piety, they accumulated a nice little property, which enabled them, in middle life, to take an important position in the Saviour's church, and to render very valu-

able assistance to several of his ministers and people. They laid themselves out for usefulness; were "given to hospitality;" and evidently enjoyed the luxury of doing good! There was a beautiful simplicity in their manner of life, a transparent straight-forwardness in their business transactions; an unswerving truthfulness in their verbal utterances, coupled with a humorous curtness and quaintness in their descriptions of things, which rendered them remarkably estimable and enjoyable to all who had the pleasure of

their intimacy! The writer of this brief biography was privileged to be their pastor seven years and upwards; and many happy hours has he spent in their company. The last days of Mr. and Mrs. Anable were far from being their best. Love for a near relative, and sympathy with him in his sorrows, involved them in anxieties and apprehensions such as they had never experienced before. Their quiet and comfortable way of life was grievously broken in upon, and their declining strength was not sufficient to sustain the shock. Failure of appetite, loss of sleep, and dread of greater troubles, brought Mr. Anable to the grave at the age of sixty-four. His excellent wife nobly endeavoured to rally and comfort him so long as he lived; but when he was gone she also succumbed, and gave up the ghost, aged seventy-three. A skilful sketcher of first-class Derbyshire character could scarcely wish for better specimens than James and Elizabeth Anable; while a Christian minister may be allowed to lament that such sterling moral and spiritual excellence is not oftener to be found. Bless the Lord for homely, hearty, honest, and honourable followers of the Saviour! The world will be full of them *sometime*: may it be full of them *soon*! They are "the light of the world," and "the salt of the earth." T. Y.

MRS. MARY JACKSON was the wife of Mr. George Jackson, farmer, of Shottle, Derbyshire. During many years she was a worthy member of the Baptist Society, Wirksworth and Shottle; and every minister who has enjoyed the privilege of labouring for Jesus in that rural region, must have pleasant recollections of her hospitality and goodwill! She felt deeply interested in the prosperity of the Saviour's cause; and was always ready to lend a helping hand "for the furtherance of the gospel." Who *could* be more regular in attendance at the house of God than Mrs. Jackson? And who *need* be more concerned for a pastor's comfort and success? Thus she was a "fellow-helper to the truth," and a "co-worker to the kingdom of God." Mrs. Jackson manifested a decided partiality for the denomination to which she belonged, and cheerfully assisted in supporting its public institutions; but her partiality was very far removed from sectarian exclusiveness: hence, when a zealous clergyman began to "hold forth the word of life" in Shottle, she invited him to her house to meet her own minister, that there might be a good understanding between them, and that she and her husband might enjoy the pleasure of hearing them converse respecting "the

things pertaining to the kingdom of heaven." Without pretending that Mrs. J. was a perfect model of every Christian excellence, it may be confidently affirmed that she displayed a pleasing group of *domestic, social, and spiritual* virtues, which gained her high esteem, and which will not easily fade away from the recollection of those who knew her well. If "*cleanliness* is next to godliness;" if "the hand of the *diligent* maketh rich;" if a "*deviser of liberal things*" shall stand; if the "*receiver of a prophet*, in the name of a prophet, shall receive a prophet's reward," then Mrs. Jackson might well be congratulated while she remained upon the earth; and she may be justly eulogised now she is gone to her heavenly home! For several years before her decease there was a manifest failure of corporeal vigour, but there was also a pleasing development of spiritual principle. She had great difficulty in walking to and from the house of prayer; but she was determined to go there as long as she possibly could, and she was privileged to fill up her place almost to the last Sabbath of her life! Her final affliction was of only a few days duration, and was scarcely expected to terminate so soon; but her "house was in order;" Jesus was precious to her soul; the Holy Spirit had cheered her for glory; and she calmly passed away to the paradise of God. Mrs. Jackson left no family; but her husband survives to mourn her loss. He has long been a deacon of the church, and a hearty supporter of the Saviour's cause. Far off be the day (D.V.) when his obituary shall be called for; but whenever it is published, it will be the appropriate sequel and counterpart of the above. T. Y.

HOLDGATE.—June 26, 1860, at Hazlewood, George Holdgate, aged eighty-three years. He was a member of the General Baptist church at Duffield and Windley sixty-one years. He was suddenly called away, being at the house of God one Sabbath and the next his spirit was in heaven. He was taken ill on the Monday, and suffered much for a few days, but bore it with Christian patience. His end was peace. The day before he died he said to a friend, "If I live till tomorrow it will be just sixty-one years since I was baptized." He said to another friend, "I can say with Job, 'though he slay me, yet will I trust in Him.'" During the night before his death he was often heard repeating,

"Cease, fond nature, cease thy strife,
And let me languish into life."

He was a liberal supporter of the cause of God in the neighbourhood where he lived, and a great help on several occasions to

the Baptist cause at Duffield. The Baptist chapel and school-room at Windley was built mainly by his efforts. In his will he bequeathed nineteen guineas to the Baptist cause at Windley, and nineteen guineas to the British and Foreign Bible Society. His death was improved on Lord's-day, July 11, by Mr. G. Slack, of Derby, to a large and an attentive congregation from the words of the apostle Paul, "Absent from the body, present with the Lord," 2 Cor. v. 8.

NEEDHAM.—Samuel Needham was born, July 30, 1803, at Queniborough, a small village in Leicestershire. There being no dissenting place of worship, his parents brought him up to the Church of England. When he was comparatively young, a clergyman from Syston sometimes came over to Queniborough and preached in a cottage. It was on one of these occasions he became impressed with a sense of his sinfulness, and the need in which he stood of a personal interest in Christ. When the writer met that clergyman a few years ago, old and gray-headed, he said, "Do you know your father is one of my children?" He was converted under my ministry." About this time a number of local preachers and friends from Quorndon and the neighbourhood, came and preached in the village, often under the shade of a large tree. In these services the departed became deeply interested, and learned the way of the Lord more perfectly. Securing the co-operation of a few others, a barn was kindly let, and fitted up for a place of worship. Here W. Rennocks, R. Ball, C. Lacey, J. Bailey, J. F. Winks, and many others, were accustomed to preach. A Sabbath school was commenced, in which many learned to read and to write who probably would never have learned either but for this school. Through its instrumentality several have been brought to Christ; and the writer hopes never to forget the impressions of which he became the subject there. Feeling anxious for a more suitable place of worship, the departed obtained, through the influence of the Rev. J. P. Mursell, of Leicester, the gift of a piece of land on which a small chapel was built. Here he frequently preached, as well as in the surrounding villages, loving to dwell on the simplicities of the gospel, which he did, in his own way, with great animation and fervour. In this work he enjoyed the hearty co-operation, not only of the brethren before referred to, but of late years of many others, especially from Leicester. It is but an expression of gratitude, which these brethren deserve, to say, that their labours were often crowned with the divine bless-

ing; and though the church is now very feeble, several in connection with larger churches, some of whom are office-bearers, were brought to Christ here. Nothing gave to the deceased greater joy than the prosperity of the Saviour's cause. More than thirty years ago a relative wished him to leave the village and become his successor in business in Leicester. The offer was a tempting one, and would have contributed very materially to his secular advantage; but he could not see how the church was to be carried on if he removed, and this induced him to remain. A decision, the wisdom of which he sometimes questioned in later years, saying, "The Lord could have carried on His cause without me." His services were often required amongst the sick and dying, which services he always rendered with great disinterestedness and pleasure. For three or four years previous to his death his energies greatly failed. At length the cause was discovered; softening of the brain had set in. His sufferings, at times, were very great, and reason partly failed; but during intervals of consciousness it was evident that his trust was still in the sinner's Friend. Many neighbours and friends were very kind in their attentions, and in this respect he reaped what he had sown. During the week in which he died a lucid interval of a few minutes duration was granted, when he lifted up his head and said to one of his daughters, "I shall soon be with your dear mother in heaven." He died, June 12, 1868, and has left a widow and ten children to mourn their loss, but who "sorrow not as those who have no hope." His death was improved to a large and affected congregation by an old and much respected friend, Mr. J. Hawley, of Leicester. A few weeks ago a chaste tablet was erected in the chapel, by public subscription, of which the following is a copy:—"In affectionate remembrance of Samuel Needham, of Queniborough, who was Sunday school teacher and preacher of the Gospel for forty years, and by whose efforts this chapel was erected and Sunday school sustained for the benefit of the inhabitants; and after he had served his generation according to the will of God, fell asleep in Jesus, June 12th, 1868, aged sixty-four years.

'His toils are past, his work is done,
And he is fully blest;
He has fought the fight, the victory won,
And entered into rest.'

RILEY.—July 17, 1869, Ephraim Riley, of Lower Hope Street, Halifax, aged thirty-four years. He was the son of Richard, (whose decease is noticed in the *Repository* of 1846, p. 417) and Martha Riley, of Halifax. He was brought up from child-

hood amongst the General Baptist body at Halifax. On attaining the requisite age he was placed upon the books of the Sunday school, and attended regularly from year to year. His attachment to the school never diminished; as secretary he laboured for years assiduously, and in this particular office his peculiar talent for the work showed itself prominently in the analysis of returns, preparation of reports and plans for various duties, which, along with his quiet unobtrusive manner, commanded for him such an amount of respect, and such a position in the school, that few could exceed. "From his youth up" there was always a marked, staid, and sober demeanour; and we believe the work of grace to have been gradual in his heart; he could never point to any particular time when the change took place. About three years ago he lost his beloved partner, and soon after, in deference, perhaps, to her expressed wish, he felt it his duty to be baptized and join the church at North Parade, and he was very cordially received. Not like many who enter the church, "who sit down and are at ease in Zion," he continued to labour with his usual energy. At the close of last year, such was the esteem of the church, and their confidence in his judgment and uprightness, that he was elected deacon, and made Secretary of the church. It is pleasing to note here, that his grandfather, father, and an elder brother, have each held the office of deacon in our churches. At the end of the year 1868 his health, which had not been robust, began to show more marked signs of giving way; but up to within a little over a month of his decease he continued to fulfil his duties until compelled to succumb. He was kindly released from business, and his duties in connection with the church, but he gradually declined. Being recommended change of air, it was tried; but the disease had got too deep hold, and he returned no better. About this time he felt anxious about the prospect of leaving his two children, who were so soon to be orphans; but ere he departed, he felt that God would care for them, and consigned them to his fatherly keeping. Though getting weaker, no immediate change was apprehended; but on the morning of the day of his decease, he grew worse, and though dressed, he remained upstairs for the first time. About noon he fainted, and while medical aid was being procured he quietly passed away. Not expecting so sudden a removal, he did not communicate much; but all feel a confidence that his end was peace, and that he is now hymning praises to that Redeemer who died that we might live. He was in the employ of Mr. James Bairstow, woollen

merchant, of Halifax, as manager and cashier, who, in a letter to his surviving relatives, bore testimony to his character as follows:—"He was one of the best and most conscientious servants I have ever had in my employ." He thus fulfilled the injunction, "diligent in business, fervent in spirit, serving the Lord." His remains were largely accompanied by his friends to their last resting-place, and borne by his companions in business, were laid in the silent tomb, beside the remains of his previously departed wife. It can be truly said, his two children have lost a kind and loving father, his family a good relation, the church a devoted member, the school a willing and earnest labourer, his employer a faithful and attentive servant, and his business companions a true friend. It may be said of him with truthfulness, he was in life respected, and in death lamented.

SMITH.—March 18, 1869, at Long Sutton, Lincolnshire, Taborah Smith, in the eighty-third year of her age. When very young she was left an orphan, and brought up by an uncle at Wisbech, Cambridgeshire. Early in life she was induced to attend the General Baptist chapel, Ely Place, at which the late Rev. J. Jarrom was the minister, and about the year 1815 she became a member of the church. The annual visit of Mr. Jarrom, accompanied by some members of his family, and one or more of the students, to Walton Dam, where Mrs. Smith resided for some years, was always regarded as a red letter day in her household calendar. The deceased was an early and most devoted friend of the Orissa Mission; and was never more in her element than when talking of the ordination, farewell sermon, and departure of the Rev. J. Peggs, and his colleague, W. Bampton, for India. In 1832, with her husband and family, she removed to Long Sutton, and became a member of the church there, then under the pastoral care of the late Rev. T. Rogers, and with a short interval continued so until her death. Mrs. Smith's path through life was not always a smooth one. The mother of a large family, blind for twenty years, and very infirm towards the latter part of her life, she yet always exercised a humble and simple trust in the death of Christ. The end had been expected for many months, and when it came found her ready for the great change. Without anything very remarkable she calmly fell asleep in Jesus, and thus rests from the toils and trials of life. J. C. S.

TRUMAN.—Aug. 16, after a short illness, Frank Arthur Truman, Derby Terrace, son of Mr. G. B. Truman, Nottingham, aged fifteen.

Missionary Observer.

VALEDICTORY SERVICES, AND DEPARTURE OF MR. AND MRS. W. BROOKS, FOR INDIA.

VALEDICTORY services in connection with the departure of the above esteemed friends for India, were held at the Archdeacon Lane Chapel, Leicester, on Thursday, Aug. 5. A devotional service was held in the afternoon, at which the Rev. T. Stevenson, the former pastor of the missionaries, presided. Many and fervent were the petitions offered by the brethren who engaged in prayer in their behalf, and of the Mission generally.

At five o'clock tea was provided in the school-room. A large number of friends sat down to tea. A public meeting was held in the evening. Thomas Hill, Esq., of Nottingham, treasurer of the Mission, occupied the chair. Special prayer for the missionary was offered by the Rev. I. Stubbins. Earnest and powerful addresses were delivered by the Revs. E. Stevenson, of Loughborough, W. R. Stevenson, M.A., of Nottingham, W. Bailey of Wymeswold, W. Hill of Barton, E. C. Pike, B.A., of Coventry, J. J. Goadby of Leicester, H. Wilkinson, and J. C. Pike.

On Wednesday, the 11th ult., Mr. and Mrs. Brooks, accompanied by their son, embarked on board "The Shannon," lying at Gravesend. Mr. and Mrs. Süpper, and several other missionaries of the Baptist Society, were passengers by the same ship. A number of friends, including the Secretaries of the Mission, bade them farewell, and wished them "God speed," at the ship, although, as will be gathered from Mr. Brooks's letter to the Secretary, the time allowed them on board was very short.

The following letter contains the latest information from Mr. Brooks. It was sent by the pilot, and bore the "Dartmouth" post mark:—

"Ship 'Shannon,' Aug. 13, 1869.

"My Dear Brother,—It was quite too bad to send you and all the friends who had come to see us on board, off in such an unceremonious a manner; but sailors are not generally over considerate of persons' feelings, and, as you would see, we left almost immediately.

The steamer cast us off before dark, we having a favourable wind; but it turned against us, and to-day it is miserably wet and cold, wind and sea high, and many of the passengers laid up. My dear wife is in bed, not at all well, the very best place she could be in, as on a rainy day on board ship one feels almost as Noah's dove did,—that there is scarce a dry place for the sole of one's foot. Myself and son got up to breakfast, but it required no little resolution on my part to do so.

We do not yet know sufficient of our fellow voyagers to be able to judge what sort of a company we have, except the missionary party. Some have left England under very painful circumstances; others are looking forward with delight at the prospect of being again united to loved ones in India. As for ourselves, we feel calm and resigned, believing that we are in the right way. I have no misgivings whatever on this score. I have not made, and shall not make, any rash vows or promises; but so long as I feel as I do now, my way is clear. If the Lord otherwise disposes for us, even so. I trust I feel thankful for my restored health. I certainly am stronger, and have felt the fatigue and harass of preparation much less than in 1862.

I would take this opportunity of thanking the committee and officers of the society for the confidence reposed in me, and kindness shown to me and mine. The same thanks I would tender to many friends, far and near, for their kindness to us. I beg also to tender my best thanks to a goodly number of friends who have so promptly and generously responded to the appeal I made for funds to enable me to take out a number of surgical instruments and books for my use in Orissa. They will be glad to know that I have received £1 over the sum asked for. Aided somewhat by the house surgeon of the Infirmary, a selection has been made of both instruments and books; and I have a balance in hand with which to purchase a number of medicines in Calcutta, —the missionaries having the privilege of purchasing from Government stores at a reduced rate. I trust I shall be enabled to turn these to good use.

There is one matter connected with our return to Orissa which I very deeply regret, and that is, that no additional help is being sent along with us to our already over-burdened brethren and sisters, especially as there is every prospect of a still further reduction in their small number next cold season. This sad fact will be a blow to all the friends in Orissa. In a letter recently received from Mrs. Lacey, after saying that the thought of our being amongst them again was 'very pleasant indeed,' she asks, 'What is to become of the Mission, if no one comes out to take Mr. Goadby's place? Will the General Baptists allow the work to stand still and die out? Is there no money amongst them? and no young men to be found to carry on the fight with Satan at his stronghold? Mrs. Goadby has been at Pooree for six weeks, and is now talking of going home very soon. Miss Packer can carry on the schools efficiently; but no woman can fill a pastor's office.' I trust that very soon help will be sent.

I have no idea when the pilot will leave us, but wish to have this ready. I suppose we have passed Portsmouth, but have frequently to 'bout ship.' With Christian love, and asking an interest in the prayers of all our friends,

I am very truly yours,
W. BROOKS.

To the Rev. J. C. Pike."

RECENT BAPTISMS IN ORISSA.

APRIL 6, one young person was baptized at *Choga* by Paul Singh, the native preacher there.

May 2, seven were baptized at *Cuttack* by Mr. Bailey, and afterwards received into the fellowship of the church by Mr. Miller.

On the same day four were baptized at *Piplee*, after a sermon by Mr. Buckley. The ordinance was administered by Kumbhoo Naik.

May 9, one was baptized at *Chogu*.

June 6, three young persons from the male orphanage were baptized at *Cuttack* by Jagoo.

July 4, nineteen were baptized at *Cuttack* by Mr. Miller, eleven of them being Miss Guignard's orphan girls, and four Mrs. Buckley's. Ghanushyam preached on the occasion from Jeremiah 1. 5, 4, and in the afternoon Mr. Buckley exhorted the newly-baptized to desire the sincere milk of the word that they might grow thereby. With humble

thankfulness we have to state that this is the largest accession we have ever had at once. The Lord keep them by His power through faith unto salvation, and give us to see greater things than these. We have still twenty candidates.

On the same day, at *Piplee*, eleven were baptized, and in the afternoon received into the church by Mr. Bailey. It was a day of much holy enjoyment. Here, too, there is a large number of candidates. Blessed be the Lord for these tokens for good that He is showing us, *but we want help.* J. B.

NOTES OF A COLD SEASON TOUR.

BY THE REV. T. BAILEY.

(Concluded from page 287.)

THERE were here again many traces of the heavy floods; the trees, to the height of ten or fifteen feet, were choked with the grass, leaves, and debris left by the receding waters; many houses had been entirely swept away, others were in ruins, and nearly all were injured more or less. On the morning after our arrival, I saw some boys gathering fruit from a tree in what appeared to be the remains of a garden; and as I was near at the time, I went up and asked them whether there had not been a house there. "Yes," was the reply; "but it was carried away by the floods." "Whose was it?" I asked. "Ours," was the prompt rejoinder. "And why were you not carried away too?" They now entered into the spirit of my inquiries, and went on to relate how a boat had been sent to their rescue, and all the children escaped to the high land; but their parents, in the hope of saving something from the wreck, had climbed into one of the trees which they pointed out, but that the floods rose higher and higher, till all their rice, and goods, and cattle were swept away. They said how that the whole country was like one vast sea, and down where the river went and the current was strongest, they had seen all kinds of animals floating past; also many roofs of houses, with men, women, and children clinging to them for safety; but that all were violently hurried past by the surging, angry waters. Considering the magnitude of the calamity, it is surprising that in this district so few human lives were lost. I was told of one man who, weak with fasting, fell asleep in the branches of the

tree where he had taken refuge, lost his hold, and sank into the waters to rise no more. Others slipped from the roofs of houses as they were being carried down the stream; and one poor little infant had been born in this perilous situation. In one village of five hundred houses, only five had remained uninjured; three-fourths of the crops had been destroyed, and there was great distress in consequence. We did not fail to improve the circumstance, and to remind the people that not only had their gods been powerless to save *them*, but in many cases had themselves been swept away, temples, altars, and all.

We left on Friday morning, and journeyed to Aquapaddah, a village on the main road from Cuttack to Calcutta. When the brethren arrived, they brought with them "a little maid," apparently about ten years of age, whom they described as friendless and an orphan, and asked whether Mrs. Buckley could not take her into her school. The poor creature was very timid for a time, but after a little coaxing told her tale of sorrow, which is a very affecting one. Her name is Doora; her parents had a little land to cultivate, and a pair of bullocks, and she had three little brothers, but all died during the famine. The mother was the first to succumb. She became unwell, and could not eat the herbs on which they were obliged to subsist; and as no better food could be procured, she died. They were too poor to buy wood to burn the body with, and it was "thrown somewhere." The father, who had been suffering from fever, now took one of the bullocks to sell at a neighbouring village, and buy a little rice with the money. He was absent for four or five days, and the children were left to manage as best they could. Doora and a little brother then went out to seek their father, and after a time found him in the jungle near home at the foot of a tree, and quite dead; his clothes and all he had with him had been taken away. The little brother's body now began to swell, and *he* died. Another brother, in the pangs of hunger, entered a neighbour's house to seek for food, and being detected, was so severely beaten that *he* died, and the last surviving brother soon followed. Doora now began to wander from village to village, and was ultimately taken into the house of a brahmin at Auundpore, as a kind of servant; but owing to the

terrible floods in June, and the subsequent failure of the crops, the circumstances of this family became so reduced, that they could not retain her longer; "gelli ma" therefore gave her an "odoli" (not quite a halfpenny), and sent her to seek her living elsewhere. She now again wandered from village to village, sleeping in verandahs, and eating any thing she could beg or procure, until she reached the festival at Sarasuni, and was found by our people. A coolie from Cuttack arrived at Aquapaddah the same evening, and on the following morning I gave her a few pice for the way, and sent her in to Cuttack with him.

I regret to add, as the sequel to this story, that after being received into the school and treated with every kindness, and having apparently become as happy and contented as a child could be, her wandering spirit returned, and she suddenly disappeared; and though every inquiry has been made about her, up to the present it has been with no results.

Our work during the next few days lay for the most part in the markets and villages skirting the main road. Many of these are very small, and we had to contend with a much greater amount of indifference and prejudice than in the former parts of our journey. Many of the people firmly believe that the gods are able to cure their diseases, soothe their sorrows, and avert the various calamities that threaten them. In almost every village stories are current of miraculous cures effected by the village idols, and great calamities are expected to follow the neglect of them. Many of the people have some knowledge of the ten commandments, and prize them highly, but for the most part suppose that they are extracted from their own shastres. They also manifest considerable interest in hearing of the works and glory of Christ, and would willingly receive Him into the number of their gods; but they say they can never give up Krishna, and it is very wrong of us to abuse him. Immense gangs of coolies were at work re-making the road in different places where it had been washed away by the floods, and we had very excellent opportunities of conversation with them. Little knots of pilgrims were also continually passing on their way to and from the different shrines in Orissa. A large number of these were from the extreme north of Upper India, and with their rude and quaint-looking

cars would have to travel several months before again reaching their homes—many of them, indeed, would probably never do so, but fall victims to cholera or other diseases on the way.

On the 18th we arrived at Bhudruck, the most northerly point reached in our tour, and generally regarded as our Mission boundary in that direction, the villages beyond being in the Balasore district, and under the care of our American brethren. A magistrate and other European officers are stationed here, and the native parts of the town wear a thriving aspect. Some years ago our native brethren Sebo Patra and Sanantani Das were located here, and occupied a house not more than a stone's throw from where our tent was pitched. The magistrate at that time was a pious man and a warm friend to the Mission, and greatly helped our brethren; but shortly after he left it was found needful to remove them to other parts of the field where their services were more urgently required.

We had on several occasions very large congregations during our stay here. The first was in the new bazaar the evening after our arrival, though we had met with many persons during the day. After listening for a time, an old man said to Jagoo, "I have now lived in idolatry for more than fifty years, and have found no peace or satisfaction, can Christ receive such as me?" "Yes, brother," was the reply; "Christ is able as He is willing to save the oldest and most confirmed of sinners, and it is the most urgent duty of all to seek Him before the opportunity is gone for ever." "But," the old man said, "how shall we whose forefathers have worshipped idols for so many generations, how can we tear ourselves from them, and how can we prove that this religion is true?" "Oh," it was said, "as to renouncing the ways of your fathers, you are many of you doing things every day which your fathers never did, and never dreamed of doing—things that in the shastras are not so much as alluded to. For the sake of worldly gain, brahmins of the highest caste do not scruple to take situations under Government; and why for the infinitely higher spiritual gain should you not embrace Christ?" He could assure them of the truth of the religion, for he had himself experienced it for many years, and this was the very way of fully proving its worth.

"Well," said another, "and what has this religion done for you? has it made you sinless?" "Alas!" it was freely acknowledged, "we are all sinners; but there is all the difference in the world between a man who seeks deliverance in the right way, and one who does so in the wrong; one is in the way of holiness and eternal life, the other of ruin and eternal misery." A brahmin who opposed us was ably dealt with by Makunda Sahu. The common people are never so well suited as when the vices and deceitfulness of these oppressors are exposed, and they now listened with evident satisfaction and occasional acclamations to such a skilful "bethumping of words" as I have seldom heard, and in the end the disturber himself found it to his interest to retire and leave us to pursue our work in peace. On the Wednesday we attended one of the largest ordinary weekly markets I have ever seen. The brethren thought there could not be less than 10,000 persons present, and the probability is that this estimate was considerably exceeded. We had therefore ample work for the day. Many of the people came from distant villages, and numbers had seldom or never heard the gospel before. In these cases it was often difficult to secure the kind of hearing most likely to produce results, but we "sow beside all waters," and pray for the blessing of God that fruit may be gathered, though in some cases it may be "after many days." Our further labours amongst the people of the town brought us into contact with many who were well acquainted with christianity—the result, no doubt, of former labours by honoured servants of God, some of whom have been called to their rest.

Our next "centre" was Jajipore—"the city of sacrifice," as its name implies, and one of the most famous shrines in Orissa. Here are some of the most interesting memorials of ancient Hindoo idolatry, and many very striking evidences of Mussulman tyranny. The shrine is said to have been a famous place of resort more than a thousand years ago, and some of the older temples probably date from that early period.

The whole place abounds with temples and shrines, and the filthy emblems of Mahadabe are under almost every green tree. The brahmins are a numerous and privileged class, and bear a close resemblance to their brethren at Pooree

and the other celebrated shrines. We were struck with their generally carrying about with them what appeared to be huge native shastres; but found, on inquiry, that they were books containing the names and pedigrees of the pilgrims who have formerly sought merit by paying their homage here, and whenever a party of pilgrims arrives, diligent search is made in these books for their names, or the names of their relatives and ancestors, and whoever is fortunate enough to possess the one that contains them, claims the pilgrims as his own, shows them all there is to be seen, and eagerly pockets all they have to give.

The famine was felt with great severity here; whole streets of houses are in ruins, and traces of one kind or another are met with in all parts of the town. The floods also broke up and in some places swept away the only made road leading from the town to the Calcutta highway, so that comparatively few pilgrims were visiting the place when we were there; we saw only one large party, and they were from Nepaul, in the extreme north of India.

The general aspect of the town is of one whose glory is a thing of the past; it was once a flourishing and important capital, it is now fast sinking into an inconsiderable village, and perhaps nowhere are the changes of the past and present more vividly illustrated: the Hindoo and Mussulman have both yielded the sceptre to an alien race, and the deeper spiritual change seems shadowed forth when Krishna and Mahomet shall yield to the gentle sway of Christ.

Our agent, Ram Das, has now been labouring in the district for five years, and he tells me that many of the prejudices of former years have disappeared. The neighbourhood is one, in some respects, specially adapted for missionary labour, as markets are held at reachable distances every day in the week. We were fully employed all the time we spent here, and could have usefully remained a much longer period.

We next spent a few days at Khundittur, on our return journey. Arrived there on Friday, Jan. 29, and in the afternoon went over the land with the people to see the amount of damage done by the floods. The surface soil has to a great extent, been washed away. It had been enriched by many years of cultivation, and was very fertile; that

which remains is a poor subsoil, which for a long time will yield but a meagre return for any labour expended upon it. All that the people ask is that another patch of land be procured for them in addition to what they have, and there is such a patch obtainable about three miles away. I accompanied two of their number to see it—it lies contiguous to the high road, is fertile, not liable to be washed away by the floods, and appears in every respect to be suitable. It might be either purchased or rented at a reasonable rate, and would be a great acquisition.

We spent some time on Friday at the grave of the late excellent Seebo Sahu, whose memory is very fresh and precious to the christian community here. Several interesting particulars were related about him. The first christian tract he received was given him at Pooree, and he never rested afterwards till he had found peace in Christ. He was held in great repute through the whole district for his skill in native medicines, and "his mouth was always open" to speak of Christ and His great salvation. They relate how that every day great numbers of people came to see him, and that his ready tongue, and powerful voice, might be heard at all hours, and frequently till far into the night. He was evidently a medical missionary of a very high type. The house in which he lived as a Hindoo is not far from the christian village, and we were deeply interested in going to see it on Saturday morning. It is now occupied by three of his nephews, for whom he is said to have offered many prayers. One was sitting in the verandah when we arrived—a young man apparently about twenty years of age—and it was sad beyond expression to see the dust still clinging to his forehead from his morning's idolatries. There was a little treesi-tree growing close to the house, and he had evidently been prostrating himself on the ground before it; the house too had the common idolatrous marks upon its walls. He appeared pleased and interested to see us, was soon joined by a younger brother, and I thought they listened with some approval to what we said of Christ as the only Saviour, but their words were few.

A little further on we came to the house where our good brother Damudar had lived before embracing christianity; the house is still occupied by some of his relatives. On leaving Jagoo took hold

of my arm and pointed out a tree which he said Damudar's mother, while alive, had worshipped most assiduously; it was then, no doubt, carefully watched and tended, but is now surrounded by jungle. Both the father and mother made a great grief of Damudar's becoming a christian, and the ties of affection were so strong that for a time he returned to them and became once more an idolater, but his conscience gave him no peace till he had finally renounced all for Christ. The father is said to have died of a broken heart, and the mother could never be prevailed upon to join her son.

We next arrived at Chattia Bazaar, where there is a little property belonging to the Mission, in the shape of land and houses. The land is generally unsuitable for cultivation, and the houses yield but a very slender rental.

Our last encampment was at Tanghy, about twelve miles from Cuttack. It was from this village that Gunga Dhor renounced caste, and embraced the only true Saviour of sinners. The people are well acquainted with christianity, and know our preachers intimately. We had good congregations, both at the village and in the market. On the latter

occasion I was struck with the respect the people manifested for age and grey hairs. Makunda and George, both of them young men, had been speaking at some length, until some of the people began to exhibit signs of a desire to leave. As, however, the latter drew to a close, and Jagoo prepared to address them, all clustered around us afresh, one of the most intelligent of them saying, "let us hear the old man; he comes to see us every year, and we like to hear what he has to say." And the "old man" was well equal to the occasion, and altogether delivered a singularly appropriate and effective address, well illustrating by it a remark he had made to me a few days previous, that as missionaries and ministers of Christ to the heathen, we had now to occupy ground in many respects quite different from that of our predecessors; that there is now no necessity to prove the folly of idolatry, as all admit it: our work is to preach the gospel in its fulness and purity. Need I say that this was the object we had striven to keep steadily in view in all our wanderings? May God in mercy crown the whole of our labours with His all-effectual blessing!

ANNUAL REPORT.—We are happy to find that the Missionary Report has been already published. This is considerably earlier than in some former years. The parcels have all been sent out. If any friends have not received them they should apply to the printers, Messrs. Wilkins & Ellis, Derby, or to the Secretary, Leicester.

Foreign Letters Received.

CUTTACK.—T. Bailey, June 1.
 " —J. Buckley, May 6, 7, June 7, 21,
 July 10, 17.

CUTTACK.—Miss GUIGNARD, May 10.
 " —W. MILLER, April 26, May 7.
 PIPELEE.—Mrs. Goadby, April 30, June 13, 19.

Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,
 FROM JUNE 20th, TO AUGUST 20th, 1869.

N.B.—Sums acknowledged in the Annual Report not included in the following list.

	£	s.	d.		£	s.	d.		£	s.	d.
Boston, Rev. T. W.				Hucknall Torkard, Mr.				Nottingham	10	18	2
Mathews	1	1	0	Calladine	2	0	0	Sheffield, Col. at Annual			
Bristol, Proportion of				Leicester, Archdeacon				Meeting	18	8	0
Col. at Bap. Union				Lane, Col. at Valedic-				— Sac. Col.	6	0	0
Meeting	2	10	0	tory Services	5	6	0	Snarnden	3	4	0
Crich	1	15	4	Malvern, J. Reynolds,				Stantonbury, for Orphan	0	19	6
Gosberton	6	4	3	Esq., Legacy	20	0	0	Tring	1	12	6
Haverfordwest, Rev. G.				Morcott & Barrowden	8	4	9	Whittlesea, boxes ...	0	6	0
H. Rouse, LL.B. ...	1	0	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. PIERCE and the Rev. H. WILKINSON, Secretaries, Leicester, from whom also Missionary Boxes, Collecting Books, and Cards may be obtained.

GENERAL BAPTIST MAGAZINE.

OCTOBER, 1869.

LIFE OUT OF DEATH.

"Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit.—*John* xii. 24.

IF a grain of wheat be deposited in a cool, dry chamber, these two things will occur: it will not decay for years, perhaps not for ages, and it will yield no increase. If that grain be sown in a fertile soil, these two results will follow: first, it will decay; next, it will spring up into a fruitful life, increasing sixty or a hundred fold. The ultimate fact is, that the wheat passes through death into a higher form of life. It can attain unto fruit bearing in no other way, than by dying first in the bosom of the earth, and then coming to life again.

Now our Saviour employs these well-known truths to set forth the principle that in the spiritual world, as in the natural, life springs forth afresh out of death. Next, the new life is often better than the old; it emerges out of death into a new and higher form of life. Fruit springing from the buried seed, a new growth proceeding from the death of the old—that is the profound lesson of the text. We may find illustrations of this lesson in four well-marked instances—in the passion of Christ; in the history of Christianity; in

the experience of the Christian; and in the resurrection of the dead.

I. In the first place, let us look into the personal history of Christ. Jesus uttered these words only two or three days before His crucifixion. The Passover was just at hand. Jerusalem was rapidly filling up with strangers from all parts of the Roman Empire. Jesus had entered the city as a king, greeted by the multitude, they bearing palm branches and shouting hosannas. Some of the strangers having heard of his fame, came to Philip and said, "Sir, we would see Jesus." When their request was made known to Christ by Andrew and Philip, he made this remarkable reply: "The hour is come when the Son of man shall be glorified. Verily, verily, I say unto you, except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit." Neither the strangers nor the disciples fully understood the reply; but to us it is very plain. Its meaning is this: If these inquisitive strangers had seen Jesus they would have been disappointed. There was nothing very imposing in His

person as men looked upon it. He was to outward appearance no more than a man—a calm, gentle, yet resolute and earnest man. True, His words were clothed with a divine power; they had just now given life to the dead Lazarus; yet His voice sounded in the ears of living men like the human voice. He was to the seeming only a man, very weary, perhaps, in His life-long labours; very solitary in the solitude of His human-divine nature; very sad with the sadness which the cross was casting like a shadow upon His benignant countenance, but to the mere casual observer, He was not distinguishable from a hundred thousand men at that time thronging the streets of the great metropolis. In a little time, however, everything about Him would put on altogether another colour. “The hour is come,” said He, “that the Son of man should be glorified.” But, He added, He must reach this glory through the gates of the grave. Like the corn of wheat which falls into the ground and dies, so the Son of man must pass through death unto “the glory which He had with the Father before the world was.” From the ladder of the cross He should reach up and take the crown—through the tomb, dark and damp within, guarded without by heathen soldiers, he should tread His way to the throne. Out of the depths of ignominy; out of the cold obstruction of the grave where He lay dead and buried, He arose to a life of eternal fullness and glory. This was the personal aspect of the case. We must add to this His official work as our Redeemer. He could save us in no other way than by dying for us. He must obey the precept of the law, and He must endure its penalty, becoming obedient unto death, even the death of the cross. Accordingly our text receives His own profound exposition in the words that closely follow it in the chapter: “And I, if I be lifted

up from the earth will draw all men unto me. This He said, signifying what death He should die.” As the sequences and fruits of His death, witness His resurrection on the third day, His ascension into heaven and His enthronement there on the sixth day; witness the wonders of Pentecost on the fifteenth day—when He, by the right hand of God, exalted, shed forth the power of the Holy Ghost. While He lived His glory was hidden—even as in the unsown corn of wheat, the vital power of the germ is suspended. But He died, and His glory stood revealed, the glory as of the only begotten of the Father.

II. In the second place, let us consider the history of Christianity.

Its origin furnishes a striking illustration of the text. No fact is better known than this. Christianity arose out of the decay and death of Judaism. That the Jewish religion was divinely revealed is unquestionable. That it was a manifestation of the covenant of grace is unquestionable. That it was established by the hand of God, made bare in the calling of Abraham, in the removal of the chosen people to Egypt, in their deliverance from the house of bondage by the ten plagues, and by the miracle at the Red Sea; in the forty years’ wandering; in the giving of the law; in the pillar of cloud and of fire, in the midst of which the Almighty marched before His moving hosts through the wilderness; in the crossing of the Jordan, and in the conquest of Canaan, and in the wonderful history of the following ages—all this is well known among us. But Judaism was like the corn of wheat, it was of little worth comparatively so long as it abode alone. At the close of fifteen hundred years it was destined to pass away. Its integument must fall off, its substance must decay, in order that its undying germ may

start into life. Jerusalem was utterly demolished by the Romans, and with it perished the Jewish nationality. Then the temple was razed to its foundations, and the daily sacrifices and all the offices of the priesthood ceased for ever, and with that the life of the Jew's religion went out. Finally, the Sabbath of the Jews was desecrated and turned into a day of traffic, and a day of traffic became the true Sabbath. With that fatal blow the last hope and possibility of a restored Judaism perished. For when the nationality of a theocratic State is overthrown; when, also, its religion is superseded; and when, finally, its sacred day is desecrated forever, nothing remains for the people but dispersion, or for the church but extinction. Thus Judaism, like a corn of wheat, fell into the ground and died. But what sprang forth from its hidden germ? Christianity, is the reply, a purer, brighter, more permanent dispensation. Not with a high priest of the order of the Levi, but one after an order of the Divine; holy, harmless, undefiled, separate from sinners. Not with a lamb from the pasture, or the sheep-fold, but the lamb of God, taken out of His own bosom, out of His own undivided and eternal substance. Not religious truth as imperfectly exhibited in types and symbols, but truth as revealed in mid-day clearness in the Scriptures of the New Testament. Taking Judaism as the corn of wheat, taking the true religion as enveloped in its hidden germ, taking the extinction of Judaism as the decay of the wheat, taking Christianity as the fruit which has sprung out of its bosom, what can be more striking than the lesson of the text?

But the history of the early spread of Christianity should also be considered. You will remember that the Gospel was first planted in Jerusalem. The apostles were all gathered together within its walls;

the scenes of Pentecost took place there; all the earlier developments of the constitution of the church took place there. For about six years, as the learned suppose, the Gospel was shut up within the walls of this single city. The apostles did not go beyond its precincts to preach the Gospel, and to found new congregations of believers; nor did they ordain other brethren to do this work. Now the problem to be solved was how to get the Gospel carried beyond the gates of its native city, and how to prevent its being shut up there, walled in, and so finally strangled in its cradle. It was like the handful of unsown wheat;—very safe and sound indeed, and undecaying in the granary;—but it abode alone. Now mark what followed. A persecution arose. Its fury fell upon Stephen, a man full of faith and the Holy Ghost. He was cast out of the city and stoned; and from this the persecution went on until the disciples were scattered abroad throughout Judea and Samaria. No doubt the Christians were filled with dismay at the bloody death of Stephen, and the necessity which compelled them to flee for their lives. Perhaps the more timid of them said to one another, "Our church in Jerusalem is broken up; scattered we are all over the land; exiled from our home and pastors and places of worship. Alas! the cause of Christ is ruined." But not so—for we read that the disciples, scattered abroad from Jerusalem, went everywhere, preaching the word. Hence, the death of Stephen came to be like the dying of the seed corn, the assurance of a wide harvest.

Just so has it been in all the ages of Christianity. As this faith sprang into life out of a crucifixion—even out of the crucifixion and dead majesty of the Son of God—so it has from age to age taken on new life and power from persecutions and apostacies. Many a time it has been

reduced to so small a company as to remind us of the ark built by Noah, "wherein few, that is, eight souls were saved;" but after the deluge has passed, they have built again the altar of God and become a great people. Many a time the church has begun at the beginning; it has begun anew; it has begun small; it has built again from the ground—the ground covered by the ruins of its former self. And so the church has gone on through all the ages past—through apostate ages, martyr ages, reformation ages—and such, perhaps, will be its future career through other ages, it may be ages darker and bloodier still, until at last all obstacles shall be removed, and it shall spread over the wide world.

III. In the third place let us take into account the religious experience of the true believer. His experience begins with the work of regeneration. We shall find, on reflection, that there is a double work of slaying and making alive. Consider the inherent and inveterate sinfulness of human nature. Sin is not an external defilement, like the dust or the rain upon the traveller's garments, which can be brushed or shaken off: it is an inward depravity. It is not something unnatural or accidental to the soul, like a flesh wound in the body, or a broken bone which can be healed by the surgery of nature and of art: it is an integral element of our fallen nature, innate and connate, born with us and within us, and cleaving to us as part and parcel of our very selves.

Consider, also, the vitality of our corrupt affections. These are by no means torpid or dormant inmates of the human bosom. They are vital, sleepless, eager passions; they are herculean powers; their force and name is legion—envy, hatred, wrath, idolatry, avarice, ambition, dissimulation, revenge, lust, gluttony,

drunkenness, murder, and such like. Now will any sensible man with eyes that look out upon human society, and eyes that look in upon the human heart; will any observing and candid man deny that these passions, these depravities, are living, permanent, and mighty powers in the human bosom? Will any man say that they exist only here and there, and that when they do exist they are for the most part quiescent, hard to be roused, easy to be allayed? Nay, nay, such is not human nature. Man's soul is itself so intensely active, so vital in every part, that it communicates a life and power to every passion, be it noble or be it base. Let no man flatter himself that his depravities are half dead and his virtues are ever on the alert; that his evil passions are like a company of convicts bound in chains, cowed and subdued, and asleep in their cells, while his virtues are the vigilant sentinels keeping perpetual watch and guard all around. Nay, nay, in many a bosom there has been a mutiny, the virtues are strangled, and the vices are all at large like a company of banditti.

What, then, is regeneration as to the nature of it? It is described in Scripture as the new birth, the new creation, the resurrection from the dead. What is the meaning of these expressions? They are not mere words, sounds. They set forth the necessity of a radical change of heart—a revolutionary change in the ruling passions. This is a process of death first and then life. These depravities, this envy, hatred, wrath, idolatry, avarice, ambition, dissimulation, revenge, lust, gluttony, drunkenness, must be put to death. Then the opposite qualities must spring into life. What are these? Let the Scripture reply: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." These must take root and life in the soul.

This double process, the death of the corrupt affections, the life of the holy, this death and life, and life springing out of death—this is regeneration.

But I must give you the Scripture for all this. Paul says: "If ye through the Spirit [the Holy Spirit] do *mortify* the deeds of the body, ye shall live." Again he says: "Mortify, therefore, your members which are upon earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." The leading word here is *mortify*, conveying the idea not only of death, but of dissolution that follows death. If you doubt whether the word be so used, if you suggest that it is employed in the sense of putting these wrong affections to shame, and not to death, all that is met by other passages. For example, Paul says: "They that are Christ's have *crucified* the flesh with the affections and lusts." That word *crucified* is full of meaning. Again he says: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." In another place he further explains the subject thus: "Knowing then that our old man is crucified that the body of sin might be destroyed, that henceforth we should not serve sin." And in another place he goes a step further, and brings together the crucifixion of the old or natural man, and the life of the new or regenerated man: "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me, and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me." Now let us subject this testimony to a brief analysis. In the first place, it represents the nature of man as wicked—as subject to evil passions. In the second place it proves that these native depravi-

ties must be put to death. For if it is not clear that mortification involves the idea of death, it is clear that crucifixion is a putting to death. In the third place they prove that this slaying of the enmity of the heart is a process unspeakably painful. Paul speaks of crucifying the flesh; he says: "I am crucified unto the world"—"our old man is crucified"—"I am crucified with Christ." All this describes the terrible struggle which goes on in the human bosom under the process of regeneration. These corrupt affections die hard. They have derived such a vitality from the soul in which they dwell, that they can only be destroyed by a crucifixion, and they cleave so intimately to the man that to crucify them is to crucify him. I, says Paul, am crucified with Christ. Our old man is crucified with Him. It all marks the frightful power of sin in the soul, and the desperate struggles it maintains for a perpetual existence. It proves that regeneration is a process of death as well as life—death first, then life—life out of death.

IV. Let us now consider the expectation of the believer.

The particular expectation to which I refer is the resurrection of the body. Christ does not redeem the body from death by reversing the sentence of God which has consigned it to the grave.

He has resolved upon another method for the redemption of the body. It is this: He allowed it to die, to be buried, to be wholly dissolved—the dust to return to the dust—the corruptible to see corruption. At the appointed time He will raise the body alive out of the grave. And more than this—He will raise it to a new and higher life. It goes to the grave a corruptible body; it will rise from the grave a spiritual body. It is, therefore, a binding necessity that the

body of the holiest saint should return to dust, just as the corn of wheat must fall into the ground and die before it can put on a blossoming and fruitful life. Indeed, you will remember that the apostle in his masterly exposition of the subject uses precisely this very illustration. "Thou fool," he says to the objector, "that which thou sowest is not quickened except it die." That is to say, the body, like the grain, must be sown—nay, it must decay in the earth ere it can be quickened into a new life.

And then advancing another step in the argument, the apostle shows that this future life of the body is not only a new, but a higher kind of life. The body that goes into the grave is not the kind of body that shall be raised, "It is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power: it is sown a natural body, it is raised a spiritual body."

And then passing to the conclusion of his argument, he combines in a single sentence the results of a sublime revelation, the conclusion of an irresistible logic, and a shout of an eternal triumph. "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

Let us now state in conclusion some of the practical lessons of our subject. What has been said explains the command of Christ, to "cut off," if need be, "the right hand, and pluck out the right eye." It is not meant here that such a case is likely to occur, but if, in the strange turns that human affairs sometimes take, such a thing should occur, and the alternative presented were either the loss of a hand or an eye, or a life

of habitual and damning sin—then the man should unhesitatingly submit to the loss of the hand or the eye. The meaning is, that if any sinful habit acquires such strength in us as to become a part of ourselves, like the eye or the hand, we must subdue the habit at whatever cost. The mistletoe slowly but surely exhausts the vitality of the tree, so that the tree first and then of course the mistletoe finally dies. The remedy is to pluck off the parasite, or if that cannot be done, cut off the limb. So if the right eye offend, bravely pluck it out; if the right hand offend, cut it off: out of death to the member may spring life to the soul. Like the corn of wheat, if it die it bringeth forth much fruit.

Again, our subject explains this saying of Christ: "Every branch that beareth fruit He purgeth it that it may bring forth more fruit." You may have known a regenerate and godly man, the tone of whose personal piety has been seriously impaired by success in life—by the rapid accumulation of wealth for example, or by elevation to office through his personal popularity. Suddenly God has touched his possessions, and they have melted away. God has frowned upon his popularity, and he has become odious to the people. Out of that trial of bankruptcy, out of that blasted ambition, out of either of these bitter and piercing disappointments, the sufferer has come forth pale and wan indeed, but with such a subdued and humble temper that it looks like a moral resurrection; he is his former self in his younger days again; he has been purged as a branch trimmed and pruned closely like a grape vine under the sharp knife of the pruner. The corn of wheat has fallen into the earth and died, and now brings forth much fruit.

You have seen a man of God—a devout woman. Their hearts have

fainted and died within them at the death of a child—an only child. But out of that death to the hopes and loves in their bosoms has sprung a new and better life. A meek and holy acquiescence in the divine will, a meek submission to the Father's

rod, indicates the presence of the Holy Spirit as the Comforter. They experience a new spiritual resurrection. Instead of earthly hopes there are heavenly. Their treasure on earth has been refined and exalted into a treasure in heaven.

SKETCHES OF OTHER LANDS—VENICE TO NAPLES.

BY REV. J. H. ATKINSON.

It was not without feelings of regret that we left our comfortable hotel on the morning of our departure from Venice. We started early. After a hurried breakfast we entered our gondolas for the last time: one more ride upon the Grand Canal—one long look at its churches and palaces—one more strain of Garibaldi's hymn by our gondoliers—one more cheer for freed Italy, and we turn our backs upon Venice. Our route lay through Padua, Ferrara, Bologna, with its associations of sausages and galvanism; across the Appenines, with their beautiful scenery and snow covered summits; through Pistoja, and a rich plain, and we entered the new Capital of Italy—Florence, surnamed the "lily city," "the beautiful," "the Athens of modern Italy," "the mother of genius." Unfortunately for us we were not favoured with the usual "blue Italian sky." Still we saw much of Florence and her treasures; and we have very pleasant recollections of the beautiful city, and the glory of her churches and galleries. It is difficult, indeed, to know what to cull as best from that which still floats in visible lineaments on the rushing tide of backward memory. First,—because it was the first place we visited,—the *Duomo*, or Cathedral, dark and gloomy true, but the dome, the dome of domes, Brunelleschi's. "How are the four naves of our unfinished church to be united?"

asked the perplexed Florentines; the grand idea entered the master mind of Brunelleschi, and that magnificent cupola was the answer—the first of the kind ever erected. And there, towering above the dome, is the exquisite *Campanile* of Giotto, every inch of its surface shining with the soft lustre of inlaid marbles, blended in the richest harmony: near here is shown a stone, "sasso di Dante" it is called, upon which Italy's noblest poet used to sit and contemplate the greatest monument of his native city. Opposite to the Cathedral is the Baptistry, an octagonal building; its glorious bronze gates—the finest in the world—worthy to be the gates of paradise, as Michael Angelo said, covered with the histories of the Old and New Testaments. One is sorely tempted to linger over the Florentine churches and palaces—it is hard to merely mention that which lives so vividly in the memory—there is the Church of *San Lorenzo*, with its unsightly and unfinished front, but with its rich and beautiful interior: there is a quiet chapel belonging to it which bears the name of Michael Angelo; it was designed by him, and here are some of his greatest works, also his last still unfinished. Behind the choir is the chapel of the Medici, a magnificent circular hall; here are the tombs of the Medici; greatness and grandeur are here marvellously blended. Then there is the church

Santa Maria Novello, with its celebrated Madonna, said to be the first ever painted, and which was carried with song and festal procession through the streets from the artists home to the place where it now hangs, its rich and beautiful frescoed choir, and its strange pictures of heaven and hell portrayed in its transept. There is one other church I must name, *Santa Croce*, the Westminster Abbey of Florence; the most interesting of all the Florentine churches, sacred because it holds the dust of Galileo and Michael Angelo. In the centre of the piazza before this church is a colossal statue of Dante—perhaps too gigantic for its position—it is a masterpiece of modern sculpture.

As we make our way to the Pitti Palace, we may turn aside a little down a narrow street, at the corner of which is a three storied house; there is a marble tablet on the front, this is the meaning of its inscription—"Here wrote and died Elizabeth Barrett Browning, who, in the heart of a woman, united the science of a sage and the genius of a poet, and made with her verse a golden ring between Italy and England. Grateful Florence erected this memorial, 1861." Yes, and grateful England thanks Florence for this tribute to our greatest poetess; who, like a poor bird unfitted for our northern clime, had flown to that sunnier land to carol till she died. While writing of inscriptions we cannot but record another: one to be found on some convent cells of San Mario, this is it, "These cells were inhabited by the venerable father, brother Hieronymus Savonarola, an apostolic man." It was in that little chamber, looking out on the tiled roof of the convent quadrangle, that Savonarola meditated and prayed.

There are two very large and important galleries in Florence, the

Pitti gallery and the Uffizi gallery. They are filled with some of the best works of the greatest masters of the Italian schools, but especially of the Florentine and the Roman. Here you may find some of the masterpieces of Raphael, Rubens, Rembrandt, Titian, Salvator Rosa, Fra Bartolomew, Andradel Santo, Michael Angelo, Canova, Donatello, and others. I shall not attempt to describe any of those grand paintings and wonderful pieces of statuary. For grace and beauty, felicity of expression, harmony of colour, disposition of parts, power of execution, they remain still the wonders of the world to the artist's eye. A few steps from the Uffizi gallery is the Piazza del Granduca, a square surrounded on two of its sides with old houses; the third is filled with the frowning palace, which was reared five centuries ago—at the foot of the palace steps is Michael Angelo's colossal statue of David triumphant in his youthful beauty; while the fourth side is formed by a fine open arcade of three great arches, under which are grouped together many noble statues. But the Piazza itself: who could stand there without calling to mind some of the heart-stirring events which had been enacted there? Let me name one. It happened on the 23rd of May, 1498. The great bell of the Campanile was swinging with dismal heart-shaking toll, like a mighty voice from the spirit world; the great square was covered with a wild mob. Presently a condemned criminal, pale and haggard with imprisonment, was brought forth from the dungeon of this palace, at whose sight there went up from the crowd a fierce roar of hate, yet mingled with it many a prayer from loving hearts who owed all they had of good to that man. He is led before the tribunal and stripped of his priestly robes and vestments. There is a hush of

voices as the Papal legate pronounces these words, "Jerome Savonarola, I separate thee from the church militant and the church triumphant." "Ah!" cried the dying man, in clear and solemn voice, while a flash of heavenly light came into his sunken eye, "From the church militant you may divide me: but from the church triumphant thou canst not separate me—that is above your power." Then they hanged him and his two companions on a great gibbet, and afterwards burned their bodies to ashes; but the souls of the martyrs ascended to the great cloud of witnesses above. So Florence rewarded her earnest teacher who planted the seeds of truth in thousands of hearts—the intrepid reformer, who bearded Rome before Luther—the Christian prophet, who foretold coming woes; and for the prophet's work got the prophet's reward, "and died for the Master whom he loved most by the hands of the people whom he loved next best."

There are many temptations to linger about Florence—the half has not been told. John Milton visited Florence and loved it; and noble Florence, which in days past led the van in arts and letters and commerce, shall in these latter days lead the van in the reformation of religion in her own land, till the sons of Italy shall become a Christian people.

We left Florence one evening *en route* for Naples. When the sun had been risen some four hours we got our first view of Rome; an hour afterwards we entered the station. They would not let us go into the city. We had not breakfasted, and there was no refreshment room. It was "Lenten season," and I suppose even the provisions were "lent," for we could not get any. We did not remain long in Rome, as we were to visit it upon our return journey. We reached Naples late in the evening, after twenty-four

hours' continual travelling. What an outburst of life we found here next morning. The Neapolitans live principally out of doors; nearly every man, woman, and child appear to gesticulate at the full tension of their muscles; a considerable number apparently ride in cabs or carts, and every horse seems to be going at its greatest speed. You may imagine, then, the state of life in Naples. The Toledo is the main street, nearly a mile and a half long, but the most crowded street in Europe. The principal shops are banks or lotteries. They swarm as thick in Naples as beer-houses in England. At the head of the Toledo stands the Museum, especially interesting because it contains all the remarkable relics discovered in Herculaneum and Pompeii. Upon entering the museum, we pass into a series of rooms devoted to frescoes and wall paintings, many of them as fresh as when first executed; through another series of rooms full of marble and bronze statuary—Greek statuary—and it is perfect if regarded as the presentation of the supremest beauty of the human form; then into a long range of rooms full of articles of domestic use. Here are kitchen utensils, scales, steelyards, vessels for heating water, bedstocks. Here, too, are some iron stocks, not unlike those to be found in English country towns. These were found in the soldiers' quarters at Pompeii, and in the eight rusty iron holes were eight blackened bones, the limbs of four poor wretches who were undergoing punishment, and were forgotten by the jailers in their hurried flight. We pass into a smaller room; in the centre are cameos and ancient jewellery; around the walls, in cases, are vegetables, fruits, and provisions of all kinds: here are olives, and figs, and wheat; here a trussed duck ready for the spit; here are

loaves of bread, one with the baker's marks and name—"Cranius"—on it; but all reduced to a state of charcoal! The next day we visited the cities which had been buried so many centuries, and which were now awakening to a new world. The distance from Naples to Pompeii is about thirteen miles by road. We took this in preference to the rail, in order that we might see Italian life and customs. The road is one succession of populous villages, amongst them San Giovanni, noted, one would think, for maccheroni. You see it lying in all the windows, or hung out to dry on large frames outside all the houses. And Torre del Greco, which has been twice utterly destroyed and once sorely damaged by eruptions from Vesuvius. It is called the "doomed city;" for there is every probability it will again meet the same fate. And all along the way there was the same stir, and hum, and whirl. The people work, feed, and live out of doors. Here is a group taking their meal; there a shoemaker with wax and thread; there a woman flinging her distaff, busily spinning. Here comes a milkman, who, instead of bringing his milk (and *water*) in brightened cans, drives his goats before him, and milks them into your own jugs; there, stretched at full length, is a group of lazzaroni. Here are women washing clothes at the fountain; and conspicuous among the vehicles dashing about at full speed is the calesso, the carriage of the people. It has one horse, and is a plain cart without any springs. Some nine or ten men and women are huddled into the body, three or four are hanging on behind, two or three are seated on the shafts, and then there is often a child or two stowed in a long bag or net that goes under the cart and bulges down very near the ground. I have often counted fifteen in this machine,

pulled along by a lean fast galloping horse, the people yelling at the top of their voices all the time.

We come at length to a halting place. Before us is a low mound. Passing through a gate in an opening of this mound, we take a few steps and stand upon the pavement of Pompeii, with the deep ruts of the carriage wheels still visible—a city which is a ruin and yet not a ruin; a city in whose streets the sun did not shine for eighteen centuries. It was strange to stand in this place. Here were lines of streets as perfect as when they were full of traffic; here were houses on either side roofless and windowless, yet with walls strong and regular. We pass first into one and then another. Here is a baker's shop, and close by are the ovens; here is a wine shop—there on the floor are the wine jars still; here are private houses; here we come upon the Forum. Near it are the ancient baths, the larger and smaller, in which we may trace the arrangements made for conducting and heating the water. The apartments are floored with mosaics, and the very pegs are there upon which the bathers hung their clothes. Then we pass through the mighty temples and theatres; through the city gate to the inn of the suburb, and the sculptor's shop, where rests a block of stone which the workmen left, and the last chisel marks distinctly visible. As we rode back to Naples that night, it was not without strange and mingled feelings. Mixed up with what we had seen and heard were the words of our Lord Jesus, and the pictures He drew when describing the future destruction of Jerusalem, and employing that as an emblem of the suddenness with which the judgment of the last day shall come:—"Two women shall be grinding at the mill: the one shall be taken, and the other

left. For as in the days that were before the flood they were eating and drinking, marrying and given in marriage, until the day that Noe entered into the ark, and knew not till the flood came and took them all away; so shall the coming of the Son of man be."

We had seen Pompeii and Herculaneum, and we were anxious to see Vesuvius, from which came the fire and ashes that destroyed the cities. The ascent might be said to commence at Resina, for here we exchanged our carriage for ponies, which took us up the mountain. It was a laughable sight to see us going single file up the path. There were men and boys either at the head or tail, generally they hung on to the tail of the animal. After going along a narrow lane for a little distance, we turn to the left, and begin to cross a great bed of lava. A rude and rough kind of path was made; the old path, which was much better, we were told, was destroyed by the last eruption. We were nearly an hour crossing this black barren waste. To give a description of its appearance is all but impossible, for it varies according to the accidental difference of pressure and the like in cooling. It seems to have flowed onward slowly, being evidently of a thick treacly consistence. The result of this has been the formation of all kinds of queer and unthought of shapes, as the sluggish liquid has fallen over, or rotated, or re-duplicated itself. At last we come to the Hermitage, an observatory which stands on the outer edge of a long ridge that runs down from the cone. Here were trees and shrubs, which looked all the more welcome after passing through a land of fire and cinders. After riding along this ridge awhile, we come again to lava, and presently enter upon what looks

like a large blasted moor; it appears a mile or two in length, turning to our left in a curve-like form. We are standing on the bed of the old crater of Vesuvius, which long ago fell in showers of ashes on the plain below. The present cone to our right is supposed to have been protruded long after the effete one had fallen in. It is very steep, sugar loaf in shape, but black in colour. At its base we leave our horses. Here we encounter a host of men who are intent upon carrying us up in rush-bottomed chairs, or hauling us up with straps. We decidedly refuse, determined to ascend alone, and tough work we found it; for it was not over a solid bed or smooth surface we had to go, but over a long line of loose blocks of varying sizes, having the sharpest edges and points imaginable. As we ascended the cone we had a magnificent view of Naples and its bay. After an hour's climbing we reach the summit. Here are beds of sulphur; cracks, but too hot to admit of the hand being inserted: here is a larger one, through which we see flames of fire; smaller ones, upon which eggs are put and roasted. What a sight was that around us! What a slumbering power for devastation it revealed! Looking round we could understand what it was that had wrought all that destruction we had been journeying through.

There were many other places around Naples which we visited, and which are worthy of more notice than we can give, such as the Island of Capri, with its blue grotto; and Sorrento, with its olive yards and orange groves. Some one has said that "Sorrento is the most beautiful place in the world." I know nothing more lovely. It was with great reluctance that we left Venice, but it was with greater that we left Sorrento and its orange groves.

WORK FOR CHRIST.

Work for Christ! This is the best cure for a spiritual invalid in the church. Hard work cures dyspepsia. Like a bracing walk of a mile or two, or a few hours of sturdy axe-swinging or wood-sawing, to insure a good appetite, so is a hearty devotion to religious duty the best quickener of hunger after God. Work develops a man's spiritual proportions. Lazy church members grow puny and spindling, like some wealth-cursed boys who are brought up in perfect idleness. Work makes a Christian sinewy to carry burdens, broad-shouldered to bear responsibilities, strong-voiced to sing God's praise, quick-footed to do good, and healthful in the pulse-beat of his piety. I never knew a thorough worker for Christ to be troubled with serious doubts about religion, or to be afflicted with the "blue devils" of spiritual despondency. I seldom have known of a good worker giving his pastor the heartache, or making trouble in the church. I never knew a warm-hearted worker to freeze up a prayer-meeting. I am never afraid to offer such a man a subscription-paper. It is the lazy professors, the people who ride on the cushioned seats of the church-car, and mistake that orthodox luxury for a personal advance in grace—these are the people who are the trouble and torment of themselves and of their minister. It is easier to be the pastor of a thousand workers than of ten drones. The *sight* of a dying church, or even of a dull one, wears harder on a pastor than the most arduous toil for a living and growing church. It is not what we do, but what we *fail to do*, that wears us out.

Work for Christ! It is as much your province as your pastor's; and

your's, too, may be as rich a reward. No field that has a soul in it is beneath you. Frelinghuysen said it was no promotion to go from his village Sunday school class to the United States Senate. If you think you are "too good" for a humble place of labour, then is the place too good for you. No soldier is fit to wear a shoulder-strap unless he would make a good "private." When the Master says, "Come up higher," then, and not before, should a Christian accept promotion. And a prominent position does not make a prominent Christian. Some men show as small when put in a lofty position as a pigmy on a church-spire.

Work for Christ is the only work that never wearies and never ends in disappointment. A farmer's husbandry sometimes fails; but Christ *insures* the crop to his seed-sowers: Ye *shall* reap, if ye faint not." Oil wells often run dry; but not so the "oil out of the flinty rock" of toil which God promises to faith.

A working Christian *never dies*. He is simply transplanted to higher activities in heaven. John Calvin's body sleeps in a Swiss sepulchre that "no man knoweth to this day;" but his transcendent arguments for God's truth will outlive the stars. John Wesley's voice is no longer speaking; but we hear the echo of it in the music of every Methodist church bell. Harlan Page's form is mouldering dust; but his spirit lives in a hundred Sunday-schools, and walks beside our city missionaries to cheer them. The night cometh. Let every one of us bend with fresh ardour to the blessed toil. There will be rest enough for us all in heaven.—*Rev. T. L. Cuyler, D.D.*

SPIRITUALITY IN THE CHURCH.

WE have from a correspondent the following series of most weighty questions:—

"Will some of Zion's watchmen inform us whether the *standard of piety* in the churches is satisfactory?

"Does it come up to the require-

ments of the Bible, and in what respects?

"Are the daily life and example of the membership creditable to their teachers, or safe for themselves or the world?

"Do the pastors really know much

of the condition of their charge, and how can they better learn it?

"Is the advancement of the great work at all commensurate with the vast expenditure of labour and treasure which is involved?

"What are the difficulties, and how can they be remedied?"

We do not copy these questions with any view to answer them; but simply that they may be read, and pondered, and prayed over. They touch the very heart of the whole matter, as regards the honour and growth of Christ's cause in the world, as well as the hopes of salvation of those who profess to be Christ's followers. There is reason to doubt if "the standard of piety in the churches" is such as ought to be "satisfactory;" much reason to doubt if it "comes up to the requirements of the Bible; equal reason to fear that "the daily life and example of the membership" are *not* "creditable to their teachers or safe for themselves or the world. It is a matter that needs to be looked into, whether even amidst all the zeal and Christian enterprise of these days, there is not a falling off in genuine piety, and whether the Church of Christ may not soon have occasion

to mourn, even if it might not do so now, "mine own vineyard have I not kept."

Facts come to light, occasionally, touching the habitual practice of Christians who maintain a reputable standard, more especially as regards Sabbath observance, theatre and opera going, and other like things, which are simply astounding. Is the church becoming permeated with the lax morality of the world, and is it getting to be common for Christians to feel that anything is better than the suspicion of being righteous overmuch? The world's blandishments are a thousand times more dangerous than its frowns or jeers, and the smooth seductions of worldly conformity far more to be dreaded than the fires that consumed the martyrs. Who amongst us have adopted Paul's motto, "I keep under my body and bring it into subjection, lest . . . I should be a cast away?" Who of us are abstaining from the very appearance of evil, that neither "the ministry" nor the church be blamed? Will the reader look over the above questions a second time, and think of them with prayer and self-examination?

SOUL-LIFE.

A DIARY, a private journal, an autobiography, purports often to be a detail of the soul life; but such narratives of thought, feeling, motive, judgment, will, apart from their liability to selfish perversities, are too fragmentary, too variable, too incongruous and inconsistent, to be reliable as history. We can remember when biographies, made up especially of self-kept journals and mere private correspondence, were in great demand, and read with morbid avidity. Now they are disesteemed as well-nigh worthless, and most sensible people turn away with loathing from such revelations of the inward life as not furnishing the desirable guarantees of self-acquaintance, truthfulness, and fidelity. There probably are now as good Christians as any in past generations; but we suspect they do not write about them-

selves as wrote David Brainerd or even Edward Payson. The more thoroughly a man knows his own interior state, the better may it be for himself; but ordinarily, the less he records of his "feelings," "exercises," and "frames of mind," the better is it for others. The only soul-life worth recording is that denoted by the apostolic statement, "Christ liveth in me;" and yet the man who can say so much is seldom disposed to give the detail to the public eye or the public ear. He is afraid of the temptation to misrepresent by suppression or exaggeration, and prefers that others should legitimately infer his inward life from his outward. He is more anxious for character than for reputation, and loses his self-respect just in proportion as he finds himself credited for goodness which he knows to be unreal.

Literature.

WORDS OF COMFORT FOR PARENTS
BEREAVED OF LITTLE CHILDREN.
Edited by William Logan. *London:*
James Nisbet & Co. 1869.

THIS work has reached its sixth edition, or fifteenth thousand. It has been commended by reviewers of the highest class, and it only needs to be generally read to insure universal approval. Originally inserted in a religious periodical, next published as a four-paged tract, the germ of this book has grown into a volume of 560 pages. The present edition is smaller in size, and at a price which makes it more accessible to the people. It treats of *Infant Salvation*, and gives the views of a host of divines on that deeply interesting question. Still more copious is its selection of articles intended to minister *consolation* to bereaved parents, and to mourners in general. Then follows some of the choicest *poetry*, commencing with the exquisite poem of "Delta," entitled "Casa Wappy," and including the contributions of at least fifty other eminent bards. After a careful reading we can honestly say that it is, in our judgment, worthy of the highest praises which have been heaped upon it.

NATIONAL SOBRIETY DISCUSSED IN A
DIALOGUE BETWEEN A PUBLICAN,
A CLERGYMAN, AND A PHYSICIAN.
By Dawson Burns, A.M. *Offices of*
the United Kingdom Alliance.

A DIALOGUE on national sobriety ought to be dispassionate rather than diverting, and this requirement is fully met in the present one, the tone of which is calm, but not tame, throughout. The dialogist has evidently striven to make each party reason well against the other, avoiding the Socratic method of drawing from the opponent admissions of things to be proved. Of course the doctor has the best of the argument; while poor Barsnare, the publican, is made to appear in the painful predicament of one who has chosen a bad calling; and the well-intentioned Loveman, the clergyman, is shown "a more excellent way" of accomplishing the benevolent purposes which he has formed for the good

of the parishioners. Borrowing the colloquial name for bad liquor, we may say there is no *slipslop* in this pamphlet. Its logic is keen and its language chaste, and altogether it is well-adapted to advance the cause of which its writer has long been an able advocate.

SUNDAY ECHOES FROM PARIS: Four-
teen Sermons preached in the English
Church in the Rue D'Aguesseau.
By J. F. Serjeant. *London:* *James*
Nisbet & Co. 1869.

MR. SERJEANT has imparted additional liveliness to his volume of discourses, which are not in themselves dull, by writing a preface to each. The reader will readily forgive, as he is asked to do, any egotism and vanity which these prefaces contain, and will accept them as helps to any benefit which the sermons are well fitted to impart. Such preaching by the book deserves encouragement.

SAVED: YET SO AS BY FIRE. A Nar-
rative. By the Rev. J. Lewitt.
London: *Simpkin, Marshall, & Co.*
Leicester: *Winks & Son.* *Scar-*
borough: *Cuff Brothers.*

ALL who read this narrative must, we think, commend the author for writing it. The story is told most tenderly; and while its pathos is irresistible, its moral tendency is eminently useful. If our brother had been less vigilant in watching for souls, this opportunity of doing good might have been lost.

"CHURCH FINANCE. A Plea for
Pure Voluntaryism, the only Scriptural
and efficient source of Christian Sus-
tentation," is the title of a paper read
before the Surrey Congregational Union
at Guildford, by Benjamin Scott,
F.R.A.S. This paper treats of the
various prevailing systems of finance,
such as State provision—endowments,
other than by the State—the sale or
lease of pews and sittings—fixed indi-
vidual payments—and miscellaneous,
such as bazaars, tea meetings, concerts,
collecting cards, and other ingenious
expedients, among which he specially
notices an announcement recently made

that to aid in a "Chapel Restoration Fund" there would be offered for sale "Water from the Nile, the Jordan, the Dead Sea, the Lake of Galilee, and the Abana at Damascus. Also Sand from the shores of the Dead Sea, and Shells from the Lake of Genesaret!" which latter item, as a device to induce the public to *shell out*, he thinks, is one which "bears the palm of originality." Having animadverted on all these money-getting inventions, the writer reaches his one means of maintaining the cause of God, viz., by systematic voluntary offerings on the part of the worshippers. He is convinced, by many years' reflection, observation, and trial, that no other system can compare with this as regards efficiency. "The system of the foot-rule in my case," he says, "and in the case of others, was found to cramp the soul, and afford a sedative to conscience; the system of dedication to God from motives of indebtedness, set free the soul and opened the purse. The results have been in some cases thirty-fold, in some sixty, and in some a great deal more than a hundred-fold increase." The paper is a good one; but it would have been better still if besides relating what is raised in churches like those of Mr. Spurgeon and Dr. Raleigh, the writer had furnished examples of the working of the system in smaller and poorer churches. In ordinary places, which are dependent on the personal offerings of the worshippers, the virtue of voluntaryism is eclipsed by the vice of nolleity. He who could discover and apply a sove-

reign cure for this unwillingness, would deserve the honour of canonization!

A WORD OF COMFORT FOR THE CHURCH OF GOD. This "Scarce and Choice Sermon, never before Reprinted," was preached in 1662, by the Rev. Thos. Watson, a few months before his ejection from his living in St. Stephen's, Walbrook, by the operation of the Act of Uniformity. It was recently purchased at a library sale, and its fortunate possessor has generously reprinted it at a price which should insure its wide circulation. The admirers of the great Puritan will be glad to expend threepence in the purchase of a sermon so precious, and will thank an unknown friend, who modestly signs himself at the end of his preface G. D., for making this treasure attainable.

"THE SIGNS OF THE TIMES" is an address delivered before an association of ministers and delegates of an association of churches, by the Rev. S. Morton Brown, of Romsey. Its object is to set forth the importance of adapting the preaching of the word to the need of the times.

We call renewed attention to one of the cheapest and best of modern hymn books for the Sunday school and for family use, compiled by Geo. Thos. Congreve, and published by Mr. E. Stock. It contains over two hundred hymns, and costs only twopence in cloth! "Gems of Song" is its title.

Poetry.

A MORNING HYMN.

New every morning is the love
Our wakening and uprising prove;
Through sleep and darkness safely brought,
Restor'd to life, and power, and thought.

New mercies, each returning day,
Hover around us while we pray;
New perils past, new sins forgiven,
New thoughts of God, new hopes of heaven.

If on our daily course our mind
Be set to hallow all we find,
New treasures still, of countless price,
God will provide for sacrifice.

We need not bid, for cloister'd cell,
Our neighbour and our work farewell,
Nor strive to wind ourselves too high
For sinful man beneath the sky.

The trivial round, the common task,
Would furnish all we ought to ask;
Room to deny ourselves; a road
To bring us, daily, nearer God.

Only, O Lord, in Thy dear love
Fit us for perfect rest above;
And help us, this and every day,
To live more nearly as we pray.—*Keble.*

AUTUMN DAYS.

THE winds are sighing through the trees,
 The weary leaves hang brown,
 And while the days grow early dim
 Come swaying gently down ;
 Till far through half deserted boughs
 The sleeping sunsets gleam,
 And curtained by the purple clouds
 Of bygone summer's dream.

So sorrow sighs through other trees,
 While hopes of time fall sere,
 That danced on life's bold branches, when
 Youth's summer skies were clear :
 Age-shadows gather, we are chill,
 Death's winter breaths so nigh,
 And earth's delights all fade to dreams
 Of gladness long gone by.

Chapel House, Castle Donington.

O ! summer glories, bright but brief,
 In nature and in man,
 You shine and dim, yet never cross
 Eternal Love's great plan :
 The pleasant leaves will wither soon,
 And fall from all God's trees
 That grow in fields, or live as men,
 But only when He please.

God comes to earth in love and power
 To set His autumn seal,
 That she may rest while He shall work
 Her spring and summer weal :
 So will He come to us, but then
 This difference He'll bring,—
 Our autumn, winter shall be once,
 Then everlasting spring.

E. H. J.

Correspondence.

ANSWER TO QUERIES BY
RAVENSDown.

TO THE EDITOR—

Dear Sir,—It would be no discourtesy to remind "Ravensdown" of the apostolic counsel which is given in 2 Tim. ii. 23, and repeated in Titus iii. 9, to "avoid foolish questions." But it would be strictly candid to tell him that his three queries, inserted in your last number, are not very wise. To the first of them no general answer can be given; but in certain circumstances a minister *would* be justified in offering himself as a missionary without previously consulting his church on the subject. To the second query it may be replied that a Missionary Society is not bound to ask whether the placed minister has formally *displaced* himself; but if it knew that he had done so, there would be grave reasons for hesitating to accept so imprudent a candidate. The last of the three questions displays a low sense of justice in the propounder of it. For if the minister has resigned his pulpit, only so far

as intention goes, he has not resigned it at all; and having never left it, it is absurd to speak of his returning to it. But to speak of the church, whose minister he has not ceased to be, "allowing" him to return, is to use a style of diction deserving the strongest censure.

I am yours truly,
 PHILORTHIOS.

QUERY.

Is it customary in our churches, in case of the immoral conduct of any member, for the minister to recommend, and the church to allow, such member to *withdraw* from fellowship. C.

. What the custom of *some* ministers and churches may be we cannot tell; but we have no hesitation in replying to our querist, that the church which does not "withdraw from," or in other words exclude, the immoral person, is itself an immoral church; and that the minister who recommends any other course is an evil counsellor.

Intelligence.

Denominational.

MEETING OF THE BAPTIST UNION IN LEICESTER.—As the Autumnal Session of the Union is to be held this year in the neighbourhood of many of our churches, we may hope for a larger attendance of General Baptists than has been usual. The services promise to be as interesting and profitable as they have been found to be on previous occasions.

LONDON CONFERENCE.—On account of the meetings of the Baptist Union at Leicester during the first week in October, the London Conference at the Borough Road chapel will be deferred till Oct. 13th. The business meeting at 2.30 p.m.; the public service, when the Rev. R. Y. Roberts, of Portsea, will preach, to commence at 6.30 p.m.

JOHN LAWTON, *Sec.*

N.B.—The Midland Conference has been *omitted* on the same account.

CHESHIRE CONFERENCE.—The next Conference will be held at Tarporley, on Tuesday, Oct. 12, when the Rev. B. Hackett, of Macclesfield, will preach. Morning service to commence at eleven o'clock, and the business meeting in the afternoon at half-past two.

WILLIAM MARCH, *Sec.*

THE YORKSHIRE AND LANCASHIRE CONFERENCE assembled at Allerton, on Tuesday, Aug. 31.

At the morning service the Rev. J. Fletcher read the Scriptures and prayed, and the Rev. T. Goadby, B.A., of Derby, preached from Gen. xxvi. 18—"And Isaac digged again the wells of water, which they had digged in the days of Abraham his father."

Shortly after two o'clock in the afternoon the Conference assembled for the transaction of business, when the Rev. T. Gill, pastor of the church, took the chair, and the Rev. J. Brockway, minister of the other section of the body, offered up prayer. The churches reported that seventy-five had been baptized since last Conference, and that seventeen remained as candidates for baptism and church fellowship.

After the doxology was sung, the following resolutions were unanimously adopted:

1. That the minutes now read be approved and confirmed.

2. That the report of the Dewsbury Committee be, and is hereby, received.

3. That on condition of the Dewsbury friends raising £1000 towards the erection of a new chapel in their town, we hereby guarantee the same amount towards the same object.

4. That we accept the loan of £200 from "the Union Baptist Building Fund" on the condition named in the vote of the Committee, namely, that we send £40 from this district to the Fund; and that we hereby respectfully request the Rev. R. Ingham, and Messrs. Lister, Whittaker, and Newell, to sign the promissory note on behalf of the Conference.

5. That the legacy of the late Miss Ibbotson, and the sum returned from Rochdale, be applied to Home Mission work.

6. The Secretary reported that this Conference is at present composed of twenty-four churches, and that during the last Connexional year there was a clear aggregate increase of sixty-nine in their membership.

7. That we thank Messrs. Binns and Bramley for auditing the accounts of the Conference treasurer.

8. That we thank the Rev. T. Goadby for his sermon this morning.

9. That the next Conference be held at North Street, Leeds, on Monday, Dec. 27; and that the Rev. J. Fletcher, of Vale, be the preacher. Service to commence in the morning at eleven o'clock.

The Rev. J. Bloomfield, pastor of Westgate Particular Baptist church, Bradford, closed the Conference with prayer.

The Rev. T. Goadby delivered his interesting lecture in the evening to as many friends as could stay, on the Rise and Progress of our Denomination.

J. ALCONR, *Sec.*

THE FORTY-FIRST ANNIVERSARY OF THE LINCOLNSHIRE AND CAMBRIDGESHIRE SUNDAY SCHOOL TEACHERS' UNION MEETING was held at the General Baptist chapel, Long Sutton, on the 29th July, 1869.

At seven o'clock a.m. the customary prayer meeting was held, to usher in the events of the day.

At ten o'clock the Rev. G. Purser, the minister of the church at Long Sutton, was called to the chair, when an appropriate hymn was sung, and prayer offered by Mr. E. Foster, of Spalding. The secretary then read the minutes of the previous meeting held at Boston, July 23, 1868, (duly reported in these columns,) and also gave a financial statement of the past year's receipts and expenditure, which showed a balance in hand of 4s. 1½d. Reports of an encouraging character were read from the following schools in union, viz., Boston (High Street and Witham Green), Spalding, Pinchbeck, Gosberton, Coningsby, Holbeach, Long Sutton, Fleet, Gedney Hill, and Gedney Broadgate; but no report was sent up from Sutterton or Sutton St. Edmunds. After a friendly conversation on the reports, a short interval was given in order to arrange for the morning service.

At eleven o'clock Mr. Purser took the introductory part of the service, after which the Rev. W. Sharman, of Coningsby, preached the annual sermon to a very full congregation, taking for his text Psalm cxliv. 12—"That our sons may be as plants grown up in their youth, that our daughters may be as corner stones, polished after the similitude of a palace." The sermon was delivered by Mr. S. with much energy, and was marked by earnest thought and genuine expression of attachment to the Sabbath school. His subject was amply and beautifully illustrated, and taken altogether we don't remember to have heard a more suitable and appropriate sermon at any of our annual gatherings.

After this an adjournment took place to the Corn Exchange, where suitable preparation was made by the Long Sutton teachers to dine the whole of the ministers, officers, and teachers and their friends—about 150 in number.

At 2.30, being the time fixed for the afternoon meeting, Mr. W. Gee, of Pinchbeck, took the chair, and delivered the annual address, appropriate alike for its character and its zeal for the Sunday school cause. It was then resolved that the meeting next year be held (D.V.) at Coningsby. That the Rev. F. Chamberlain, of Fleet, be the preacher on that occasion; in case of failure the Rev. G. Purser, of Long Sutton. That Mr. Joseph Best, of Boston, be the chairman, and deliver the annual address.

The secretary's term of office (three years) having expired, a vote of thanks was accorded to him for his services, with a request that he would stand again for re-election, but this he declined. Several

persons were then proposed secretary for the ensuing three years, when Mr. Henry Squier, the superintendent of the Pinchbeck school, was chosen to fill that office.

Mr. P. Bothamley, of Boston, then read a paper "On the nature of amusements to be provided at our Sunday school treats;" and was well received, no exception being taken to any part of it except that Mr. B. thought that under certain circumstances dancing on the greensward might be allowed. This remark led to a very animated debate, in which Messrs. Sharman, Godsmark, and Alton, of Spalding; Mathews, Rayley, and others, of Boston; the chairman and Mr. Squier, of Pinchbeck; and Sharman, of Coningsby, took part; and the paper was ultimately passed on condition that the words above quoted be expunged, which was done, Mr. Bothamley remarking that he merely inserted the phrase to elicit the opinion of the meeting.

It was then proposed that the subject of next year's paper be, "Juvenile Criminality in connexion with Sabbath schools;" Mr. Godsmark, of Spalding, to be the writer.

Votes of thanks were passed to Mr. Sharman for his sermon, Mr. Bothamley for his paper, Mr. Gee for his address, and to the Long Sutton friends for their liberal provisions; and Mr. Sharman was requested to send his sermon to the Magazine for publication.

This brought the afternoon sittings, which were well attended, to a close, and the friends again repaired to the Exchange, where a public tea was held, attended by about 300 persons.

The Committee, consisting of the superintendents of the different schools, the chairman and the secretary appointed for the purpose, then met and arranged that the various schools should correspond with each other for the ensuing year in the order in which they stand as under: (1.) Coningsby and Sutterton. (2.) Boston, Witham Green, and Gosberton. (3.) Pinchbeck and Long Sutton. (4.) Boston, High Street, and Spalding. (5.) Holbeach and Gedney Broadgate. (6.) Sutton St. Edmunds and Gedney Hill. The schools first named to open the correspondence.

The evening meeting commenced at half-past six in the chapel, and was presided over by Mr. Gee, and addressed by Messrs. Thos. Sharman, (the surviving founder of the Union, and who stated he had attended thirty-nine meetings out of forty-one) Green, and Godsmark, of Spalding; the Revs. J. E. Moore, of Holbeach; F. Chamberlain, of Fleet; and several other ministers and friends.

A special train was arranged with the Great Northern Railway Company, which left at 9.30 in the evening to the several towns in the Union as far as Boston.

The number of teachers and scholars belonging to the schools were reported slightly in advance of the previous year; but I cannot state the precise number, in consequence of two of the schools having sent no report, as before named.

The arrangements of the Long Sutton friends were excellent, and everything passed off well.

EDWARD WILSON, *Hon. Sec.*

WHITTLESEA.—*Chapel Anniversary and Harvest Thanksgiving.*—On Lord's-day, Sept. 12, services were conducted by the Rev. S. S. Allsop to interesting congregations. On Monday evening a large number met at the harvest thanksgiving prayer meeting. On Tuesday afternoon a thanksgiving sermon was preached by the Rev. T. Barrass, after which a large number met for tea; and in the evening the chapel, which was bedecked with fruit, corn, flowers, &c., was filled with an attentive audience, and was addressed by the pastor, who presided, and by the Revs. T. Barrass, S. S. Allsop, W. Telfer, W. Peters (County Missionary), Fenton Pryke (Home Missionary), and by Mr. Booth, of March. Collections, £18.

BEESTON.—*Extinction of the Chapel Debt.*—We are happy to record that the effort which was made so successfully last year to reduce the debt on the chapel and school-rooms has been followed by a corresponding effort this year to remove the whole burden. About £60 were raised by private subscription, and on Sept. 21 the Rev. Charles Vince, of Birmingham, visited us for the third time, and preached an admirable sermon to a good congregation. The collection at the close crowned the effort privately made, and supplied a surplus of a few pounds, which will partly meet the costs of some future improvements.

COALVILLE.—We purpose opening our bazaar on the 16th of November next; and as the debt we are attempting to remove is £500, which we fear we shall not be able to accomplish without large help, we should be very much encouraged by any manifestation of sympathy with our effort from our sister churches, either in the form of articles for the bazaar or donations, which will be gladly received by Mr. Birtenshaw, our honorary secretary, at Coalville, or by the Rev. W. Salter.

LONG EATON.—On Lord's-day, Sep. 12, two very impressive sermons were preached

in the Baptist chapel by Mr. Parkes, student of the College. Collections were made to the amount of £3 0s. 11d., to aid in carrying on the cause.

BARTON.—Sermons in aid of the various Sabbath schools connected with this church were preached as follows:—May 9, at *Market Bosworth*, by Rev. W. Jarrom; collections, £6 9s. 4d.—May 30, at *Newbold Verdon*, by Rev. W. Hill; collections, £1 4s.—June 27, at *Barlestone*, by Rev. T. R. Evans, of Countesthorpe; collections, £12 10s.—July 18, at *Bagworth*, by Rev. W. Bull, B.A., of Sutton-in-the-Elms; collections, £14 19s.—Aug. 8, at *Barton*, by Rev. G. Hester, of Sheffield; collections, £25.—Aug. 22, at *Desford*, by Mr. T. W. Marshall, of Loughborough; collections, £12 12s. Total collections, £75 14s. 4d.

BURNLEY, *Enon*.—On Lord's-day, Aug. 29th, the annual sermons of our Sunday school were preached to large congregations by the Rev. T. W. Mathews, of Boston. Though the trade of the district is in a most depressed condition, hundreds out of employment, and the majority of the work people on short time, the collections were £79 10s. 6d.

BAPTISMS.

SAWLEY.—On Lord's-day, Sep. 5, three young friends were baptized by our minister, the Rev. E. H. Jackson, and the same day received into the fellowship of the church. On the following Sabbath, four were immersed at our Long Eaton branch by Mr. Stenson. As this was the first time the ordinance of believers' baptism had been celebrated in this village, a goodly number assembled to witness it, and it is with pleasure we report that the greatest order and solemnity prevailed. An excellent and defensive sermon, in support of our views, was preached by Mr. Stenson, and we hope favourable impressions were produced. The newly baptized were the same evening admitted into church fellowship. We hope these may be but as a few drops before a mighty shower; that the little one there may become a thousand, and the small one a strong nation.

HITCHIN, *Walsworth Road*.—The ordinance of believers' baptism was administered for the first time at the above place on Lord's-day evening, Aug. 22, when, after an impressive sermon by the Rev. J. H. Atkinson, he baptized five friends, four females and one male. The congregation was large, and the service a very interesting one.

ARNOLD.—On Lord's-day, Sep. 5, four young persons were baptized on a profession of their faith in Christ, and were received into the church the same day. All were from our Sabbath school. Our prayer is that these may be only drops before the coming shower. We had a very crowded congregation.

BARTON.—On Lord's-day morning, Aug. 1st, after an excellent sermon by Mr. Jarrom, from 1 Peter iii. 21, seven friends were baptized, who, in the afternoon, were received into the church by Mr. Hill.

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

BUTTERWICK.—On Lord's-day, Sept. 5, three persons were baptized in the river Trent by the Rev. W. M. Anderson, of Epworth.

THE COLLEGE.

THE Session for 1869—70 was opened in the first week of September, and on the 8th a sermon was preached to the students in Mansfield Road chapel, Nottingham, by the Rev. Thos. Lynch, of London. In the afternoon of the day the president and students accepted an invitation to tea at the Nottingham Congregational Institute. When tea was concluded the Rev. F. Williams gave expression to a few friendly sentiments towards the Chilwell tutors and students, which were responded to by Dr. Underwood in a brief address, one design of which was to show how much the future prosperity of both institutions depends on the good character and successful courses of the collegians. Other

short addresses followed by the senior students of both colleges, after which the whole number proceeded to the public service and occupied the front seats in the chapel. At service time the chapel was well filled, and the large congregation listened with marked attention to the devout prayers and earnest address of the highly-gifted minister. A collection, amounting to upwards of £13, followed the sermon.

THE LIBRARY.

The president thankfully acknowledges the following sums which have been received in fulfilment of the *promises* made at Sheffield:—

	£	s.	d.
Rev. J. Harrison, Birmingham	1	0	0
Mr. Renals, Lenton	2	2	0
The Loughborough Church ..	2	2	0

He has pleasure in acknowledging the following for the current expenses of the College:—

	£	s.	d.
Spalding	8	0	0
Hose	2	10	0
Broughton	2	12	6
Mr. Thompson, Beeston ..	1	0	0
Mr. Nall, Hoveringham ..	1	5	0
Mr. Dalby, Long Eaton ..	1	0	0

Marriage.

FOWLER—COGGAN.—Sept. 1, at the Baptist chapel, Crowle, Lincolnshire, by the Rev. J. Stutterd, Mr. Joseph Fowler, formerly of Eastoft, to Miss Betsy Coggan, of Epworth, formerly of Luddington.

Notes on Public Events.

As the *English Parliament* is now in its recess political intelligence is very scanty. The Queen has been in Scotland, attended during part of the month by her chief minister. Mr. Gladstone's health, which was so seriously impaired by the severe duties of the last session, is now said to be re-established, and it is hoped that he may gain sufficient strength for the future services which the nation is expecting him to perform.

The Meetings of the British Association in Exeter attracted much notice, and were memorable on several accounts. The

prominent part taken in the discussions by a lady, Miss Becker, and the ability with which she defended the views she expressed, are incidents entitled to be mentioned. The address of the president, Professor Stokes, was eminently satisfactory to the Christian portion of the members. "Let us," said he, "fearlessly trace the dependence of link on link as far as it may be given us to trace it; but let us take heed that in thus studying second causes we forget not the First Cause, nor shut our eyes to the wonderful proofs of design which, in the study of

organized beings especially, meet us at every turn." On the other side it is reported that Dr. Hunt, the founder of the Anthropological Society, was unable to obtain attention to his papers and those of his sceptical friends; that this neglect produced a state of angry excitement which brought on brain fever, and that he has since died from its effects. Other accounts state that he died from sun-stroke. He was moon-struck long since!

One of the fiercest controversies of the month is that which is likely to be long known as the *Byronic*. Owing to the publication of certain memoirs of Lord Byron by one of his mistresses, in which Lady Byron is calumniated, Mrs. Beecher Stowe has published a remarkable paper in her vindication. This paper imputes to Lord Byron a kind of immorality which was not generally, if at all, known by the present generation, and assigns it as the secret of Lady Byron's separation from him. The magazine in which this article appeared, *Macmillan's*, has sold extensively, and has called forth a host of both defenders and assailants. The controversy is likely to continue for some time longer, and as it was opened by the distinguished authoress in the interests of truth and justice, it is hoped that good moral results will be realized by it.

In a smaller sphere, yet in one more especially *ours*, there has been warm debating on the subject broached by the Committee of the Baptist Missionary Society, and publicly advocated by Dr. Landels, of London, at the annual meet-

ing. The propriety of sending out a large proportion of unmarried missionaries is a question which has, in a manner, forced itself forward in consequence of the growing expenses of missionary work. The subject is one of great practical importance, and the discussion of it ought not to have been vitiated by the introduction of any kind of personal feelings.

The publication of the Duke of St. Alban's letter to the parishoners of Redbourne, offering them the choice of their clergyman, has called attention to the duties of other patrons of church livings; and is likely to establish the belief that they are not the irresponsible persons they have supposed themselves to be, but that, on the contrary, they are a kind of trustees for the religious well-being of their countrymen.

The re-construction of the Irish Church is an object on which the minds of Irish Episcopalians are now set. A lay conference is fixed to be held in Dublin, on the 5th of October, to consider the affairs of the disestablished Church, and to lay a basis for its future organization.

A curious phase of Church Establishments presents itself to notice in the fact that a Bill has been necessary to be passed by the Legislature to enable bishops, unfitted by age, to resign their episcopal functions. The carrying of this measure is quickly followed by the solemn retirement of such disabled men as the bishops of Exeter and Winchester. The former had no sooner resigned his office than he ended his long life.

Recent Deaths.

About the end of February and the beginning of March, the church at Halifax lost by death three beloved members. The first was—

Mrs. HENRY TOWNSEND, the daughter of one of our devoted deacons. About ten months before her decease, in apparently good health, in the hope of lengthened life, and with the prospect of conjugal happiness, she changed the name of Birkbeck for Townsend. In a few months, being seized with bronchitis, her bloom and vigour speedily departed, and in the twenty-third year of her age her earthly career terminated. She was among the first fruits of Mr. Clark's ministry here, being baptized at the age of fourteen.

She lamented, during her affliction, that she had not done more for Christ since she had found Him as her Saviour; that she had not, in greater earnest and to a greater extent, sought to win souls to Him. She strongly reproached and condemned herself for a life, during her Christian profession, which she regarded as one but of negative good, and little effort or solicitude for the salvation of souls, on whose behalf the blood of Jesus has been spilt, compared with that travelling in birth on their behalf which she now felt to be alone worthy of those who are the professed servants and followers of Christ. In proof of her sincerity are remembered the earnest exhortations and solemn warnings which she

gave to those who had been connected with her in the Sabbath school, and to others who visited her on the bed of affliction and death. She obtained a consciousness of her forgiveness, resigned everything earthly, and left the world in joyous confidence of the divine favour, and in the esteem and affection of her Christian friends. May we who survive give diligence to make our calling and election sure, and to receive at length, through grace, the reward of the "good and faithful servant."

Mrs. GEO. SMITH, on the third of March, finished her probationary course. She had removed, with her beloved partner, to London, but had not united with any of our metropolitan churches. Her life, so far as the writer knows, was worthy of her profession. Her end was peace; and she is confidently believed to be now enjoying the blessedness of those who die in the Lord.

Mr. ALVA SUTCLIFFE, whose father has long and honourably filled the office of deacon in the church at Heptonstall Slack, died on the 12th of March, aged twenty-six years. He had been married nearly two years. His disposition was amiable, and his piety undoubted. There was hope of his recovery from affliction till a few days before his decease. Like the preceding, he knew in whom he had believed, and left it with his Father in heaven whether he should live or die. His widow and other endeared kindred have reason to say, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord."

Recently still more have yielded to the power of the last enemy.

July 15th, Mr. GEO. SKELTON, the only child of one of our deacons, who had not become a member with us, but who had not become a member with us, but who had sought and found the Lord in affliction, in faith and joy approached the invisible world, knowing that his Redeemer lived. His parents "sorrow not even as others which have no hope." They grieve, but desire not to repine, hoping at length, through the riches of Divine grace, to meet in glory."

July 15th, died our beloved brother, Mr. EPHRAIM RILEY, of whom a notice appeared in the last month's Magazine.

August 8th, aged eighty-two, in the hope of the gospel, Mr. HENRY MITCHELL. He became the subject of religious convictions when serving his country as a militiaman, and found peace through faith in

Christ when acting as a sentinel during the night at one of our southern seaport towns, nearly sixty years ago. When released from this service he returned home, and on the first Sunday after his return, having during the week got new clothes, he went to Birocliffe chapel. He became, ere long, a member of the church; but living nearer to Heptonstall Slack, when he had become a married man, and had a family connected at least with the Sabbath school at the latter place, he sought and obtained dismission to the church at Heptonstall Slack. About twenty-seven years ago, removing to the neighbourhood of Ovendon, he united with the friends there, and on their becoming a branch of the church at North Parade in 1857, he became a member at Halifax. From the beginning of his religious career to the end of life he lost not his trust in Christ. Almost his last words were, "I am quite happy; ready to depart. I have a better home." Does not his conversion forcibly teach that circumstances unfavourable to religion are not excusable circumstances? and that falling away is not necessary to changes in residence and condition? The lives and deaths of one and another, while encouraging to them that fear and love God, are solemnly admonitory to the neglecters of that religion which is so variously proved to be the one thing needful. Let all be persuaded to live the life of the righteous, and thus escape the death that never dies.

Mrs. THOS. CROWTHER died on the 4th of September, aged sixty-six years. She was baptized at the age of eighteen, and she then united with the church at Culmstock, in Devonshire, of which her father was a deacon. She united with the church at Halifax in 1857, having previously come from the south to Halifax on account of employment for her children. Pious from her youth, a lover of God's word and God's people, taking pleasure in Christian conversation, in prayer and meetings for the relation of Christian experience, she enjoyed a sweet assurance of the presence and favour of her Lord and Saviour. In that affliction which very gradually effected her dissolution she was patient, resigned, thankful, looking forward to a beholding of the King in His beauty, to the society of the perfect, and to the fulness and eternity of joy which are in reserve for the faithful in Christ Jesus.

Mr. THOS. MARSHALL, clock maker, aged seventy-nine, finished his probation on August 17th. He has honoured a profession of Christianity for about forty years. For some years he was a deacon of the church, but on becoming elderly and feel-

ing some of the infirmities of age, and loving privacy more than publicity, he resigned this office, having discharged its duties with the approbation and gratitude of the church. He loved the means of grace, knew well that Christ's death is the only foundation on which guilty man can securely rest, and saw the gradual approach of death with calm trust in the only and all-sufficient Saviour of sinners. "Mark the perfect man, and behold the upright: for the end of that man is peace."

DEACON.—Martha Deacon, the worthy and beloved wife of Mr. William Deacon, farmer, of New Hampton, was born at Bilstone, in Leicestershire, on January 28th, 1800. Her parents were not earnest followers of the Lord Jesus Christ, and she passed her early life without seeking an interest in religion. It was not until after her marriage that she sought and found that Saviour who was her support in life and in death. After her marriage she came to reside in New Hampton, Middlesex, and attending a religious service which was held in a small room in the neighbourhood, her mind was deeply impressed with a sense of divine things, and she was led to seek mercy and salvation. After her conversion she was baptized and joined to the fellowship of the Baptist church, Kingston-on-Thames. She was baptized by the Rev. W. Webster on the 2nd of December, 1838, and she remained an honoured and consistent member of the church until her death. Notwithstanding the cares and anxieties of bringing up her family, she ever showed a deep and loving interest in the church of which she was a member; and unless she was detained by illness, her place in the sanctuary was rarely vacant, though she lived several miles from the chapel. Upon the settlement of the present pastor at Kingston, her honoured husband (who had joined the church about the same time as herself) was elected a deacon of the church; this event brought the pastor frequently in contact with her, and she showed herself his kind and loving friend. She had a kind word for all, and a willing mind for every good work. Her gentleness and humility of spirit, together with her earnest desire for the welfare of the church, made her beloved by every member of the flock. She lived to see many changes in the church, and some of them of a painful nature; but through all the church's vicissitudes she remained its true friend. About four years before her death she had a severe illness, which all thought must terminated fatally: but in answer to

earnest prayer she was restored again to a measure of health. A few months ago she was again afflicted, this time gradually to succumb to a most painful disease. For many weeks she was entirely confined to her bed, and passed through very great suffering; nature had endowed her with a remarkable constitution, so that she lingered for some time after her case had been pronounced hopeless. But in all her long and painful affliction she never once lost her hope and confidence in her precious Jesus. She was naturally solicitous that all her children should be followers of the Saviour, but was enabled calmly to surrender her family and all her concerns into the hands of her Lord. While she had a strong desire to depart and to be with Christ, and would sometimes wonder why the Master tarried so long, yet she was exceedingly patient under her suffering and submissive to the divine will. She was full of thankfulness and admiration at the goodness and mercy of God towards her in giving her so many blessings. On the morning of the 10th of August her loving attendant and daughter, Mrs. Ash, perceiving the end was near, summoned the family to the dying bed; but before all could be in attendance good Mrs. Deacon calmly and peacefully fell asleep in Jesus, in the seventieth year of her age.

H. B.

ALLIN.—July 21, John Allin departed this life, aged thirty-six years. He entered the Kirkby Woodhouse Sabbath school when very young, and became a teacher. Having a great talent for singing and music, he was a member of the choir for many years. He attended the school as a teacher, and became a zealous member of the church about six years before his death. Early in February, his health began to break up. He suffered very much, but still thought that he should rally again to be the prop and support of a family of seven children; but the time was fast approaching that he was to be taken from them. When asked about his health, he always expressed a hope that he was better. At another time, when suffering very much, he said "it was nothing to what Jesus had suffered for him." It was with the most patient resignation that he gave himself up to the Lord's will, and told his wife to look to Him that had promised to be a father to the fatherless, and a husband to the widow. He was greatly respected by all who knew him, and beloved by his aged parents, who are left to bemoan his loss, feeling assured of joining him in heaven.

Varieties.

REV. JOHN NEWTON AS A PREACHER.

THAT ministry was eminently useful. His preaching can hardly be called popular in the usual sense of that term. He was not eloquent. He had neither grace in his manner nor music in his voice to recommend him. His sermons were not the fruit of great study; indeed, his preparation for the pulpit was too often very imperfect. Yet not only in the country, but at St. Mary Woolnoth, and year after year, Mr. Newton preached to large, often to crowded congregations, consisting, in many cases, of advanced and intelligent Christians, who hung upon his lips, and who returned to their homes conscious that they had been fed with the bread of heaven.

What then, it may be asked, was the source of Mr. Newton's power in the pulpit? It might perhaps suffice to say that he was possessed in large measure of the two great elements of all such power. His whole soul was in sympathy both with the truth and with his hearers. He spoke that which he believed, and because he believed; and he spoke with the conviction that it was the great truth of God he was uttering. He appealed to sinners with the loving compassion of one who had been in like peril with themselves, and who longed that they might share in his happy deliverance; he was a restored prodigal, and they too might be reconciled to their Father. Again, in addressing his fellow travellers to the heavenly Canaan, he gathered lessons from the stores of his own rich and varied experience, and thus "showed them all the way" which his God and their God was leading them through the wilderness. It must further be remembered that striking illustrations, happy turns of thought, racy and telling expressions, often enriched Mr. Newton's extempore discourses. Then zeal, earnestness, and a winning affection breathed their spirit through all he said. And finally, if there was often less of the *direct* preparation of thought and study than might have been desirable, there was ever the prepara-

tion of devout and earnest prayer, and that to an extent perhaps not very common. Of the great acceptance of Mr. Newton's "*house-preaching*" we have the fullest proof. Here he seems to have been peculiarly happy. Of his printed sermons Mr. Jay (no mean judge) says:—"Some of Mr. Newton's published sermons are exquisitely natural, simple, and intelligible, and easily remembered, and would be much better models for young ministers than such as abound with abstruseness, and pomp, and finery."

REV. JOHN NEWTON IN PRIVATE.

MR. NEWTON's conversational powers were remarkable. He possessed all the elements which are essential to the exercise of this happy faculty. In no little measure he had wit, humour, ready thought, and expression, with cheerfulness, social and kindly feeling, all pervaded by the purity and benevolence of real piety. "As he had much goodnature," says Mr. Jay, "so he had much pleasantry, and frequently emitted sparks of lively wit, or rather humour; yet they never affected the comfort or reputation of any one, but were perfectly innocent and harmless. Sometimes he had the strangest fetches of drollery. One day, by a strong sneeze, he shook off a fly which had perched upon his gnomon, and immediately said—'Now if this fly keeps a diary, he'll write—To-day a terrible earthquake.' At another time, when I asked him how he slept, he instantly replied—'I'm like a beef-steak—once turned, and I'm done.'"

It would be tedious to give even a tithe of Mr. Newton's striking sayings. Good as they are in their proper place and setting, yet apart from these they lose much of their point; and when gathered together, like crowded gems, the reader is but dazzled by their glare.

When on one occasion a question arose as to the priority of faith or repentance, Mr. Newton asked—"Are not the heart and lungs both equally

necessary to the life of a man?" "Yes, surely." "Well, then, tell me which of these began to play first? This resembles the point you have been discussing."

Referring, on another occasion, to the apostle's expression, "that we may present every man perfect in Christ," he observed—"That is not sinless perfection. The more grace a man has, the quicker sensibility he has about sin; nor is it the perfection of an angel, but of a child who has all the parts of a man, but is not a man. A perfect Christian is one who has all the parts of a Christian—the head, the heart, the hands, if we may so speak—he has faith, love, humility, and the like."

Again, he speaks thus of the Christian in the world:—"A Christian in the world is like a man transacting his affairs in the rain; he will not suddenly leave his client because it rains, but the moment the business is done he is off. As it is said in the Acts, 'Being let go, they went to their own company.'"

Once visiting a family who had suffered a great loss by fire, "I found," he says, "the mistress of the house in tears. I said, 'Madam, I wish you joy.' 'What do you wish me joy of the fire?' 'No, I wish you joy that you have treasure laid up which the fire cannot reach.' This turn stopped her grief. She wiped away her tears and smiled."

HOW TO LENGTHEN OR SHORTEN LIFE.—The following, by an unknown writer, accords with our observation: The deadliest foe to a man's longevity is an unnatural and unreasonable excitement. Every man is born with a certain stock of vitality, which cannot be increased, but which may be husbanded or expended rapidly, as he deems best. Within certain limits he has his choice, to live fast or slow, to live abstemiously or intensely, to draw his little amount of life over a large space, or condense it into a narrow one; but when his stock is exhausted he has no more. He who lives abstemiously, who avoids all stimulants, takes light exercise, never overtasks himself, indulges no exhausting pas-

sions, feeds his mind and heart on no exciting material, has no debilitating pleasures, lets nothing ruffle his temper, keeps his "accounts with God and man squared up," is sure, barring accidents, to spin out his life to the longest limit which it is possible to attain; while he who lives intensely, who feeds on high-seasoned food, whether material or mental, fatigues his body or brain by hard labour, exposes himself to inflammatory disease, seeks continual excitement, gives loose to his passion, frets at every trouble, and enjoys little repose, is burning the candle at both ends, and is sure to shorten his days.

HOW TO LOOK UPON DEATH.—Once upon a time a little leaf was heard to sigh, as leaves often do when a gentle wind is about. And the twig said, "What is the matter, little leaf?" And the leaf said, "The wind just told me that one day it would pull me off, and throw me down to die." The twig told it to the branch on which it grew, and the branch told it to the tree. And when the tree heard it, it rustled all over, and sent back word to the leaf, "Do not be afraid; hold on tightly, and you shall not go till you want to." And so the leaf stopped sighing, but went on singing. Every time the tree shook itself, the little leaf danced up and down merrily, as if nothing could ever pull it off. And so it grew all summer long. And when the bright days of autumn came, the little leaf saw all the leaves around become very beautiful. Some were yellow, and some scarlet, and some striped with both colours. Then it asked the tree what it meant. And the tree said, "All these leaves are getting ready to fly away; and they have put on these beautiful colours, because of joy." Then the little leaf began to want to go, and grew very beautiful in thinking of it; and when it was very gay in colour, it saw that the branches of the trees had no colour in them, and so the leaf said, "O branches! why are ye lead-colour, and we golden?" "We must keep on our work-clothes, for our life is not done; but your clothes are for holiday, because your tasks are over." Just then a little puff of wind came, and the leaf let go without thinking of it; and

the wind took it up, and turned it over and over, and whirled it like a spark of fire in the air, and then it fell gently among hundreds of leaves, and dreamed, and never waked to tell what it dreamed about.

THE BANEFULNESS OF THEATRES.—The height of heaven is taken by the staff; the bottom of the sea is sounded by the plummet; the farthest coast is discovered by the compass; the secrets of nature are searched by wit, and the anatomy of man is set out by experience. But the abuses of plays cannot be shown, because they pass the degrees of the instrument, the reach of the plummet, the sight of the mind, and for trial are never brought to the touchstone. Therefore he that will avoid the open shame of privy sin—the common plague of private offences—the great wrecks of little rocks, and the sure disease of uncertain causes, must set hand to the stem, and eye to his steps to shun the occasion as near as he can. God hath armed every creature against its enemies; the lion with paws, the bull with horns, the boar with tusks, the vulture with talons, harts, hinds, and hares, with swiftness of feet because they are fearful, and every one putting his gift in practise. But man, the lord of the whole earth, for whose service herbs, trees, roots, plants, fish, fowl, and beasts of the field were first made, is far worse than the brute beasts; for they indeed, but with sense, seek that which helps them and shun that which hurts them. But we who have sense, reason, wit, and understanding, are ever over-lashing—passing our bounds—going beyond our limits—never keeping ourselves within compass—nor once looking unto the place whence we came, nor whither we must go in spite of our hearts.

ONE OF OUR WEAKNESSES.—It is common in us to overrate present evil, and to underrate present good: to long for what we have not, and to be dissatisfied with what we have. This propensity has been noticed by both laughing and weeping philosophers, and has been dilated upon almost to satiety by poets and preachers. "To its influence on the fate of great com-

munities," Macaulay says, "may be ascribed most of the revolutions and counter-revolutions recorded in history." We see it memorably manifested by the old Hebrews. No sooner were they released from their hard bondage than they began to reproach their deliverer for leading them away from the savoury fare on which they had subsisted in Egypt. They said it was well with us in Egypt. They asked, Were it not better for us to return? And they appointed them a captain to take them back again. As the author of "Pisgah Sight" says, "They would and they would not, and they would again: now sick to stay—now wild to go on—and now mad to return." Not less apparent was this weakness of human nature immediately after the great English revolution. In the course of a few short months there was a reaction of public feeling. Many lords and gentlemen who had taken arms for the Prince of Orange, and a Free Parliament, muttered that they had been drawn in; and the Royalist sentiment which had seemed to be extinguished by the lawless domination of James, partially revived at the thought of his misfortunes.

THE IMPORTANCE OF BODILY EXERCISE FOR MINISTERS.—An American missionary writing from India, says: "I am prepared to lay it down as a law that cannot long be violated with impunity, that a minister should prepare his body, as well as his mind and heart, for the labours of the Sabbath. If a man wants to keep his hearers awake on Sunday, let him shake himself well on the Saturday. Very often what starts the sweat in the garden, starts the inspiration in the pulpit. But my favourite tool is the axe. Had I served an apprenticeship as a wood-chopper, I could scarcely love it more. It is an ecstasy of delight to swing it, and great fun to see the chips fly. This is just the work for men who have to sit much, like editors, lawyers, and ministers. It not only starts the blood, but expands the chest and fills the lungs. The axe freely used will surely drive out dyspepsia, and all his train in blue!"

Missionary Observer.

FOREIGN MISSIONS; THEIR RELATIONS & CLAIMS.

THE above is the title of a valuable work on missions lately published at New York by the Rev. Rufus Anderson, D.D., LL.D., late foreign secretary of the "American Board of Commissioners for Foreign Missions." The work had its origin in a series of lectures on foreign missions, delivered in the Theological Seminary at Andover, under appointment of the trustees, and subsequently by request at some five or six other similar institutions. The book is pronounced to be "a marvel of condensation." The *Monthly Religious Magazine* (Unitarian) says of it, "No more powerful argument could be made for the religion of the Bible than might be shaped by the bare statistics of Dr. Anderson's book, particularly from chapter XII., on the 'Success of Missions.'" A copy of the work has been kindly forwarded by the secretaries of the "American Board" for the library of the General Baptist Missionary Society. We have much pleasure in acknowledging this act of fraternal kindness, and purpose sharing the benefit of the gift with our readers from time to time by copious selections in the pages of the *Observer*. The first of these selections will be found in the paper that follows. It relates to a subject of great practical importance in this country as well as in America.

HINDRANCES AT HOME.

The Chief Hindrance—Want of Information—Pastors will find this—The Facts stated—How the Ignorance is to be removed—Causes that are purely Providential—Human Agencies—Pastoral—Sabbath Schools—Monthly Concert of Prayer—Missionary Publications—Ecclesiastical Bodies—Benevolent Societies.

MY present object is not so much to specify the hindrances to the work of missions in the churches at home, which exist in the form of misapprehensions and objections, though they will receive a brief consideration, as what I conceive to be, in true christians, the root and source of them all; namely, ignorance of the facts in missions. I am to speak, then, of this great obstacle in the christian churches to the progress of the missionary work, and how it is to be re-

moved. No department of duty at the present time is more deserving than this of critical attention from ministers of the gospel, and from the churches.

I. I must first illustrate the fact of this ignorance. The deficiency is in what may be called appropriate information. Specific duties demand appropriate facts, and these are indispensable. It was seeing the wounded man who fell among thieves, which called forth the compassionate ministrations of the good Samaritan. It was beholding the sin and misery of mankind that brought the Son of God from heaven on His mission to earth.

Pastors will be sure to find among the members of their churches a deficiency in that kind of information, which is productive, through the divine blessing, of a missionary spirit. Our age is indeed called, and very properly, a reading age. "The popular taste," as one has justly said, "is discursive, travelling over the fields of trade, agriculture, commerce, and all the productive industries of the times. It follows the diplomacy of cabinets, and the movements of armies, with the world's map constantly in hand. It is alive to the lessons of science, the attractions of literature, and especially the fascinations of fiction, in its dealings with life and religion. And yet here is a cause confessedly transcending every other, in the judgment of the christian mind, which, if we were to estimate its importance by what the bulk of the people know about it, we should be forced to set it down as one of the most insignificant topics of the day."

This is the strong testimony of a writer in our father-land; and it is applicable to our country. How little accurate information has the great body of church members in our best churches as to the moral and religious condition of the world! Perhaps there are no churches is christendom, unless we except the Moravian, which have a better missionary development than the Congregational churches in the States of Massachusetts and Connecticut; and I draw my illustration specially from them because I have more certain information concerning them. I believe that nowhere does a larger proportion of chris-

tians read about missions, and pray for them, and contribute for their support. Yet it is known that even in the best of those churches, nearly one-fourth of the members really contribute nothing for sending the gospel to the heathen, and scarcely more than a fifth part give attendance at the monthly concert of prayer for the conversion of the world. It is believed, also, to be true of those churches, with few exceptions, that not more than one professedly christian family in three or four takes, or even looks into the monthly journal, which contains a definite and intelligent account of the missions they are pledged to support. The want of missionary information in the Presbyterian Church would seem to be also great, if we judge by the fact, stated on high authority, that nearly one half of the four or five thousand churches, in the year 1865, made no contribution whatever in support of the foreign missionary cause.

I will not presume to say how far missionary publications are actually read by those who take them, nor what amount of missionary information is actually imparted at the monthly concert. But I believe the interest which truly christian people take in the missionary work, is equal to their correct knowledge of it. For we must charitably suppose that the apparent insensibility of so many real christians to the enlargement and glory of their Redeemer's kingdom on earth, is not because their hearts are really cold and dead to the interests of that kingdom, but because they know so little about it.

The great hindrance to the development of a missionary spirit in the evangelical churches, is in this lack of appropriate information. Its removal will, of course, require labour and time.

II. What are the means and agencies by which this desirable and even necessary end is to be attained?

1. I am happy to say, in the first place, by causes that are purely providential. The Providence which has so marvellously opened the heathen world for the messengers of the gospel, as already described, is operating constantly in the churches with a steadiness and force like that of the laws of nature. We are really part of a great progressive system of social religious life, and are moving on together. There is inherent power in facts and ideas. Our

social religious life is subject to the great laws of Providence. The stupendous changes already noticed as going forward in the heathen world and in christendom, as the result of God's providence, should lead us to expect corresponding changes in what may be called the religious world, and especially in the evangelical churches. As an illustration of this onward movement, I refer to the early fathers of New England. Their writings show, that training the churches for the work of converting the heathen world, intelligent and pious as they were, scarcely formed any part of their conceptions of the pastoral duty. And the general tone of the very best informed ecclesiastical literature down to a late period, tells the same story. It was so, also, in pastoral life. The author's father was pastor of a church for nearly a score of years, and joyfully greeted the first developments of the missionary spirit in our own country. Yet he did not realize the duty of enlisting his church in missions to heathen nations until about the time of the forming of the American Board. He was not blameworthy in this. There had been no perceptible call for it. The idea of that specific pastoral duty had not at that time a place in the public mind. It was a new idea; the introduction of a new power into the churches of our land.

But then commenced a remarkable inflow of facts, lights, and influences from the outer world upon the ministry and upon the churches of our land, forming one of the religious characteristics of our age. And these influences have never ceased their inflow, like tidal waves, with a constantly increasing power. It was with the church of God, in this respect, as it is with the sleeping world as day approaches. The stars are shining, and the breaking day reaches but a few. But the morn advances, and, with the rising sun, hamlet, village, and city awake, and go forth to the duties of life. The evangelical spirit of our churches has been coming, and is coming, more and more under this providential influence; nor may we believe there will be an arrest of its progress, until the condition and claims of the heathen world are generally recognized by the really pious, and stand out in the light of a glorious day.

This providential inflow of missionary information and influence upon the churches, and the consequent develop-

ment and growth of the missionary spirit among pastors and people, should encourage us. It is a blessed thing, and the wise and faithful pastor will favour it by every proper means.

2. Among the human agencies for the removal of this paralyzing evil, the first place is to be given to the pastoral. What should pastors do to remove the ignorance, and consequent indifference, of their people?

Their attention should be early given to the children of their charge, who need to be educated to a knowledge of what will be their future duty as christians. There is doubtless a great deficiency here. Children are believed to have a less specific training for benevolent giving, especially giving for foreign missions, now, than they had when such missions were a new thing, forty or fifty years ago; though, in many other respects, there has doubtless been a progress. Our Sabbath schools, so far as I have been able to learn, while they distinctly inculcate missions to the heathen as among the duties prescribed by the gospel, and while many of the schools give for the education of heathen youth, do yet allow to modern missions no prominent place in their system of instruction. So far as I have yet been able to learn, they, with here and there an exception, give it no place at all; excepting an occasional address from a returned missionary, which is of course an excellent usage. The text-books, in this respect, seem to me not to be up to the demands of the times. I find no distinct reference to modern missions in any of the text-books I have consulted. Nor have I yet heard of any, which treat at all of the missions in our day. I see not how the text-books in common use would be constructed differently, or the teaching be materially changed, were there no missions in existence, and were there no heathen world accessible to the churches. In a late Sabbath school convention, no reference was made to this class of duties, nor to the development of christian character in the rising generation, as having anything to do with the conversion of the unevangelized world.

Yet certainly no christian duties are more really important, and none, in this age, more fundamental in the development of christian character, and as a test of its genuineness. The foundations for a broad and elevated christian character need to be laid in youth. Then is the

time to inculcate the duty, to awaken an interest in the work, and to cultivate the habit of giving for its advancement. If this be not done then, it never will be done effectually. If additional text-books are needed for this purpose, let them be prepared, and judiciously introduced into the Sabbath school instruction.

Of course the Sabbath school library will need attention. Sabbath school libraries are greatly deficient in this department. The reading has too much of fiction, is too sensational, and creates in the minds of the children a positive distaste for the plain matter-of-fact connected with the extension of Christ's kingdom. This is a calamitous result in the religious education of the rising generation, and is a dark omen for the future. Indeed, there is probably no department of influence in the christian church of our times that needs more prompt and thorough attention than do these libraries.

Missionary societies are sometimes formed in Sabbath schools. Quite recently my attention has been called to a successful experiment of this kind in a town of Connecticut, extended through a score of years. The principal agent in the case was the superintendent of the school. A missionary association was formed of the pupils, and became a popular institution. Once in a quarter, the Sabbath school monthly concert was converted into a missionary concert; when the children were encouraged to bring in written resolutions, or sentiments, and lay them on the table, from whence they were taken and read in the course of the meeting. They were also invited to select and write out texts from the scriptures fitted to stimulate the missionary spirit of the school, and these were also read. From samples of these resolutions and scripture extracts, I judge that their influence must have been good. Reports were occasionally read by the president; and he availed himself of every opportunity to secure addresses from returned missionaries, and often succeeded; and some of those speakers, no longer among the living, whose memory is cherished by the churches, must have left a salutary impression on those youthful minds.

In another Sabbath school the missionary field was divided among the children of the advanced classes, and once a quarter the Sabbath school monthly concert was devoted to missions. Each of the children was expected then

to bring in some fact or facts concerning his own field. In this way missionary information was constantly coming into the school, and a missionary spirit was promoted.

As Sabbath school societies are educational, it should be their aim to train the youth for the great christian work of their future lives, and their attention should be directed to the missionary work at home, as well as abroad. The destitute of our own lands, the degenerate churches of the East, the Jews, the pagan nations, and the missions among them, should each receive their share of attention—of course, with the help of maps, and other appropriate illustrations. All they will need is a presiding spirit, well informed and interested on the subject of missions.

Another department of pastoral duty is the monthly concert of prayer for the conversion of the world. That should be what its name imports—a prayer meeting for missions, foreign and domestic; literally, for the conversion of the world. The information and prayers should not be restricted to the missions of one society, or of one denomination, or to one class of missions, nor to the missions from our own country. Moreover, the pastor should guard against feeling himself, or allowing his people to feel, that the meeting is unimportant, much less a failure, because only a few attend it. Those few, even should they happen to be chiefly females, are really, in respect to the missionary cause, what the "three hundred" were to the "ten thousand" in Gideon's army.

Experience teaches that we must not expect even good people to take a very lively interest in the information given at the monthly concert, while they know little of the geography and history of missions. We remember how the newspapers, in the late war, accompanied their accounts of battles and sieges with maps and illustrations. While the only effectual remedy for ignorance in missionary geography is early training, much can be done in the missionary prayer-meeting itself, by pastor and others, through a judicious use of maps and other illustrations.

The churches in some parts of our land seem, just now, to be somewhat in a transition state as to their religious habits. In many places, the afternoon preaching service is giving place to the Sabbath school; and if the second

preaching service be not relinquished altogether, it is transferred to the evening, to the no small peril of the monthly concert, where that meeting has been held on Sabbath evening. What shall be done in this case? This monthly missionary prayer meeting was the outgrowth of the missionary spirit, and is believed to be quite necessary to the life and vigour of that spirit. It has been asked whether the weekly church prayer meeting may not be converted, once a month, into a missionary prayer meeting. That has been tried, but in many cases it has been a short-lived experiment. The first Sabbath in the month is the best time for the concert; and might not the Sabbath evening preaching service, once a month, where it exists, be so modified as to meet the exigency? This, also, has in some cases been tried, and it only needs that pastor and people enter heartily into the arrangement. Take the broad view, just now intimated, of the field as occupied by the various societies at home and abroad, of the whole active efforts of the church, and let the people be at the expense of providing their minister with the needful sources of information, and the needful illustrations, and there would be no serious difficulty.

Much will, of course, depend on the manner of conducting the monthly concert. It is the result of my own experience and observation, that there is no more safety in going into this meeting without previous preparation, than there is into the pulpit on the Sabbath. Indeed, permanent success in that meeting requires that this department of pastoral duty should by no means be forgotten in the habits of study which are cultivated in the seminary course. Men, who go through the seminary in habitual neglect of the intelligence concerning which I now speak, will be likely to go through their ministerial life in the same manner. But with the established habit of keeping the monthly prayer meeting in view in the miscellaneous reading of the month, and with a hearty interest in the subject, an adequate preparation for the monthly concert will not be found to interfere with the weekly preparation for the Sabbath pulpit.

I am not in favour of reading much at that meeting, and what reading there is should, for the most part, be avowedly illustrative of some point or points that have been distinctly stated. The object

is to awaken an interest, rather than fully to satisfy it, and thus lead the people to read for themselves. And there should be so much of intelligent and appropriate remark by the pastor, as will make the reading of the people at home more interesting and profitable, and also induce those who thus read to value the prayer meeting. Pastors may have the world before them, with the whole range of efforts to evangelize it, as also the opened books of providence and grace, from which to draw materials. It is often the case that lay members of the church might materially aid in giving the intelligence. But in this meeting there is and can be no adequate substitute for the pastor. You might even bring in secretaries of the great missionary societies, with autograph letters of missionaries in their hands; yet if ordinarily there be uncertainty as to the pastor's attendance, or doubt as to the reality of his interest, the meeting will not be a success.

The use of maps and other illustrations is so important in the monthly concert, that, if they cannot be otherwise obtained, it would be well to employ for this purpose some part of the contributions on that occasion. The well-known missionary maps of Mr. Bidwell are invaluable. Those prepared by Professor Guyot are not missionary maps, yet, having some special excellences, a pastor, conversant with the geography and history of missions, may use them to advantage.

It might be well occasionally to employ the skill of young amateur artists in the parish to furnish rough drawings of the more interesting illustrations of the pagan world, to be used at the missionary prayer meeting. The young artists themselves will at any rate be interested.

Another department of pastoral duty is in respect to the various missionary publications of the day. In this important department, many a pastor, not having made up his mind what he ought to do, does nothing, and the whole is left to chance, that most irresponsible and inefficient of agents. It is not recommended that the pastor become an agent for any of the publications. All he needs to do is, by a legitimate pastoral influence to create a desire, a feeling of necessity for the knowledge, and then let it be distinctly known how that knowledge may be obtained, and his end

is gained. The religious newspaper, though important in its place, does not and cannot supersede the necessity for the missionary monthly; and the missionary monthly will be more likely to be valued and read, if paid for, than if received as a gratuity; but it is better as as a gratuity than not at all.

3. It is proper to say a word concerning the meetings of ecclesiastical bodies. In some portions of New England they seem not to be just what they should be in relation to the benevolent movements of the church, since they cling so tenaciously to traditional usages. Time is given grudgingly to the benevolent operations of the church, as if they had no right to it. It is much as if the grand object of christian churches was self-defence, self-preservation, self-edification. This is the old feeling and habit, transmitted from former generations. The remedy is with the pastors. The christian church is not a fortress, nor a garrison; it is an army in the field, intent upon the enemy. I know not whether a similar lack of practical interest exists in ecclesiastical meetings elsewhere. But if the great christian work providentially devolved on the church, finds only a reluctant place in the large ecclesiastical bodies, how can it be otherwise in the local churches?

4. A word concerning the relations of pastors to benevolent societies. These relations are very direct and simple. The benevolent societies, whether existing in the form of ecclesiastical boards, as in the Presbyterian church, or as voluntary boards or societies, as in the Congregational body, are indispensable auxiliaries to the churches, and the pastor avails himself of their aid, so far as he deems it expedient for increasing the knowledge and developing the benevolence of his people. The churches have now so long acted through them, and in every possible way recognized their agency, that, for the purposes for which these organizations exist, they have come really to form a part of our ecclesiastical system. They are, as has been already affirmed, an integral part of it. And this is alike true of all the larger institutions. The Board of Missions of the Old School Presbyterian General Assembly, and the American Board of Commissioners for Foreign Missions, are both, in this respect, on the same footing. Each of them, in their respective and appropriate spheres,

performs services, which neither of the large ecclesiastical bodies of the land can possibly perform; and thus the churches, acting through them, accomplish the great evangelical duties of the day. And it is a sign of progress that the nature, relations, and duties of these benevolent agencies are better understood, and more highly appreciated now, than they once were.

THE CAR FESTIVAL AT POOREE.

Cuttack, Aug. 3, 1869.

A FEW days ago I returned from the car festival at Pooree, after having spent about a week there. Brother Buckley was to have joined our party, but was unhappily prevented by illness. Compared with former years the number of pilgrims was very small, though this is no doubt partly accounted for by the lateness of the season when the festival was held. The number that left Pooree between July 11 and 17, was 11,503, and these, added to the population of the town, would give from twenty-five to thirty thousand—the number supposed to be present when the cars were drawn. The brahmins had early taken alarm at the paucity of people, and feared there would not be sufficient to drag the cars; they therefore made application to the European collector for help, though of course without effect; and then, wise in their generation, they made the cars of lighter materials, and also made the most of their opportunity when the greatest number of persons was present. There was a striking absence of the enthusiasm which usually characterizes the occasion. Some of the young men who came repeatedly to hear us preach frankly confessed that they came not to worship the idol, but to see the sights and enjoy the fun. Others

said they had read the Bible, and knew much of what was said about Jesus Christ. Several of them repeated the ten commandments with moderate correctness; and one intelligent little fellow said he admired and loved Jesus Christ, and could receive Him as his Saviour, only that it would so disappoint and grieve his friends. We were always listened to with interest, and seldom failed in obtaining good congregations; even while the cars were moving a large number continued with us.

Many parts of the town are assuming a very poverty-stricken appearance, the inhabitants being mainly dependent on the pilgrims for their support; and as these continue to diminish in numbers many families will be obliged to leave the town or find other means of maintenance. The land available for agricultural purposes in the immediate neighbourhood is both indifferent in quality and limited in extent, and no manufactures worth a mention exist except those connected with the idol and temple. The pundahs, too, appear to apprehend that their day is nearly at an end, and have become more extortionate and unscrupulous than ever. It is related in one of the native papers that five of them on one pretence or other, in less than two hours, filched a number of pilgrims of about 2,000 rupees. All such things can only hasten the final overthrow of the whole hateful and degrading pagentry. May the time speedily come; and may the kingdom of our blessed Saviour as rapidly extend on every hand.

T. BAILEY.

P.S.—After our return, a sad accident occurred at one of the temples. When in a rush of people two were crushed to death and several others seriously injured. One of the door-keepers has been sentenced to six, and another to three months' imprisonment.

Foreign Letters Received.

BERHAMPORE.—G. Taylor, July 17.

CUTTACK.—W. Miller, July 27.

Contributions

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FROM AUGUST 20th, TO SEPTEMBER 20th, 1869.

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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.

 NOVEMBER, 1869.

MEMOIR OF REV. ORMEROD HARGREAVES.

It is with unfeigned affection for departed excellence that the writer undertakes his present task. He does it at the request of bereaved friends, who would fain read a tribute of respect to one who well merits it. If insight into character and subtle analysis of the same are essential to the right discharge of biographical duties, he must at once confess his incompetency. If, however, an intimate friendship maintained under varying circumstances for some years affords partial qualification, he may honestly claim it. As fellow-student, fellow-minister, and fellow-townsmen, he shared with the subject of this memoir the joys and sorrows of collegiate, pastoral, and social life. Such being the case, the Master's words may, without irreverence, be quoted—"We speak that we do know, and testify that we have seen."

Mr. Hargreaves was born at Broad Stone, near Heptonstall Slack, on December 24, 1822. No particulars of special interest can be given touching his early days. Like David, he spent much of his boyhood in the primitive and healthful occupation of keeping flocks. These were not the least happy of his days ;

and, in mature years, he alluded to them with evident pleasure. All men are depraved, but not equally so. Things spiritual commend themselves to the esteem of some far more readily than others. There are human beings who are born with very strong religious instincts. Unless we greatly err, he of whom we now speak was of this class. While yet a stripling, he not only attended the Sunday school, but took a great delight in it. We can well imagine what a docile and appreciative scholar he was. If living, we doubt not that his rural Gamaliel recalls "auld lang syne" with sincere thankfulness, having found in the subsequent career of his pupil the recompense of faithful labour. Nor was this all. Even at this period Ormerod Hargreaves was in the habit of attending meetings for prayer, and found them more attractive than the pursuits which commonly interest those of his age. Often might he be seen where those who were much his elders met for social worship. Surely the thin, pale face, and large, gentle eyes of the juvenile attendant did not fail to arouse interest concerning him, and inspire a reiteration of the good

patriarch's good prayer, "Bless the lad."

If so, the supplication was answered. "The lad" had a blessing. He was mercifully preserved amid the perils of youth. A gracious Hand guided him. The sermons he heard were not in vain. Profound impressions were made upon his susceptible soul. He makes special reference to one preached by Mr. J. Sutcliffe, of Stalybridge, from the words, "Remember how short my time is." His place of residence being removed, he next attended the ministry of Rev. W. Butler, of Hep-tonstall Slack, whom he greatly esteemed. On October 12, 1842, no less than nineteen persons were baptized, Mr. Hargreaves being one of them.

Some join the church to be mere cyphers. They form accessions to its number, none to its strength. Others, in the course of time, prove positive preventives of usefulness. They grieve their brethren by their lethargy, and discourage their pastor by their worldliness. Not so was it with our beloved friend. As soon as he entered the Master's vineyard he began his Master's work. In the polar regions when the sun is about to return after a long absence, some of the inhabitants of those frigid latitudes climb lofty hills in order to catch the first glimpse of the much-desired luminary. When his genial glow begins to light up the far horizon, they exclaim, "Ecce sol: ecce sol!"—"Behold the sun: behold the sun!" Which things are a parable. He who on the mount of prayer discovers by faith's eager vision the welcome spiritual orb, cries out to such as remain in darkness—"Behold the Sun—the Sun of Righteousness!" Thus was it with him of whom we write. Having connected himself with the Saviour's followers, he sought at once to do good. On various occasions he "exhorted" both saints and sinners.

But a trial awaited him. His parents leaving the locality in which they had hitherto dwelt, he had to bid farewell to his pastor and fellow-members. To quote from his diary: "I then attended the ministry of Rev. D. Jones, of Booth, but could not feel at home there because I was too much of a Baptist. I could not do with election." Of course not. How could he? The election of the sects was the very antipodes of his loving nature. "I could not do with election." We like you all the better, departed brother, because you "could not do with election." We cannot "do with election." Long may our pulpits and our pews endorse the pithily expressed sentiment. May such as think otherwise have "the eyes of their understanding" opened even in this world. As regards the world to come we are tolerably sure that they will. Yes: when they find heaven to be so much more largely populated than they expected, they will gladly confess that God, too, "could not do with election" (*i.e.*, election as explained by divers high and dry theologians).

Mr. Hargreaves next attended the General Baptist chapel at Birchcliffe. At this time Rev. H. Holinrake was the pastor. Of the connection between him and the subject of our memoir we can speak in unqualified terms. Frequently have we heard Mr. H. refer to him in language of the highest eulogy on account of his fidelity and earnestness. The venerable minister was not only "reverend" by courtesy, but in fact. Mr. Hargreaves now began to preach. Having made his first attempt, he says, "I was requested to preach again in a month. This I dreaded, as I thought there was not another text in the Bible that I could do anything with." Who can fail to be both amused and touched? The young man with his solitary sermon! Our clerical readers, remembering their initiatory discourses,

will know what the artless autobiographer meant, and how he felt. But God was better than his fears. To all spiritual teachers He declares encouragingly, "The well is deep." Scripture has inexhaustible resources. So our friend soon discovered. Although fancying that there was "not another text in the Bible that" he "could do anything with," he presently found that there was another that could do something with him. John iii. 16, that "Bible in little," as Luther phrases it, did this with him: roused his fervour and courage sufficiently to preach from it not without pleasure and power.

"I had desired from a child to be a preacher," writes he. God was now about to give him his heart's desire. His occasional efforts found such acceptance that he was advised to devote himself to the work of the ministry. Application was made to the Committee of the General Baptist College, Leicester, and in September, 1850, he was received. The institution was then under the care of the Rev. Joseph Wallis, whose name has but to be mentioned in order to awaken, on the part of all his students, sincere respect for piety and affection. Those who knew him best esteemed him most. Of him was the poet's *dictum* emphatically true—

"His very failings leaned to virtue's side."

It was during his connection with "the school of the prophets" that we first became acquainted with Ormerod Hargreaves. We can bear witness to his patient, dogged industry. Many were the disadvantages under which he laboured, but he struggled manfully with them all. Often did he remind us of that well-known fable, the hare and the tortoise. Brilliant talent was denied him, but his career was more successful than that of some who were his superiors in ability. Retiring and humble to a fault, he understood

better than most men what the apostle meant by the term, "in honour preferring one another." His piety was beyond question. Albeit, there was nothing Pharisaic or morose about him. Many of his late co-learners have pleasant memories of his humour—that healthful ventilator of the soul. Indeed, among the most genial of the brotherhood was he to whom had been given the playful abbreviation of "O. H."

In 1853 Mr. Hargreaves received a cordial invitation to the pastorate of the church at Hinckley. Believing it to be the call of God, he accepted it, and entered upon his work on August 7. At this time the cause was in a feeble state, but under his care it soon revived. After three years' labour at Hinckley, he removed to Burnley Lane, Lancashire. On June 1, 1857, he was publicly ordained, various ministers of the denomination taking part in the service. Numerous additions were made to the church, the Sunday school, and the congregation. Increased accommodation being greatly needed, a new and commodious chapel was erected.

In the midst of his usefulness, however, it pleased the Master to bring the toils of His servant to a close. During the year 1866 his health began to decline. In spite of all efforts to arrest the progress of disease, his strength steadily decreased, and he was compelled to abandon reluctantly the work he loved so well. The opening of 1868 found him rapidly approaching his end. On January 27 it was evident that his hours were numbered. His utterance became almost inaudible. "Wait a little while, and soon all will be over," he said. Prophetic words: for shortly afterwards he breathed his last.

So lived and died Ormerod Hargreaves, "a good man, and full of the Holy Ghost." Constitutionally diffident, he distrusted himself; but

his faith in God secured that "power from on high" which is better than all natural endowments and acquired possessions. He was a faithful "minister of Jesus Christ." Though dead he yet lives in the spiritual

achievements of his pastorate. He rests from his labours, and his works do follow him.

THOMAS R. STEVENSON.

Luton.

THE BAPTIST UNION AT LEICESTER.

THERE are few places in the United Kingdom more appropriate for the Baptist Union to meet in than Leicester, the history of the denomination being closely identified with that of the town and neighbourhood. Near to Leicester Robert Hall was born, and in Harvey Lane Chapel he ministered for some years during the period of his greatest power. The name of William Carey, too, is associated with Leicester, and from the town there has ever gone forth to the Baptist body some of the most invigorating influences. In Leicester, more than in any other town, the two sections of the Baptist body—the Particular and General—which combine in all that pertains to the Union, are unusually strong, and, what is better, they work together harmoniously.

The local preliminary services were most promisingly opened on Monday evening, Oct. 4, by a sermon to the young from the Rev. J. P. Chown, of Bradford, in the splendid Victoria Road Church, where Dr. Haycroft ministers. The spacious building was filled to overflowing, the congregation consisting very largely of the young. Mr. Chown preached an able sermon in his own affectionate fervid manner from Psalm cxliv. 12, "That our sons may be as plants grown up in their youth; that our daughters may be as corner-stones, polished after the similitude of a palace." After a few words of a personal character with regard to his being chosen for the service, Mr. Chown

said that he should direct attention—1, to the wish expressed in the text; 2, adduce some reason why it should be honoured; and 3, point out some ways in which the blessing might be enjoyed. In treating of the first head of his discourse Mr. Chown showed that the wish was that of those who loved the young best, that it was the wish of our Lord, that it was the supreme desire of Christian relatives and friends with regard to the young, and that it was a wish which concerned their highest interests. Under the second part, reasons why the wish should be honoured, he very forcibly pointed out that it was dictated by purest affection, that Christian friends only desire that the young may enjoy that which they themselves have realised, and if not found in youth it may never be enjoyed at all. On the fulfilment or otherwise of this wish the future life depends, the realisation of this wish will save from snares and dangers, and, lastly, it is a wish accordant with the convictions of the young themselves. Mr. Chown closed without taking up the third head, most affectionately calling on the young to accept Christ in the exercise of faith, and at once. Every Christian must have felt thankful for such a service, and we cannot but hope that a large measure of Divine blessing will attend it.

Tuesday was chiefly occupied in committee with a discussion upon the resolutions of the Foreign Missionary Society regarding their new plans of operation in India. The

debate was long and earnest, but an excellent spirit prevailed. It was resolved, on the motion of the Rev. G. GOULD, of Norwich, that the memorialists, who were led by Rev. J. T. Collier, of Downton, should be respectfully informed that the committee does not desire or intend to impose celibacy on the missionaries, except for two years while on probation, and during the time that those who devote themselves to a particular kind of work choose to continue the same. This seemed to meet the objections and difficulty. Several things were very manifest during the debate on these resolutions. First, it was clear that the committee had most thoroughly considered and mastered the questions—the weight of argument and authority was overwhelming on their side; secondly, it could not fail to be recognised that those who opposed the resolutions had been greatly influenced by sayings and doings which were in every sense extraneous to the resolutions themselves; and, thirdly, it was most gratifying to note the influence of the spirit of prayer which pervaded the whole assembly. And in answer to this was the requisite wisdom and grace bestowed not only on those who spoke, but on all present. The public meeting in the Temperance Hall on behalf of the Foreign Mission on Tuesday evening was crowded, and most successful. The speakers were Rev. JAMES MURSELL, who, in an elaborate and able speech, defended modern foreign missions against the charge of being unsuccessful; the Rev. W. BAILEY, General Baptist Missionary from Orissa, who supplied some most interesting details as to the mode of mission labour, and the decline of the number of devotees who frequent the annual festival of Juggernaut. He stated that the native Christians in Cuttack, the capital of the province, had promised to give a month's salary to aid

in building a chapel which would be the largest in the whole of Northern India. The famine orphanages, containing about 1,400 children, had been visited by the Bishop of Calcutta, the Archdeacon, the Sanitary Commissioner of Bengal, and his Highness the Maharajah of Dhenkanal, and all had expressed themselves as most gratified with their efficiency. The Rev. J. W. LANCE, of Newport, Mon., addressed the meeting at some length.

DR. BROCK'S ADDRESS

was preceded by a prayer-meeting at seven o'clock on Wednesday morning, in Dover Street Chapel. There was a large attendance. An address of a very effective character was delivered by the Rev. H. E. Von Sturmer, of Worcester, on "Like-Mindedness." At ten o'clock the session of the Union opened in Belvoir Street Chapel, the body of which was filled by ministers and delegates; the number present was about six hundred. The session was commenced by a devotional service, at which Rev. F. Trestrail presided. Prayer was offered by the Rev. T. W. Mathews, Boston; Mr. Bowser, of Glasgow; and Rev. S. J. Green, of Rawdon College. Dr. Brock's address as Chairman was evidently looked forward to with great interest, which was abundantly justified by the manly, practical, and heart-moving deliverance which he made. After greeting the brethren, he said that the gatherings of the Jews to their festivals were grand and solemn seasons. There was a renewal of friendships. There was the inquiry of man from man as to the welfare of one another. And he thought that one good, most blessed end, answered in these our annual gatherings was the opportunity of Christian brethren being able to ask each other of their welfare. He would suppose brethren who had long been absent from one another meeting here, and

brother in Christ putting to his fellow-believer the inquiry as to his spiritual well-being; and

I. He would suppose the inquiry put as to the brother's reverence for the Divine Word. Much had been said and written in recent years which was calculated to shake one's simple and entire faith in the Bible as containing the written will of God. Had the brother considered these things? And what were his views now as to the Scriptures? Well, in reply, he had carefully looked into these questions. He ought to do so. He did not feel that he was justified in disregarding these objections against the Bible. It would not have been manly if he had, in his position as a minister, put them aside with contempt. He had weighed them, and given them all the thought of which he was capable. And the result was that though some of his early views had been modified, yet he held by the Bible as the Word of God more firmly than ever. It was more precious to him through these inquiries. His faith in it and love for it had grown immensely during his investigations. So far good; the brother's reverence for the Scriptures was deep, and in this his spiritual welfare must be rejoiced in.

II. The inquiry might be as to the brother's reliance on the Divine Redemption. He remembered what were his early views; how he started with trust alone in the blood shed on Calvary for remission of sin. He would remember how earnestly he insisted on this as the teaching of God's Word. Did he abide in this early faith in spite of all the theories afloat with respect to the pardon of sin? This doctrine, more perhaps than any other, was assailed; in every conceivable way had it been attempted to pour contempt on the great doctrine of Christ's death being vicarious. He supposed that his brother knew of those attacks

which had been made on the expiatory nature of the death of Jesus of Nazareth. What were his views now after thirty years of reading and renewed investigation? Yes, the brother replied, he had looked into this momentous question. His mind had been greatly exercised with the varied theories put forth on this subject, and the inquiries had cost him much anxiety. But after studying the whole matter with all earnestness and care he still clung to the Cross—Christ and Him crucified, as the only ground of the sinner's pardon. He thanked God that he could say now as of old—

"Jesus, Thy blood and righteousness,
My beauty are, my glorious dress;
'Midst flaming worlds, in these array'd,
With joy shall I lift up my head."

and—

"Rock of ages, cleft for me,
Let me hide myself in Thee!
Let the water and the blood
From Thy wounded side which flowed,
Be of sin the double cure,
Cleanse me from its guilt and power."

Well, thank God, the brother had not wandered from the truth on this fundamental truth of the expiatory, vicarious character of Christ's death.

III. How about the brother's trust in Divine Providence? In spite of all said in these days with regard to physical laws—their immutability and sufficiency—in face of the earnestness and ability of the men who would fain destroy our simple belief in God's overruling care and personal love for us, did the brother still trust in Divine Providence? Had he childlike confidence in his heavenly Father's presence and direct concern on his behalf? Could he now, as of old, cast his burden on the Lord? Could he say, "I will abide under the shadow of the Almighty"? Could he in all things make known his requests unto God? Yes, even on this point, whilst he knew that his views had been enlarged, his faith had deepened with the accumulated experience of life. Since he had met his

brother, before the Lord had taught him in very varied discipline, he had enjoyed days of sunshine and a smooth course. But he had known dark days of severe family afflictions and bereavements—the physician's visits had broken in on the daily life of the household, and then came the ominous, heart-rending announcement that nothing more could be done for the sufferer—the family circle was broken, and an awful blank in the number which had so long remained unbroken. Yet amidst all he was thankful he could say, "Though He slay me, yet will I trust Him," and "He hath made with me an everlasting covenant, ordered in all things and sure."

IV. The question might relate to the brother's conformity to the Divine will. Had he striven to embody in his life the principles of the Gospel? Had he grown in the spirit and likeness of Christ? Had he been preserved from the fascinations of gain, of pleasure, of fame, and worldliness in all senses? Was there seen in him more and more of the fruit of the Spirit? In these days of great display in the style of living, and of a fearful making haste to be rich, had the brother set an example of simplicity and stern adherence to the pure principles of Gospel integrity? In reply, he must confess to many evil inclinations and much that was sinful in the sight of God. He could not but humble himself in review of his life since he knew the grace of God in truth. The deepest self-abasement became him, and he desired in all sorrow honestly to acknowledge his imperfection. At the same time he could most conscientiously say that his chief desire was that he might be conformed to the image of God's Son. Perhaps the fairest way to obtain a full reply to this question with respect to his conformity to the Divine will would be for the inquirer

to go where the brother from whom he sought an answer had lived. Let him ask there as to the manner of his life. In this way he would learn how far it had been a life of self-denial, how far it had been pervaded by love, how far there had been exemplified the mind of Christ. The interrogated one, in no spirit of self-confidence or boasting, desired this test to be applied.

V. How about the brother's solicitude for the Divine Glory? Was he increasingly concerned for the glory of God? Having regard to the fact that he had been bought with no less a price than the blood of Christ, did he lay himself out to glorify God in his body and spirit, which are God's? Was his heart full of self-denying zeal for the coming and glory of Christ's kingdom? Did he feel more and more deeply on behalf of the welfare of the Church, and did he yearn increasingly for the salvation of sinners? He could honestly say "yes" to all these questions. It was his earnest expectation and hope that Christ should be glorified in his life and through his instrumentality to others. He could say that to him "to live was Christ."

Such is as full an outline as space will permit of an address which was greeted by the large assembly with the most hearty expressions of admiration and gratitude. Mr. CHOWN carried the whole audience with him when, moving a vote of thanks, he said:—"When they considered how the gentleness of the lamb had blended with the courage of the lion, and the simplicity of the child with the maturity of the man, then would they all agree with him that Dr. Brock deserved their heartiest thanks."

THE MESSAGE OF THE COMMITTEE.

The committee thought that there was much ground for thankfulness

in the fraternal spirit which had so long subsisted between the General and Particular Baptist churches. Although differences of judgment could not cease to exist as long as thought was free and knowledge progressive, it yet might be desired and confidently hoped that such meetings would prove the means of cementing their union and making their essential oneness more apparent than ever. The subjects selected for consideration were such as had high claims upon them at the present crisis. In the rapid progress of opinion on ecclesiastical questions, it behoved them to be prepared for as great reform in England as had taken place in Ireland, and the committee had therefore assigned a prominent place to the inquiry, "How we may best anticipate such a change?" The moral and spiritual condition of our large towns called for awakened sympathy and more energetic action. The Sunday school assumed increasing importance in connection with the impending change in national education, and the frequent and powerful assaults made upon their common faith by subtle and intelligent minds, showed the necessity for a well cultivated exactness and conformity to the Holy Scriptures in their dogmatic teaching.

POLICY OF NONCONFORMISTS.

The Rev. CHARLES WILLIAMS read a paper on "The Policy of Nonconformists in view of Ecclesiastical Disestablishment." After a comprehensive review of the progress made since 1844, and of the ecclesiastical changes which have taken place, Mr. Williams proceeded to point out the work to be done in prospect of ecclesiastical disestablishment. He noticed the failure of the Establishment to supply the spiritual needs of the people. As to the policy which Dissenters should

pursue in prospect of changes we anticipate, he remarked—1. We must be less selfish in our Congregationalism. Too many of our churches—though there are not a few exceptions to the rule—seek only their own religious welfare. In their selection of a minister they seldom consider whether the man of their choice will influence for good "aliens" to their "commonwealth" and "prodigals" who never enter the Father's house. The selfishness of Congregationalism manifests itself in another way. The rich churches and the poor, the strong and the weak, are separated from each other. 2. We should do well to cultivate more diligently the districts in which our churches are located. Our country churches should do for the villages what city churches might and sometimes do for the densely crowded population in courts and back streets. 3. We should strengthen our outposts, and make good the ground we have gained in small towns and villages. 4. We have a work to do in extending the kingdom of the Redeemer in our own country. Hitherto we have not been a very aggressive people. Our increase has been derived through growth from within rather than through accessions from without. But the future of Nonconformity will be determined more by the spirit we breathe into it than by any forms of organization. Let us train our sons and daughters in the belief that conscience, and not conventionalism, should dictate our conduct; that worth is more desirable than wealth; and the favour of God than recognition by the great. Thanks were voted to Mr. Williams for his able paper, on the motion of Rev. W. ROBINSON, of Cambridge, seconded by Rev. C. VINCE—the latter of whom warned his brethren against supposing that the victory was close at hand, and that it would be secured without further hard fighting.

NATIONAL EDUCATION

now occupied the attention of the Assembly. A resolution relating to a national system of unsectarian education led to an earnest and prolonged discussion, and ultimately it was resolved to submit the whole of the resolutions to a committee for revision. The committee consisted of Drs. Angus, Gotch, and Underwood; Revs. J. Bigwood, J. J. Brown, T. Matthews, G. W. Humphreys, S. G. Green, and S. Chapman. The Session then adjourned to Thursday morning to receive the report of the committee. On that day the Session resumed its sitting, when the revised form of the resolutions on education was brought up, and the whole of the following most important resolutions were passed with scarcely a hand held up against them. The first resolution was passed in four clauses as follows :

"I. (a) That inasmuch as her Majesty's Government have expressed their intention to deal with the question of primary education in the next Session of Parliament, this Union declares that it can regard no system of Government education as satisfactory in which teaching is not confined to secular knowledge. (b) That schools which are sustained by Government should be under the management of a local board, and be subject to Government inspection and control. (c) That when school accommodation has been provided the State or the local authorities shall have power to compel the attendance of children of suitable age not otherwise receiving education. (d) That in prospect of the great educational changes which are likely to take place in this country, the Union calls upon the pastors, the deacons, and the members of our churches, to address themselves with increased earnestness and vigour to the religious instruction of the young—not only of those who belong to our congregations, but of the neglected masses who lie beyond."

A deputation, consisting of the Chairman and Secretary, together with Drs. Haycroft and Underwood, Revs. J. J. Brown and J. Bigwood, was appointed to represent the Union at the forthcoming conference of the

National Education League in Birmingham.

SERMONS AND SUBSEQUENT BUSINESS.

Sermons on Wednesday evening were preached by Rev. Hugh Stowell Brown, in Archdeacon Lane Chapel, on 2 Cor. v. 14; in Victoria Road Church, by Rev. E. Edwards, of Torquay, from Genesis v. 24; and in Charles Street Chapel, by Rev. H. Dowson, of Chamber Hall College, Bury, Lancashire. Thursday morning, at seven o'clock, Dr. Landels delivered a most able sermon from Acts i. 4 and ii. 1, the subject being "The Baptism of the Holy Ghost." The chapel was filled to overflowing, and all were deeply impressed by the most profitable service.

A paper of a most admirable, vigorous character, was read at the Session of the Union on Thursday by Rev. C. SHORT, M.A., of Sheffield, on "The Best Means of Overtaking the Religious Destitution of our Large Towns." The principal points in the paper were the following :—
1. We need a diviner spirit infused into our work. 2. We should cherish a higher estimate of the dignity of man's nature. 3. The religious destitution of our large towns will never be overtaken till a new spirit of love and a deeper sense of responsibility shall more widely prevail in the church. In addition to these topics, which were well worked out, Mr. Short remarked on the evils arising from the squalid dwellings in which thousands of our fellow-creatures are huddled. He pointed out how some members of our churches sin in the indifference which they manifest with regard to their property tenanted by poorer classes. He spoke favourably of the temperance movement as meeting the monster sin of our country. The paper altogether in its comprehensiveness, its vigour of thought and incisiveness of style,

was one of high merit, and well calculated to effect good.

S. R. PATTISON, Esq., of London, followed with an able paper on "The Relation of the Sunday School to the Congregation and the Church." This paper elicited a most interesting and prolonged discussion on the many points raised by Mr. Pattison. It was very evident that Sunday schools are receiving an increased amount of attention from the pastors and officers of our churches.

The Rev. D. GRACEY, tutor in Mr. Spurgeon's College, read a carefully prepared paper on "Precision in Doctrine." With the usual votes of thanks, and special outpouring of gratitude to God for the wonderfully blessed meetings, the Session of the Union was brought to a close. And here it ought to be stated that never has the autumnal gathering of the Baptist Union attracted more notice, or been fraught with more important issues, or been more manifestly crowned with the Divine favour. Mention, too, should be made of the admirable arrangements made by the Leicester committee,

and of the generous hospitality of all denominations in the town. Leicester has heightened its already noble reputation.

On Thursday evening two public meetings were held—one in Belvoir Street Chapel, presided over by Dr. Gotch. The speakers were—Rev. C. KIRTLAND, on "The Prospects of the Gospel in Ireland;" Rev. W. G. LEWIS, of London, on "Lay Agency in the Christian Church;" Rev. R. GLOVER, of Bristol, "On Prayer."

The other meeting was at Friar Lane Chapel, and was presided over by Dr. Underwood. The speakers were—Rev. W. T. ROSEVEAR, of Glasgow, on "The Essential Spirit of Puritanism in relation to the needs of to-day;" Rev. W. WALTERS, on "Lay Agency in Christian Churches;" Rev. E. G. GANGE, of Bristol, on "Prayer-meetings." We can only say in closing that we hope the high tone of earnestness and spirituality which characterised the meetings at Leicester will distinguish all future gatherings of the Union.

THE FUTURE EDUCATION OF THE PEOPLE.

A NEW movement on behalf of education has been inaugurated at Birmingham under the auspices of a league called *The National Education League*. Its object is the establishment of a system which shall secure the education of every child in the country. The means of attaining this object are the following: Local authorities shall be compelled by law to see that sufficient school accommodation is provided for every child in their district—the cost of founding and maintaining such schools as may be required shall be provided out of local rates supplemented with Government grants;—all schools aided by local rates shall be under the management of local authorities, and subject to Government

inspection;—all schools shall be unsectarian;—admission shall be free;—and the State or the local authorities shall have power to compel the attendance of children not otherwise receiving education. A large Council has been formed, an Executive Committee has been appointed, a long roll of names is already added to the membership, and the first meetings of the league were held in Birmingham, October 12 and 13, under the able presidency of George Dixon, Esq., M.P. for the town. Many distinguished men were present, and took part in the business, which was transacted in the most harmonious manner. Among the speeches delivered, the following from Mr. George Dawson, M.A., was received with

special favour, and is regarded by the public press as the speech of the occasion.

"It is not for me to enter into the reasons why I have been asked to second this resolution, though I guess it is because on this question there is no man that holds more extreme views than I do. It is certain that if I state my views, I shall state all yours, and, with regard to many of you, a great deal more. We have not to argue that the poor have a right to be educated, or ought to be educated. That is gone by. So far, we have got through the meeting without any gentleman telling us the difference between instruction and education. That used to be a stumbling block. We have got to this proposition—that every child in this nation ought to be taught. We hold the doctrine of the family life of the nation. We believe the majority of you to feel as I do, that every ragged, filthy, untaught, cursing, blaspheming child should be looked upon as a child of our household, and should bring shame and disgrace upon us. I would that at heart you and I could say with him of old, 'Mine eyes run down with tears for the iniquities of my people.' But at all events we have come to see that there is no human remedy but education, and that education is always good, be it little or much. We dismiss Mr. Alexander Pope's couplet about drinking deep or not touching at all as a piece of antiquated nonsense. We bow, with great respect, those clergy out of our road, represented by one in this town, who once said that unless he could have religious education he would shut up the school-house, put the key in his pocket, and walk away. We have most of us got rid of that foolish distinction between sacred and secular. We believe all knowledge to be of God, and therefore towards good. I believe that he who teaches two letters of the alphabet to a child who but yesterday knew but one, has furthered that child's chances of future instruction, and of all well-being. These things we have not to discuss. A word of warning: I shall go further than you will follow; but in a discussion like this ill-temper would be out of place, and large allowance for indi-

vidualism is what we require. We all mean the same thing, only we travel different paces. We all wish to lay the foundation of a national educational system. It must be laid with great simplicity and with great breadth to bear the strain of the future. We are not here to patch existing systems—to patch the garment of semi-charity and semi-ecclesiasticism, which forms a large part of the present education; but to lay a broad system, by declaring at once to the world—by which I mean all people that do not call themselves the Church—as its right, and that the world is not to be governed by the good people in anything which belongs entirely to the world. All men whose opinion is of value have come to know that what for present purposes we call secular education is an affair of the world—an affair of the nation—acting through its government. We have got rid of some bugbears—we are no longer afraid of the Government. It used to be, perhaps, a necessity; but it is a disgrace if it remains so now. What is the Government of this country? It is the nation itself. There is no antagonism between the people and the Government now. We are not here to bury the voluntary principle—its great supporters buried it long ago. We have lived to hear the recantations of Miall and Baines—to hear them declare that their mistakes about voluntarism were what we all knew them to be—well intentioned; and that voluntarism is quite an inadequate basis for a national system. A national system must be laid in lucid simplicity, and it must be paid for by rates. I am a lover of rates myself. I was never guilty of that 'ignorant impatience' of taxation which a great statesman once spoke of. I like to see the tax-gatherer come, provided the ends to which the taxes are devoted are holy and noble, and it will be one of the pleasantest sights when the tax gatherer lays upon me the noble hand of national compulsion to pay a rate in order that every child in the nation shall be educated. But, remember, rates mean compulsion. I hope most of you have done with compulsion as a bugbear. All life is compulsion. Society is based upon compulsion. What is government but law made compulsory? Happy the man

who by-and-bye shall escape from the necessities of compulsion, and do that from the law of liberty which at first he must be made to do with reluctance. I like rates because they touch everybody, because I get hold of the fat and selfish manufacturer and touch him up, because I lay hold of the man that visits no church and visits no chapel, and make him pay; and I advocate not only local rates, but national taxation for educational purposes. It is time that a good deal of work that the religious bodies have burdened themselves with should be given over to the world. Let society do its own business. What is going on just now is an operation like what goes on when sheep get mixed. There is a meeting of shepherds to look over the flocks, and each selects his own sheep. We have just restored to the Church a sheep that had got into the State fold. We have handed to the voluntary principle—to the good people—the Irish Church. Marked with the sign of the cross, that sheep belonged to the Church, and it has been restored. Now our turn comes—I mean the world; for I never profess anything more than that. Looking over the Church flock, we find a sheep there that belongs to us, and that is education—the primary education of the nation. It does not belong to the church in any sense—it belongs to the whole nation. It belongs to the Government, and ought to be done by the Government. I have no more notion of sectarian education, or denominational education, in the sense of mere primary instruction, than I have of a denominational water-cart or a sectarian vaccinator. What has our history been for years but the putting of sheep into the right fold? I am old enough to remember that nobody could be married except they went to church. I sat once at supper with a High Churchman, who asked me whether I was married or not. I said I was. 'Who married you?' I named the person. 'A priest in the true succession?' 'Oh dear, no.' Said he, 'You are not married at all.' I said, 'What am I?' 'You are only joined together.' 'Well,' I said, 'as a practical man, for me that will do.' By degrees society found out that marriage did not belong to priests, and we established civil marriage. For

those who wish to be married in Church—liberty; for those who do not—liberty also. Why must a man be married in the name of a God he does not believe in? Why should a Jew be compelled to evoke a Trinity he despises and abhors? As to compulsory matters, there is the vaccination question. Is education in the sense in which we use the word—the education about which we are all agreed, the education that relates to this life—is that a matter that the State with the world should now kindly take out of the Church's hand, and do for itself? I say it is. And that with that education the clergy have no more to do as a matter of right than the parish doctor and the parish lawyer. I for one am profoundly thankful to clergy of all sorts for what they have done. If the squirearchy and the nobility and gentry of England had done their duty half as well as the clergy, old England would be further advanced than to be only now laying the foundation stone of a national system of education. The poor Dissenting minister has done his duty. He has not had the chances of the Church; but it was often the poor Nonconformist man who held up the flag of true liberty, and maintained the fundamental principle of all just politics—'Do unto others as ye would that they should do unto you.' Now, however, it is time that the matter should be taken out of the hands of clergy and ministers. Why should the Church educate the world in matters about which the world is entirely capable of looking after itself. Religious people have quite enough to do without this. What an advantage it will be to you Churchmen, if we take all this business, and leave your purse and your time free! And, instead of our system being contrary to the interests of religion, it is the best system for forwarding it. I have been connected with Sunday schools all my life. We get a child for an hour and a half every Sunday morning professedly to teach it religion. The child does not know the alphabet. The hour and half is spent in the painful attempt to teach it what the world ought to have done for it. What an opportunity for those of you who set store by these things, to pour in the precious dogmas of your theology

into minds which we have made open and receptive. I have heard that when the Pope washes the feet of beggars, somebody takes off first the worst of the dirt. If we take these dirty, ignorant children, and take the worst of the dirt off before we hand them over to you! To argue that between knowledge of any kind and true religion there can be any real hostility, would be to assume that we are speaking to fossils, and not to men who discern the signs of the times. We want compulsion; we want rates. If we have rates, we must have free schools; and if this system be once adopted, the existing system must go, by a slow, sure, and, I hope, painless form of extinction; and who will regret it if a wiser thing be put in its place? For I trust none of you are idolaters, worshippers of mere means. I should be sorry to think that the interests of your little denominational school weighed more with you than the interests of the nation. Our people are ill-taught. Our children die at a rate which is shameful and disgraceful. Our people live in filth and disease. Large parts of our great cities are a shame and disgrace, and the odours of corporeal nastiness interfere even with the propagation of the gospel. We believe we have a remedy for all this; and, being an extreme man, I prophesy that, in the end—and that end not distant—our schools shall be supported by rates—and that means compulsion; and it means that the schools must be purely secular. Despise it as you may, to that complexion you must come at last. If we attempt to make school rates to support denominational schools, we shall have, in fact, our old friend the church rates back again, and some John Giles, of Bungay, will go to prison rather than pay, and members

of the Society of Friends will allow their umbrellas to be seized. It is not pleasant to hear how quietly and coolly the religious world assumes that it has a right to have its dogmas and doctrines taught. I and many others begin to doubt how whether we ought to pay for your doctrines. I am a latitudinarian avowedly. Why should I pay to have done on the week-days what I spend all my Sundays endeavouring to undo? Is not it time that little children should not be plagued with the reverse of what the scholarship of England and the right learning of the Church have shown to be the only thing that a scholar can hold? Is not it time that children should not build up what it will be their first duty when they are older to pull down? Have not some of us gone through that bitter and painful process of taking our father's creed slowly down? And we know what it costs. Is it pleasant for a man to have to forsake the creed of his youth? Is the process so agreeable that it is right to subject the children of this country to it? Why am I to pay for a child—as it is stated in a catechism which I shall not name—that for His good pleasure and greater glory, God elected certain people to reprobation? I am willing to pay for teaching the things about which we are agreed. When they go out of school you shepherds can catch them, and take them to the fold. Teach them what you think proper, but do not ask me to pay for that part. Short of what I have stated I shall not be satisfied, but I shall travel with you on the same road as far as you will go with me; and I hope you will make allowance for my erratics if I go farther than you do. Compulsory, national, secular education—that is my faith."

A MYSTERY ON THE OCEAN BOTTOM.

FAR down in the deep waters of the ocean there are mountains, and rocks, and valleys, and caves, just as there are up in our world. Sometimes the sailor drops the lead attached to a cord, and it sinks down not far; and then again, at a little distance, it will

sink down, down very far. In the first place it fell upon a mountain, and then in a valley. Were the great ocean dried up, we should see wonders there.

At the foot of one of these mountains in the ocean there was a kind of

tea party met, consisting of Mrs. Eel, Mrs. Lobster, Mrs. Cod, Mrs. Shrimp, Mrs. Flounder, and Mrs. Nautilus. The fact was a curious event had happened, and they were met to discuss it. A long small thing had come creeping down the mountain and across the valley, and along it went on the ocean's bottom so long that they could see no end to it either way. Gently it came down and lay still on the bottom of the ocean.

"Mrs. Eel," says Mrs. Lobster, "is not this some relation of yours? It looks more like one of the Eel family than anything else."

"I would have you to know," said Mrs. Eel, squirming and twisting herself every way, "that an eel has a head and a tail and fins; and don't you see this has none? An eel keeps moving; and don't you see this don't move at all? How could you think it was an eel?"

"I thought it was a worm," said Mrs. Cod, "and I tried to bite it. Whew! it almost broke my teeth out. It's nothing that I can eat; though you know, Mrs. Lobster, I can eat a whole family of Lobsters if they are not too old."

"I tell you what I think," said little Mrs. Shrimp. "It's a thing for us shrimps to creep on and cling to, and under which to lay our eggs and raise our young."

"It's very plain," said Mrs. Flounder, "it is a scratcher, just for us flounders to swim over and scrape our breasts upon."

"You are all wrong," said Mrs. Nautilus, "it is a *thinking machine*."

"A what?" exclaimed all together.

"A thinking machine, I tell you. There are creatures that live up out of the waters that think a great deal. They send messages instead of going to carry them. They are curious creatures; and sometimes when I have been up on the top of the water I have seen them. They sail about in great vessels of wood, and when at home have creatures to draw them round."

"Why, what fables you are telling us. Do you expect that we shall be-

lieve that creatures can live out of the water?"

"Yes, THEY do; and instead of fins and tails they have two legs with which they walk."

"A very likely story," said Mrs. Lobster. "When even I, skilful as I am, can't walk on less than a dozen legs, how can they walk on two? What kind of fins have they?"

"They don't have fins; they have arms and hands instead. They seem to be full of *thought*. Now this machine, so long that you, Mrs. Lobster, could not creep to the other end of it in a lifetime, is one of their contrivances. They will stand at one end of it, and send thoughts or messages through to the other end in a moment; and thus they talk to each other hundreds and thousands of miles apart. Even now, while we are looking at it, they are sending their thoughts through it."

"That I don't believe," says Mrs. Cod."

"Neither do I," says Mrs. Eel.

"Why not?"

"Because we can't SEE any thought passing through it."

"No, nor hear it."

"No, nor smell it."

"No, nor feel it. Now, you don't think we are such fools as to believe a thing which we can't see, nor hear, nor smell, nor feel, do you? Oh! Mrs. Nautilus, we are proud to know we are above being deceived by such stories. We don't believe there is any world but our ocean world. We know too much for such deception."

At that Mrs. Lobster opened her great claw as if she would crush poor Mrs. Nautilus, and Mrs. Cod rolled her eyes and snapped her great jaws, Mrs. Eel twisted and darted here and there, and Mrs. Shrimp swelled, and Mrs. Flounder turned her eyes and looked sideways.

Alas! poor creatures! just as wise as the Sadduces and such like people who say "there is neither angel nor spirit," nor a higher state than this, *because they cannot comprehend it.*

—*Todd's Nuts for Boys to Crack.*

Literature.

KING'S WEIGH-HOUSE CHAPEL SERMONS. 1829—1869. By T. Binney.
London: Macmillan & Co.

SERMONS PREACHED IN MANCHESTER. By Alexander Maclaren. Second Series. *London: Macmillan & Co.*

THE very name of a sermon given as the heading of an article in a religious periodical, acts like a scarecrow in a field to the birds that behold it. And the title of a volume of discourses, placed at the top of any review, frightens away whole flocks of volatile readers. The hearing of sermons is submitted to as a part of Christian duty in connection with public worship; but the reading of them, being a more optional exercise, is rarely done except by those who are within, or closely around, the circle of the clerisy itself. This common disrelish for sermons in print must not be attributed solely to the unskilfulness of the sermon-makers; for it is owing quite as much to the unwisdom of those for whom they are provided. Prejudice plays an active part in relation to our sermon literature, and dooms many a meritorious collection of discourses to silence and the shades.

Neither of the two volumes mentioned above is in any danger of a destiny so undeserved. The reputation of Mr. Binney, won nearly half a century ago, has never waned, but is brightest at the close of his long career. The intention of his book is to furnish some recollections of his past ministry; and this intention is already approved by the public, as may be seen in the fact that the first edition was quickly sold. The second issue is in a form so portable, and at a price so moderate, that it is certain to be soon exhausted. To criticise the contents of this volume would be almost an act of presumption. Some of the sermons are certainly long, and Mr. Binney apologizes for their length, or rather justifies it as essential to the exhaustive treatment of his subjects. He tells us that while Archdeacon Denison may, after protracted worship, wisely limit his discourses to ten minutes, a sermon

which is to have any power either of instruction or impression, must sometimes be six or eight times ten minutes. The attention of the listener may be occasionally sustained for more than an hour by the ability with which a good sermon is delivered; but in reading, the whole fascination must lie in the matter and form of the printed page. Rarely indeed is that fascination sufficiently potent to make an hour's perusal pleasant or profitable. Yet we could not wish any one of these discourses to be shortened by a single paragraph.

Turning to Mr. Maclaren's sermons, it may be right to state that the time in which they have been prepared is brief as compared with that of the great London preacher. It is not much more than twenty years since he commenced his ministry in Southampton, and probably not more than half that time has been passed in the northern metropolis. A few years ago a modest collection of his ordinary sermons was committed to the press, and was accepted as proofs of uncommon ability by a numerous class of appreciative readers. A second series has been eagerly desired by those readers, and its appearance will gratify them and many others who now make his acquaintance. These productions are characteristic of the man; the genuine outcome of his mental and moral attributes; giving evidence of the accuracy of his judgment, of the purity of his taste, of his thoroughly evangelical sentiments, and of that happy union of thought and feeling which has invested his style with such uncommon power and pathos. Mr. Maclaren is not one of the obtrusive and ostentatious order of preachers, who court attention by "curious arts," and whose notable deeds are mainly those

"Which glory excites,
Or cold ambition varnished o'er with zeal."

He is a close student, an advanced scholar, a good man, and a great preacher. The sermons he has preached in Manchester are models of pulpit excellence, which are certain to be generally admired, by which all may

be more or less stimulated and improved, but which none among the hosts of inferior workmen will wisely attempt to imitate.

HINTS AND THOUGHTS FOR CHRISTIANS.

NUTS FOR BOYS TO CRACK. By Rev. John Todd, D.D., of Pittsfield, Massachusetts. *Bemrose & Sons, Paternoster Row, London, and Derby; and R. J. Pike, Nottingham.*

Two works by the author of the well-known "Student's Guide," and the still more famous "Lectures to Children." Both consist of papers most of which, probably, have already appeared in American magazines or religious newspapers. If so, however, they well deserved collecting and reprinting. The following are a few of the topics of the first-named volume:—"Cutting Down Expenses—Why we lose our Friends—A Minister Wanted—How to

make our Prayer-meeting Dull—How to make our Prayer-meeting Interesting—Breaking the Left Arm—Preaching to Children," &c. Wise in suggestion, useful in aim, pleasant and chatty in style, now spiced with kindly humour and now with simple pathos, these "Hints and Thoughts" are just the papers for ordinary Christians when too weary or too busy for profounder study, to read with interest and recall to mind with profit.

Of the two books, however, our own preference is for the second volume. The title indicates that it is specially for "Boys," and several of the articles are both addressed to boys, and are admirably adapted to interest and instruct the youngsters of our households. Our readers may be tempted to say that we who write must be "old boys;" however that may be, the fact is we have read nearly the whole book through with great pleasure, and now cordially commend it to our critics.

Poetry.

WHEN ?

When all hearts shall up-leap to the Saviour's command
That have wept and rejoiced at His story,
Then His banner of love shall be borne to each land;
And the earth shall be filled with His glory.

When the hands that are opening His merciful Book
Give the Word that endureth for ever,
Then the glory revealed will compel every look,
And all flesh shall behold it together.

When His chalice of love is held out by us all,
And prest high to the lips of each nation,
Not a hand but shall take, not a hand shall let fall
His own beautiful cup of salvation.

When all eyes shall look love on His sorrowing earth
That are raised to the throne He ascended,
Then the grand Alleluia shall spring to its birth,
And the groan of creation be ended.

When the lips that in prayer have besought Him to come
Are like messengers going before Him,
He will answer with splendours outshining the sun,
And all kingdoms and kings shall adore Him.

Then awaken O hearts that have heard His command,
Of His cross and His throne spread the story,
Till His banner of love is borne on to each land,
And the earth shall be filled with His glory!

Correspondence.

DANCING.

TO THE EDITOR—

Dear Sir,—Will you, or one of your correspondents, state in your pages

whether it is right for members of our churches to dance at athletic sports, public houses, and places of amusements, amongst worldly persons?

QUERIST.

Intelligence.

Denominational.

THE LONDON CONFERENCE met at the Borough Road chapel, Southwark, Oct. 13. The business meeting was held in the afternoon, the Rev. J. Harcourt in the chair. After prayer by the chairman, the minutes of the previous Conference were read and confirmed. The reports of the churches were then received, from which it appeared that thirty-five had been baptized since the previous Conference, and that twenty-four remained as candidates. After the singing of the doxology, the Rev. T. W. Mathews, of Boston offered prayer.

The new church at Hitchin made application for admission into the Conference, and for a recommendation to the General Baptist Association. Resolved,—

1. That we rejoice exceedingly in the establishment and progress of the General Baptist church at Hitchin, and cordially welcome our brethren into the fellowship of this Conference, and also commend them for reception by the next Association.

2. That we accept the invitation of the friends at Hitchin to hold the next Conference there; that it be held in the month of May, but the fixing of the definite day shall be left to the Secretary and the Hitchin friends.

3. That the Rev. J. Clifford, M.A., LL.B., be the preacher.

4. That Dr. Burns be requested to prepare a paper for the next Conference.

The Revs. T. W. Mathews and T. Barrass attended as a deputation from the Annual Association. Resolved,—

5. That we cordially welcome our brethren the deputation on the subject of Home Missions among General Baptists, but have to state that owing (1) to the strenuous efforts to be made within the next two years for the Centenary Fund, and (2) to the connection of some of our churches with the London Baptist Association, we are not able to promise any

fresh endeavours for the Home Mission work.

6. That the sum of £1 11s. 6d. now in hand for Home Mission purposes be transferred to the Treasurer of the General Home Mission.

7. That we cannot permit the departure of our highly esteemed brother, the Rev. Isaac Preston, from our Conference without expressing our fervent desire for the improvement of his health, as well as for the increase of his usefulness in his new sphere of labour.

8. That the subject of General Education be considered at the next Conference; the Secretary to make some preliminary arrangement.

Brethren Means and Marten, of the General Baptist Assembly, briefly addressed the conference, and brother Means concluded with prayer.

There was public worship in the evening. Brethren Harcourt, Barrass, C. Payne, and J. Marten conducted the devotional parts of the service, and the Rev. R. Y. Roberts, of Portsea, preached from John iii. 33—"He must increase."

This Conference was one of unusual interest.

JOHN LAWTON, *Secretary.*

THE HALF-YEARLY CHESHIRE CONFERENCE was held at Tarporley, on Tuesday, Oct. 12. The morning service commenced at 10.45. Mr. Everett, of Lenton, read and prayed, and the Rev. B. Hackett, of Macclesfield, preached from John xxi. 15—22. The afternoon meeting assembled at half-past two o'clock; Rev. E. Bott, of Tarporley, presided, and Rev. R. Kenney, of Wheelock Heath, engaged in prayer. The reports from the seven churches showed that six had been baptized since the Whitsuntide Conference. After singing the doxology, the minutes of the previous meeting were read and confirmed, and the Revs. R. Ingham, of Halifax, and

W. Gray, of Birchcliffe, the Home Missionary deputation appointed at the last Association to visit the Cheshire Conference, were kindly welcomed to our sitting by the chairman.

1. The Home Mission Committee having reported that the friends at Congleton were worshipping in the Town Hall with an increased congregation, and that the Rev. T. E. Rawlings, late of Crewe, who commenced to preach for them there on Sunday, Sept. 12, had now been engaged for six months, it was resolved,—That we receive their report with approbation, and confide again the case of Congleton into their hands.

2. The Home Mission Committee having reported that the Audlem and Nantwich churches were in favour of uniting to procure the services of one pastor for them both, and that the former church would be able to contribute for his support £25, and the latter £40, it was resolved,—That we anew commend these two churches to the direction of the Home Mission Committee, adding to this Committee the names of the Rev. E. Bott, and Messrs. Roger Bate and R. Booth.

3. The Stoke church having been requested to reconsider its decision respecting withdrawal from the Cheshire Conference to join the Midland, has determined to retain its connection with the former.

4. The Treasurer of the Home Mission Committee, Mr. R. Pedley, junr., having reported a balance in hand of £8 5s. 8d., and fresh contributions to the amount of £6 17s. 4d., now leaving a balance in hand of £15 3s., it was resolved,—That his half-yearly report be adopted.

5. That this Conference appreciates the care and solicitude of the last Association for our welfare in respect to independent or united Home Mission operations, and also the kindness and counsel of the deputation it appointed, and that we profit from the observations made by the Revs. R. Ingham and W. Gray.

6. That the Home Mission Committee of the Cheshire Conference present a report annually to the Association of their operations in this district.

7. That our best thanks be accorded to the Rev. B. Hackett for his sermon in the morning.

8. That the next half-yearly Conference be held at Stoke-upon-Trent, on Whit-Tuesday, 1870, and that the Rev. T. E. Rawlings, now of Congleton, be the preacher, or, in case of failure, the Rev. E. Bott, of Tarporley. Morning service to commence at eleven o'clock, and the business meeting in the afternoon at half-past two.

WILLIAM MARCH, *Secretary.*

THE SECOND CONFERENCE OF THE LEICESTER PREACHERS' UNION was held at Fleckney on Sept. 20. There was a good attendance of friends from Leicester, but owing to the isolated position of this church there were but few from the neighbourhood. Mr. Lacey presided, and gave an address on "The present condition of our village churches." He described them as deficient in organization, spirituality, power, and enthusiasm; attributing these wants to the need of pastoral care, the need of more adaptation in preaching, the influence of jealousy and party spirit, and the worldly spirit which prevails. This subject elicited hearty approval and practical discussion.—After tea a good open-air service was held, well attended. At the evening meeting Mr. T. Clarke presided. Mr. G. Payne opened with an address on "The objects of the Preachers' Union," as follows: an increased efficiency of preachers, the development of the spirituality and activity of the churches, and the opening of new fields of labour. It was announced that the gospel had been introduced to *Thurnby*, where, up to the present, no place of worship existed except the Established Church. Messrs. Holmes, Thornton, and others then gave earnest and encouraging addresses, which brought to a close these most interesting services. The next Conference will be held at Queniborough at Christmas.

THE MINISTERIAL BOARD OF REFERENCE.—Vacant churches desiring assistance in procuring ministers may communicate with the Board of Reference by addressing its Secretary, the Rev. Dr. Underwood, Chilwell College.

BARROWDEN.—*Jubilee Services.*—These services were of a very interesting character, arising partly from its connection with the ancient church at Morcott, and partly from the meetings held. On Sept. 19, two sermons were preached at Barrowden and one at Morcott, by our venerable and beloved brother T. W. Mathews, of Boston. On the Monday following, Mr. Varley, of London, preached in the afternoon from Luke xxiv. 49—"Tarry ye in the city of Jerusalem until ye be endued with power from on high;" observing that the great want of the church was spiritual power. The sermon produced a deep impression. At five o'clock, with military precision, the friends at Barrowden, and visitors from towns and villages round, took tea in an ample shed kindly lent by Mr. Gill—about 220 in number. The jubilee meeting of the erection and opening of the

Barrowden chapel was held in the evening. Mr. Arnold Goodliffe, of Nottingham, grandson of Mr. John Arnold, who first introduced the General Baptist cause into Barrowden, presided, and by request gave a brief history of the old church at Morcott and the branch at Barrowden. He observed that it is pretty certain that the church at Morcott is more than two hundred years old. In a brief memoir of Mr. W. Curtis, published in the eighth volume of the *Repository*, it states that when he was advanced in life he became pastor in 1797. He was born in 1746—123 years since—and that his great grandfather, Stephen Curtis, was many years the minister in Charles the Second's time. He lived at Harringworth, and suffered fines and imprisonment for preaching the gospel to his neighbours. The following entry is recorded in the Harringworth church register—"Stephen Curtis, Anabaptist, buried Feby., 1727." We find that the Old Connexion of General Baptists two hundred years since were numerous, probably numbering 50,000 in the country. The following Baptist churches in Rutland are named in a list published in 1651:—Burley, Thorpe Wakerly, Tixovera, and Oakham, and there were several members at Uppingham. They appear to have been driven to worship in different villages as they could get accommodation. At length the elder Dr. Stanger of Harringworth, bought a piece of ground at Morcott, and, though strongly opposed, built a little meeting house, the present place of worship. It was erected 167 years since, but few attended from Morcott. It was selected as a central place for Luffenham, Pilhu, Harringworth, &c. In 1747, at a meeting of the members held at North Luffenham, the little church at Oakham, consisting of nine members, united with the Morcott church, and the one at Oakham ceased to exist. In 1791 the baptistry was removed from Grettton to Morcott; and in 1797 William Curtis was ordained to the pastoral office, and John Arnold deacon. William Curtis remained the pastor until 1817, when he was removed by death. He was a man of excellent character and spirit. The curate of Harringworth church preached a funeral sermon for him, testifying to the respect in which he was held. For some time the little church at Morcott had been dwindling in numbers, the few members becoming aged and living at a distance prevented much active effort. In 1816 the church was received into the New Connexion; it had only sixteen members. In 1817 Mr. Payne, one of the first students from Wisbeach, became the minister. In 1791 Mr. John Arnold, a respectable

inhabitant of Barrowden, opened a house for preaching; and Mr. Burgess preached the first sermon in connection with this branch of the Morcott church. Mr. Arnold continued, with occasional assistance, the preaching until 1811. From the difficulty of obtaining supplies, preaching in this village was obliged to be relinquished until 1817, when Mrs. Elizabeth Arnold, at her own expense, fitted up a room, and to be used also as a Sunday school room. She might have been seen, though more than seventy years of age, punctually and energetically engaged as a teacher. The spirit for hearing was such that the room became too small. After considerable deliberation it was decided to build a chapel. On the 16th September, 1819, this house of prayer was opened. The chapel cost about £500, more than £300 of it being realized. The little church of sixteen members in 1816 had increased in the next fifteen years to nearly a hundred, when unhappily its prosperity was suddenly checked, and the minister who had so laboriously worked in its behalf was suddenly removed; since which period it has, like most other churches, had its trials and joys. It has been blessed since 1831 with the devoted labours of brethren Maddeys, Orton, Salisbury, Towler, and for about four years the present pastor, Mr. Hedges, has been labouring in the vineyard.—The Rev. W. Orton, of Bourne, one of their former pastors, delivered a very interesting address, referring to his coming amongst them nearly twenty-five years since, the happy seasons they had spent together, and the kindness he had experienced; he then touchingly referred to several who had devoted time and means to the church, but who had passed away, urging those who remained to zeal, devotedness, and love.—Mr. Salisbury next addressed the meeting, referring to the stirring and impressive sermon delivered by Mr. Varley in the afternoon, observing that he quite concurred in the sentiment that the churches' need was more than spiritual power; that the church could not accomplish the work assigned to her without more earnestness, fidelity, and devotedness.—Mr. Varley then delivered an earnest, searching address, calling upon Christians to work for Christ and perishing souls—that self-denial and self-sacrifice were demanded.—Mr. Mathews closed the address by a beautifully drawn picture of Christian love, and love's great work—the promotion of man's highest happiness and God's glory.—The pastor, Mr. Hedges, concluded the happy meeting with prayer. The collection and the generous gift of a friend more than cleared the debt, so that both chapels are now free. The services

were well attended, earnest, and will be long remembered.

CARRINGTON.—The enlargement of our chapel has, by God's blessing, been accomplished. It was contemplated at first to enclose the small piece of ground behind the chapel, and enlarge to the full extent of our means; but the ineligible site, and inconvenient approach to the present building, were deemed great objections, and we decided not to extend the walls at all, but merely erect side galleries, and replace the old singing seat with a level platform, to be furnished with chairs in lieu of forms or ordinary seats. This alteration affords accommodation for sixty more, and very much improves the general appearance of the interior of the chapel. We hope that the time is not far distant when largely increased numbers and means at command or in prospect will warrant us in erecting a house for the worship of God, more commodious and in a better situation. Having adopted a plan, our friends set heartily to work to carry it out, and the result of the efforts made has been most successful. The work having been completed, re-opening services were held amid much rejoicing. On Sunday, Sept. 19, two excellent sermons were preached by Mr. E. K. Everett in the morning and evening, and in the afternoon an interesting service, at which suitable pieces were recited and hymns sung by the scholars, was conducted by the Rev. J. F. Moody, minister of Halifax Place chapel, Nottingham, who delivered an address to the young. The congregations were large, and the collections amounted to the liberal sum of £8 12s. 4d. On Sunday, Sept. 26, the services were continued. In the morning a sound practical sermon was preached by the Rev. C. Griffiths, of the Methodist Free Church, Nottingham. In the afternoon an address to parents and friends of Sabbath schools was given by the Rev. T. G. Hamerton, Methodist New Connexion minister. In the evening a discourse was preached by our esteemed President of the College, Rev. W. Underwood, D.D., which was listened to with profound attention, and greatly enjoyed by all who heard it. The series of re-opening services was brought to a successful termination on Monday, Oct. 4, with a tea meeting, a concert of sacred music, and addresses. An excellent tea was provided in the school-rooms at five o'clock, and considering the counter attractions, including the great Goose-fair at Nottingham, the meeting was exceedingly well patronized, and all present seemed thoroughly to enjoy the social cup and cheerful company. At seven o'clock the friends re-assembled in the chapel, and a

delightful evening was spent. Thomas Bailey, Esq., presided. The concert comprised selections of sacred music from some of the best composers, and was ably conducted by Mr. R. J. Dring. The addresses were all reasonable and encouraging, the friends at Carrington being heartily congratulated on the greatly improved appearance of their sanctuary. The speakers were the Revs. W. R. Stevenson, M.A., J. Greenwood, M.A., and R. Robinson, superintendent minister of the Primitive Methodist chapel, Hockley, Nottingham, and Messrs. W. Richardson and A. Brittain. Mr. Richardson announced that the liabilities incurred by the alterations, cleaning, painting, and repairs, amounted to about £50, towards which sum £30 had been obtained, and about £5 more promised. It was hoped that the deficiency would soon be made up by subscriptions from friends who have been waiting for the opportunity to give.

GREAT GRIMSBY, *Freeman Street*.—Special services in aid of the chapel fund were held in this chapel on Sunday, Sept. 19, when two eloquent sermons were preached by the Rev. J. Burns, D.D., of London, morning and evening—in the morning from 1 Chron. xxix. 10—16; in the evening to a very large and attentive congregation from Ezra vii. 22, "And salt, without prescribing how much," which was very impressive; and the rev. gentleman urged the necessity of having this spiritual salt connected with all our services to God, both collectively and individually, as it is the reconciliation of God and man, of the worshipper and the Creator. This salt in the Eastern nations is regarded as a pledge of eternal friendship, and that God's people must be in a state of union with Him; and further, we can do nothing in connection with our Christian duties in which we can dispense with God's salt, which is an encouragement to the timid Christian, who is afraid, and always looks at the dark side of his spiritual endeavours, and fears he has not done enough. On the Monday evening following, Dr. Burns gave an interesting lecture in the chapel, entitled, "My recent tour through Egypt, Turkey, and Palestine," which was illustrated by fourteen very beautiful, well drawn, and ably painted views of different places of interest which had been visited by him in his travels, such as Alexandria, Cairo, the Pyramids, Port Sahib, Jerusalem, Jaffa, &c, which were very attractive to a large and attentive audience. The collections realized a good sum.

HITCHIN.—The Rev. J. Keed, of Acton, preached two sermons on Sunday, Oct. 10, in connection with the second anniversary

of the opening of the Baptist chapel, Walsworth Road, Hitchin; and the following day a public meeting was held in the chapel, at which about two hundred and fifty persons were present. The meeting was afterwards addressed by the Rev. J. H. Atkinson, pastor of the church; also by the Rev. T. W. Mathews, T. Barrass, J. Keed, S. Driver (Independent), Fielding (Wesleyan), S. S. Allsop, W. E. Winks, J. Aldis, jun.; and by Messrs. R. Johnson, and J. Perry. At the formation of the church, in July last, there were six members; these had increased to twenty-two, and eighteen other persons had recently applied for church-fellowship. The Sunday scholars numbered about one hundred and sixty, and their average attendance was very satisfactory. The state of the finances was highly encouraging, notwithstanding the necessity for increased liberality. No less than sixty-six trays had been generously contributed for the tea-meeting; and the total receipts from these anniversary services amounted to upwards of £20. The character of the meeting generally, and the sentiments which found utterance from the various speakers, were such as to afford abundant incentives to our brethren at Hitchin to "thank God and take courage."

COALVILLE.—On Sunday, October 3, our chapel anniversary sermons were preached by the Rev. J. Harcourt, of London, and on the Monday a tea and public meeting were held, when addresses were given by brethren Harcourt, Lacey, Smith, Hucknall, and others. The whole of the proceeds amounted to £21 10s. At all the services the congregations were good, and the ministrations refreshing.

LANDPORT, *Clarence Street*.—A sale of useful and ornamental needlework, on behalf of the fund of this church, was held at the Landport Hall, Arundel Street, on Tuesday, Wednesday, and Thursday, April 20, 21, and 22. Each day the attendance was good, and the net profits realized amounted to £110. The needlework and fancy goods stalls were conducted by the following ladies, Mrs. Perfect, Mrs. Burton, Mrs. Marshall, Mrs. West, Mrs. Leighton, Mrs. Cole, Mrs. Ball, Miss Lambert, Miss Young, Miss Foster, Miss Large, and Miss Palmer. A flower stall, which was well stocked with choice flowers, was conducted and supplied by Mrs. J. Marshall, and the refreshment stall by Mrs. Lane and Mrs. Rawlings. A string band, under the direction of Mr. T. Fleming, was in attendance each day, and performed choice selections of music. The hall was most beautifully decorated and adorned with flags of all nations by the kindness and under the superintendence of Mr. West, of Her

Majesty's ship "The Excellent." At a subsequent meeting of the church, special votes of thanks were passed to the Committee and the band for the efforts put forth to secure the success of the Bazaar. —(Extract from *Portsmouth Times*, April 24, 1869.)

SHEFFIELD, *Cemetery Road*.—The Sunday school teachers, and other friends of the Sunday school, have lately purchased a harmonium to be used in conducting the services of song in the school. A few weeks since it was formally opened, when two sermons were preached, that in the morning by Rev. Giles Hester, minister of the place; that in the evening by Rev. A. J. Bedells, minister of the Cemetery Road Congregational Church. On the following Monday evening, a very interesting and instructive lecture was given by Rev. J. H. Atkinson, formerly of Halifax, now of Hitchin: Subject—"A Spring Tour in France, Italy, &c., including sketches of Venice, Florence, Rome, Vesuvius, Pompeii, &c." The lecture contained brilliant passages of descriptive writing, and gave great pleasure and satisfaction to all who heard it. A vote of thanks was proposed to the lecturer by Rev. C. Short, M.A., of Townhead Street, who complimented him on the effective manner in which he had told the story of his travels. Should any of our churches wish to give their young people an evenings entertainment and instruction, during the winter months, they could not do better than invite Mr. Atkinson to give his useful and attractive lecture. The collections taken after each of the forenamed services nearly repaid the expenses incurred in purchasing the harmonium.

HITCHIN, *Walsworth Road*.—*Recognition Services*.—On Friday, September 10, very interesting services were held in connection with the settlement of the Rev. J. H. Atkinson, as pastor of the church at Walsworth Road. The service in the afternoon was opened by the Rev. T. R. Stevenson, of Luton, followed by the Rev. J. Keed, of Acton, who offered a special prayer for pastor and church. The Rev. J. C. Jones, M.A., of Spalding, gave a very excellent and practical address to the pastor, and the Rev. J. Clifford, M.A., LL.B., of London, delivered the charge to the church. After a public tea a crowded meeting was held, presided over by W. Hainworth, Esq., When R. Johnson, Esq., a deacon of the church, briefly stated the reasons which led to Mr. Atkinson's invitation. The pastor then gave a short history of his educational and ministerial life, and expressed the belief that in accepting the call he was guided by the hand of God, In addition to the above-named gentlemen,

the Revs. J. Aldis, W. Evans of Staly-bridge, and W. Tucker (Baptists), S. B. Driver (Independent), and W. Malpas (Wesleyan), took part in the meeting, which was throughout of the most hearty, genial, and catholic spirit.

REV. I. STUBBINS.—We regret to learn that in consequence of family affliction, our esteemed brother, the Rev. Isaac Stubbins, has resigned the pastorate of the church at Quorndon, Leicestershire. Mr. Stubbins purposes to spend the winter at Tenby, and hopes to resume his ministerial labours in the ensuing spring or summer, should a suitable sphere present itself. Meanwhile all communications should be addressed to him at Tenby, Pembrokeshire.

REV. J. T. GALE, whose health has frequently failed during the past twelve months, has felt it his duty to resign the pastorate of the church at Woodgate, Loughborough. His resignation has been reluctantly accepted by the people.

REV. ISAAC PRESTON'S FAREWELL SERVICES AT CHESHAM.—On the last Sunday in September Mr. Preston closed his ministry by preaching a farewell sermon. After twelve years of unbroken harmony between him and his people, separation could not be otherwise than painful: and although regard for his health, which has frequently failed, seemed to render the separation necessary, its actual occurrence was the occasion of general sorrow. A crowded chapel, and a pensive auditory, attested the deep attachment subsisting between the pastor and the people. On the following evening a meeting was held to take a more familiar and affectionate leave of Mr. Preston. The Rev. J. Lawton presided, and referred to the fact of his being formerly Mr. Preston's fellow student at college, and of his having commenced his labours on the same day in the Berkhamstead portion of the united church. The Rev. W. Payne spoke in the highest terms of Mr. Preston's character and course, after which a handsome work box was presented to Mrs. Preston as a token of gratitude for her services in connection with the Dorcas Society. This was followed by the gift of a gold watch, value sixteen guineas, to Mr. Preston. In acknowledging these presents he referred to the circumstances in which he was leaving them, and hoped that the ministry which might succeed his would enlist even a more hearty co-operation of the church than he had been privileged to witness.

The Rev. CHARLES PAYNE, of Louth, has received a cordial invitation to become pastor of the first Baptist Church at Chesham, Buoks.

The Rev. W. BISHOP, on leaving Longton for Archdeacon Lane, Leicester, was presented with a testimonial of affectionate regard.

REV. CHARLES CLARK.—The *Illustrated Australian News* contains on its front page an engraving which represents the scene at the Theatre Royal, Melbourne, where the Rev. C. Clark preached every Sunday evening while his chapel in Albert Street was being enlarged. The same number of the "News" gives a short sketch of the preacher, stating that he was born in London, educated at the Baptist College, Nottingham (now Chilwell), and that he has preached successively in Halifax, London, and Bristol. It says that his popularity has been increasing from the first day of his appearance in the pulpit in Australia; that his Sunday evening audiences crowd the Theatre from the floor to the roof; that many are seen there who are not given to sermon hearing elsewhere; and that he is recognized as the Spurgeon of Melbourne.

BAPTISMS.

WHITTLESEA.—On Sunday evening, Sept. 26, our pastor had the pleasure of baptizing eight believers in the Lord Jesus Christ, before many witnesses. Three constituted an household—one was the only son of the pastor—one an Episcopalian—one a teacher—and the last, who is a Congregationalist and county missionary. On Sunday, Oct. 3, the former seven met at the table of the Lord, and received the right hand of fellowship.

COALVILLE.—On July 4, after a discourse on the conversion and baptism of Cornelius, five were baptized by the minister. On Oct. 10, after a discourse on the conversion and baptism of certain Corinthians, two were baptized by the minister. They have all been added to the fellowship of the church.

NUNEATON.—On Lord's-day, October 10, three persons were baptized and received into the church by the Rev. J. Finn, of Todmorden.

DEWSBURY.—On Saturday evening, Aug. 28, the Rev. N. H. Shaw baptized three persons in the Baptist chapel, Osset, which was kindly lent for the occasion.

QUENIBOROUGH.—Oct. 3, one friend was baptized by Mr. G. Payne. It is more than four years since the ordinance of baptism was administered here.

CARRINGTON.—Oct. 3, three were baptized by the Rev. J. Greenwood, and were received into church fellowship at the Lord's table at Carrington in the evening.

MILFORD, near Derby.—On Lord's-day, Oct. 3, three believers were baptized and received into church fellowship. Two of them are scholars in our Sabbath school. One was also restored, and more are inquiring the way. J. S.

PORTSEA, *Clarence Street*.—July 28, after a sermon on baptism, the Rev. R. Y. Roberts baptized three young persons.

VALE, near Todmorden.—Four persons were baptized by the Rev. J. Fletcher on Sept. 25, two males and two females.

THE APPENDIX TO THE HYMN BOOK is nearly ready, and will be sold separately. Orders may be sent to the agent, the Rev. Thos. Stevenson, New Walk, Leicester, or to Booksellers.

Notes on Public Events.

THE past month has been remarkable for the number of its congresses and public meetings. Its earlier period witnessed the eighteenth annual meeting of the National Association for the Promotion of Social Science at Bristol. It was opened by a sermon from the Bishop of the diocese on Acts x. 38, "Who went about doing good," &c. Sir S. Northcote, presided, and in his opening address stated that the objects of the Association are at present matters on which the nation has not yet made up its mind, and that it urgently needs three new ministries—a ministry of *Health*, a ministry of *Education*, and a ministry of *Justice*. The address was very comprehensive and forcible, and was received with much approbation. A Ladies' Conference of three hours followed, but it was held with closed doors, and reporters were not admitted. The subjects treated of in the Open Congress were, first, the Legal and Constitutional Relations between England and her Colonies; second, What Improvements can be made in the administration of the Poor Laws? third, Can Infanticide be diminished by Legislative Enactments? The Condition of the Agricultural Labourer—Remedies for Intemperance—and Reformatory Schools, were separately considered: but the most exciting topic of the Congress was National Education, under the presidency of the Rev. Canon Kingsley. His address on the subject was very able, and made a deep impression. He contended that the duty of educating children devolved primarily on their parents, but that where they refused to do this duty the State must supply the deficiency. To that extent education must be compulsory. The costs of education he considered a question of mere details—for whether by local rates or national taxation is not a thing of vital consequence. The great difficulty is the religious one; but he contended that the education of children, or even the control over it, ought not to be entrusted to the clergy of any denomina-

tion. They should confine themselves to their own department of religious teaching.

Contemporaneously with the Social Science Congress was the meeting of the Church Congress at Liverpool, which was opened by a memorable sermon from Dr. Howson, the Dean of Chester. He discussed the relative position of the Church and the Nonconformists. After adverting to the treatment of the Church by Dissenters, he confessed that their faults toward Dissenters had been many. "Too often have we bestowed on them a very scanty share of our careful consideration and sympathy. On the part of some there has been almost a contemptuous disregard of them. This may be laid down confidently, that a disdainful dislike of Dissenters is, just now, one of the most dangerous propensities which a Churchman can indulge." After acknowledging the amount of spiritual good done by nonconformity in England, the Dean adverted to the numerous names within its range which will hold an honourable place in all future ecclesiastical history, making special reference to that of Matthew Henry, as having lived and laboured in the cathedral city of their diocese—Chester. The fine spirit breathed in this opening discourse is believed to have pervaded all the proceedings of the Congress; and as marking something like a new era in the expression of Church opinion, those proceedings are entitled to our special notice. The papers which were read were too numerous for us to specify, and the discussions which followed upon them were too lengthy for us to record. But when we mention that such questions as improved organization within the Church—the supply and training of the ministry of the Church—the improvement of the Services of the Church—and the Church's work in large towns, were seriously and patiently treated in assemblies sometimes reaching the number of 2,500 persons, some idea may be

formed of the importance of this Church Congress. At one of the smaller gatherings in the little Concert Hall, the subject of "Recreations for the People" was handled in two papers, one by the Rev. Erskine Clarke, of Derby, and the other by the Rev. J. C. Chambers. The propriety of meddling with such a question is doubtful, and the bias of some of the speakers was much to be deprecated. The people who need recreations may be trusted to procure the supply of this need without the officious aid of the clergy; and the religious character of the clerical order would suffer if Archdeacon Denison were accepted as their leader, who *avowed his wish to join a recent dancing party in his own parish, and who advocated cricket between the services on Sundays!*

The Free Episcopal Church in Ireland has been actively engaged in adapting itself to its new condition. A few have been craven-hearted enough to fear that, deprived of State patronage and money, it would dwindle away and expire, but the prevailing opinion of both ministers and people is that the Protestant Church in Ireland will prosper far more than it has ever done. An Oxford clergyman, who has visited the country to gather information concerning the prospects of the Free Church, concludes his report with this sentence: "I fully believe that the Free Church in Ireland will flourish in a way that numbers who hug the chains of the Establishment in this country little imagine."

Germany has a Protestant Union composed of preachers, professors of theology, and dignitaries of the Protestant Church who oppose, on the one hand, ultra orthodox and intolerant tendencies, and, on the other, frivolous latitudinarianism. Its Congress has just been held in Berlin, and though the attendance of members and visitors did not amount to more than six or seven hundred persons, its proceedings attracted much public attention. The religious condition of Germany was considered, and some urged that to give pro-

testantism more power in the country it was incumbent on the people to sever the connection of their church with the State, and to obtain for all congregations the right to arrange their own services. The school question was also considered. The Prussian Government have favoured the existence of separate schools for each sect; but the majority at this Congress objected to the supervision exercised over the schools by the church. At the religious anniversaries recently held by two German cities, Elberfeld and Bormen, a discussion on Free and State Churches occupied a whole day. The State Church system was feebly defended, while many voices supported the voluntary system.

The unusually large hatch of new bishops which Mr. Gladstone has had to provide has stirred the passions of Episcopalians to a high degree of excitement. While most of the appointments have been more or less approved, that of Dr. Temple to the see of Exeter has been fiercely denounced by High and Low Church partisans. Their organs have called his nomination "monstrous"—"a cruel wrong"—"an insult"—"a miserable scandal"—"an evil compared with which disestablishment and disendowment are as nothing." Precisely so. Let the State Church become free, and then no Premier, or Parliament, or other secular power will ever interfere with the appointment of diocesan bishops, any more than with congregational pastors or circuit preachers.

Father Hyacinthe, who has renounced his order as a Carmelite Friar, and who has refused to resume his functions at the bidding of his ecclesiastical superior, has gone to the United States. It was hoped he would have initiated a new reformation in France, but without the firm support of the Gallican clergy no such event would be likely to succeed.

The Congregational Union, at Wolverhampton, has had a large and prosperous session, under the presidency of the Rev. R. W. Dale, of Birmingham, to which we may refer in our next issue.

Marriages.

ILLINGWORTH—SMITH.—Oct. 14, at the Baptist chapel, Quorndon, by the Rev. J. T. Gale, brother-in-law of the bridegroom, assisted by the Rev. I. Stubbins, Mr. William Knibb Illingworth, of Leeds, to Emily, youngest daughter of the late Rev. Adam Smith, of Quorndon.

BEST—JONES.—Oct. 7, at the General Baptist chapel, Spalding, by the Rev. J. C. Jones, M.A., brother of the bride, Mr. Joseph Best, woollen draper, Boston, to Susannah, third daughter of the late Rev. John Jones, March, Cambs.

Recent Deaths.

EWEN.—Aug. 15, Henry Ewen, Esq., F.R.C.S., of Long Sutton, Lincolnshire, aged sixty-five years.

WOODWARK.—Oct. 6, suddenly, at Christchurch, Hants, the Rev. John Woodwark, formerly of Tonbridge chapel, New Road, London, aged seventy-three years.

CRELLIN.—Oct. 6, Philip Crellin, Esq., of Hackney, a well-known Nonconformist, aged seventy-six.

COOPER.—Oct. 21, much lamented, George Harley Cooper, the dearly beloved and only son of Edward and Ann Cooper, of Sileby House, in the 28th year of his age.

Varieties.

THE LOVE OF DRESS.—“My daughter never cared about dress till she joined the Sunday School.” So said a mother. And who do you think taught her to love dress? It was her own Sunday school teacher. Young women, fine dresses and false hair may suit the ball-room, but they are quite inconsistent in the Sabbath school. Young men, lavender kid gloves and patent leather boots may look very well at a party, but are quite out of place in the Sunday school. I fear that thousands of young people are led astray by the example of dress set them by their own teachers.—A. R.

SACRAMENTAL EFFICACY.—It is impossible to express the pestilence and fatal nature of it, and especially as it has prevailed over a great part of the world, to the great detriment of the church for many ages past. Indeed, it is DIABOLICAL; for, by promising justification without faith, it precipitates souls into destruction; in the next place, by representing the sacrament as the cause of justification, it envelopes the minds of men, naturally too much inclined to the earth, in gross superstition, leading them to rest in the exhibition of a corporeal object rather than in God Himself.

—John Calvin.

WHO WERE THE FATHERS AND FOUNDERS OF THE FREE CHURCHES IN ENGLAND?—This pertinent question may be confidently answered by the following testimony of Mr. Herbert Skeats. “It is the singular and distinguished honour of the Baptists to have repudiated, from their earliest history, all coercive power over the consciences and the actions of men

with respect to religion. No sentence is to be found in all their writings inconsistent with those principles of Christian liberty and willingness which are now equally dear to all the free congregational churches of England. They were the proto-evangelists of the voluntary principle.”—*History of the Free Churches*. Mr. Skeats says, that “not being connected with the Baptist denomination, he has greater pleasure in bearing this testimony to undoubted historical fact.”

THE CHURCH OF ENGLAND IN THE TIMES OF CHARLES II.—She had been restored to opulence and honour by libertines. Little as the men of mirth and fashion were disposed to shape their lives according to her precepts, they were yet ready to fight knee deep in blood for her cathedrals and palaces, for every line of her rubrics and every thread of her vestments. If the debauched cavalier haunted brothels and gambling houses, he at least avoided conventicles. If he never spoke without uttering ribaldry and blasphemy, he made some amends by his eagerness to send Baxter and Howe to gaol for preaching and praying. Thus the clergy made war on schism with so much vigour that they had little leisure to make war on vice. *It is an unquestionable and most instructive fact that the years during which the political powers of the Anglican hierarchy were in the zenith, were precisely the years during which national virtue was at the lowest point.*—Lord Macaulay.

A STATE CLERGY A SERVILE ORDER.—The doctrine of non-resistance had ever been dear to the Anglican divines. It was their distinguish-

ing badge and their favourite theme. They preached as often about the duty of passive obedience and as zealously as about the Trinity or the Atonement. A writer of the age of the Stuarts says:—"I may be positive, where I heard one sermon on repentance, faith, and the renewing of the Holy Ghost, I heard three of the other; and 'tis hard to say whether Jesus Christ or King Charles the First were oftener mentioned and magnified."

AN ESTABLISHED CHURCH will always rank among its nominal members multitudes who have no religion at all; multitudes who, though not destitute of religion, attend little to theological disputes, and have no scruples about conforming to the mode of worship which happens to be established; and multitudes who have scruples about conforming, but whose scruples yield to worldly motives.

THE UNION OF ENGLAND AND SCOTLAND.—This union, effected in 1707, has been a great blessing to both countries, because in constituting one State it left two churches. Macaulay says:—"Had there been an amalgamation of the hierarchies, there never would have been an amalgamation of the nations. We are unfortunately not without means of judging of the effect which may be produced on the moral and physical state of a people by establishing, in the exclusive enjoyment of riches and dignity, a Church loved and revered only by the few, and regarded by the many with religious and national aversion. One such church is quite burden enough for the energies of one empire."—*History of England. Vol. IV., p. 268.*

THE DISPUTE OF THE SEVEN DAYS—A FABLE.

BY. C. P. CRANCH.

ONCE on a time the Days of the Week
Quarrelled, and made bad weather;
The question was which of them all was
best,
So they all disputed together.

And Monday said, "I wash the clothes."
And Tuesday said, "I dry 'em."
And Wednesday said, "I iron the shirts."
And Thursday said, "I try 'em."

Said Friday, "I'm the day for fish."
Said Saturday, "Children love me."

And Sunday said, "I'm the Sabbath-day,
I'm sure there are none above me."
One declared he was made for prayer—
Another for keeping treasure.
Some of them said, "We are best for work,"
And some, "We are best for pleasure."

Now, as they quarrelled, their tempers rose,
And all of 'em screamed together;
They blew, and rained, and hailed, and
snowed—
There never was seen such weather.

Old Father Time was passing along,
And heard the hurly-burly;
Said he, "Here's something going wrong—
It's well I got up so early."

"These children of mine have lost their
wits,
Or are trying to box the compass.
Who ever heard such a Babel clack?
Hallo, there! Stop your rumpus!

"You, Sunday, sir, with your starched
cravat,
Black gown, and church-veneering,
Tell me the cause of this angry spat—
Speak plain—I'm hard of hearing!

"You are the loudest speaker here,
The wisest, too, you should be;
I little thought such a mighty fuss
As you are making, could be."

Then Sunday said, "Good Father Time,
The matter's as plain as noonday;
For eighteen hundred years and more
The Lord's Day has been Sunday.

"The church—" Here Monday blurted out,
"The folks are glad when you leave 'em;
They all want me to go on with their work,
And the pleasures of which you bereave
'em."

But Tuesday said, "I finish your work,
And do it as fine as a fiddle."
And Wednesday said, "I'm the best of
the days,
Because I stand in the middle."

And Thursday, Friday, Saturday, all
Said something I can't remember;
And so they might have argued the case
From New Year's to December.

But Father Time, he cut them short:
"My children, why this pother?
Your natural gifts are all the same—
One day's just like another.

"To God's great eye all shine alike,
As in your primal beauty;
That day is best whose deeds are best,
That worst that fails in duty.

"Where Justice lights each passing hour,
Where Love is wise and tender,
There shines the radiance of the skies,
There glows a day of splendour."

Missionary Observer.

RECENT BAPTISMS IN ORISSA.

AUGUST 1st, nine were baptized at Pipelee by Damudar, after a sermon by Mr. Buckley on the "brazen serpent."

On the same day twelve were baptized at Cuttack by Mr. Bailey, after a sermon by Ghanushyam. Mr. Miller delivered the address in the afternoon, from Col. ii. 6, and received the newly baptized into the fellowship of the church.

September 5th, six were baptized at Cuttack. Makunda Das preached on the occasion, and Ghanushyam baptized the candidates. The address to the newly baptized was founded on 1 Kings xx. 11—"Let not him that girdeth on his harness boast himself as he that putteth it off." In forwarding our last report to the end of March we remarked that the gracious visitation in which through the year we had rejoiced was not withdrawn or restrained, but that the wind was still blowing. Since this was written forty-six have been baptized at Cuttack, and at other stations the additions have been encouraging. It has been a time of refreshing from the presence of the Lord. We unfeignedly rejoice in the many tokens of His gracious presence we have experienced, and pray that these young disciples may be kept steadfast and faithful unto the end.

J. B.

LETTER FROM REV. G. TAYLOR TO MISS STEVENSON, IN REFERENCE TO THE BOX OF GOODS SENT FROM DERBY.

*Berhampore, Ganjam, Orissa,
August 7, 1869.*

My dear Miss Stevenson,—At the request of Mrs. Taylor I write briefly respecting the bazaar we have had for the sale of the contents of the "Derby Box." In my note from Rumbah in March last, I told you we hoped to dispose of the articles as early as possible on our arrival at Berhampore; and accordingly, after a brief rest from our journey, we commenced arrangements. I rejoice to tell you that in all that was needful to carry

out our purpose—whether in writing and distributing circulars announcing the bazaar; in fixing and marking on each article its respective price; in contributing the loan of tables and dress-stands on which to exhibit the goods; in arranging and setting out the tables, &c.; or in assisting in disposing of the articles on the days of sale—we had the warmest interest and most hearty co-operation of every European lady in the station. The wife of Colonel H., commanding the station, the wife of our worthy judge, and the wives of Major S. and St. C., devoted the greater part of four days to the good work; and though all but the Colonel's wife are thoroughly Episcopalian, they nevertheless entered as heartily into every arrangement as if it had been to promote the extension of their own denomination.

The attendance at the bazaar on the first day was very numerous, and the amount realized was considered most satisfactory. There were a few present who had come from Gopalpore and Chatterpore—distances of nine and fourteen miles. The total amount realized from both days' sale was about 400 rupees, which, for Berhampore, with its present small European and Eurasian population, was quite as much as could have been expected. We had, however, more than half the articles still unsold, and for a time were most anxious as to how we could dispose of them. At length, He who had put it into the hearts of dear friends to send them, opened a way for the sale of the greater part of them. Our worthy judge, who had simply been "acting" at this station, was, much to our regret, removed to a station two hundred miles away; and previous to their departure his excellent wife proposed taking the box with her, which she accordingly did; and on arriving at her destination had bazaars in the European and native parts of the town, and disposed of goods to the amount of 500 rupees (£50). She did more. She promised that if we were ever favoured with another box, and failed to dispose of its contents at Berhampore, she would most cheerfully render similar help.

We have still on hand things to the amount of from one to two hundred rupees, for the sale of which we hope to have a small bazaar in the cold season.

With regard to the appropriation of the money realized, I would say, that the Madras Government not having provided a fixed sum for the benefit of our orphans on leaving the asylum, as the Bengal Government has done for the orphans at Cuttack and Piplee, we have thought that we could not do better than devote the proceeds of the bazaar to this important object. It is a subject that has often occasioned us much thought and anxiety, as to how we were to give these fatherless ones a start in life when they bade us farewell. Your kindness and christian liberality have put the means of doing so into our hands, and we sincerely trust that all who contributed to the box will fully approve of the above appropriation. We again tender our best and warmest thanks to every friend who in any way assisted in furnishing so large and useful an assortment of articles, and pray that He by whose grace they were constrained to engage in this work of faith and labour of love, may reward them a thousand-fold. Could our dear aged friend Mrs. Bampton have seen with what interest and delight old Jaggernath Ma and the widow of our late brother Denabandhu (both of whom remember her well) looked at her contributions to the box, and have heard them speak of the undying love she must still have for themselves and the Mission in which she and her husband were the pioneers, she must have been deeply affected.

To the dear orphans in the "Home for Sailors' Daughters," our children all send many loving salutations and best thanks for their present of thimbles, needles, and cotton. I have just had occasion to pass through Mrs. Taylor's work-room, where some twenty or thirty of the girls are seated, using the thimbles and needles their English sisters have so generously given; and I only wish the little donors could have accompanied me—I am sure they would have been delighted with the sight.

In a note sent with the above present one of the donors remarks—"We don't know each other now, but if we love Jesus we shall all go to heaven, and then we shall know and love each other more." I am persuaded that that little

friend will be delighted to hear that last year some twenty of our school children accepted the Lord Jesus as their Saviour, and were baptized in His precious name; and that last Sabbath four of our famine orphans publicly professed their love to Jesus and were received into the church, and are now walking in the way to heaven.

Before concluding, I must beg that you and your co-secretary, on whom so much of the care and toil of this undertaking have devolved, will accept our most cordial thanks and best wishes. And with our united christian love to you and your dear friends,

I am, very truly yours,
GEO. TAYLOR.

HINDRANCES AT HOME.

(Continued from page 332.)

Hindrances resulting from Misapprehensions and Objections.—Scepticism.—Change in the Evidences of Piety.—Circumstances favouring the Pastor.—The Responsibility of Christian People.—Ministers all stand related to the Whole Work.

III. I now state briefly some of the more important misapprehensions and objections, growing out of a want of correct information, which hinder the development of the missionary life in our churches.

The first I shall mention is this—that the heathen are so very degraded and wicked, as to be unworthy of the great effort that is necessary to give them the gospel.

Another, not so often raised as formerly, is, that the expense of money and life in the foreign missions is more than we can afford.

Another, heard less frequently than it once was, but frequently operating as a silent influence, is, that missions have had but little success.

It is sometimes objected, that but a small part of the contributions actually reaches the heathen.

Another objection has a lodgment in many a mind that would hesitate to give it utterance; that the heathen will not be lost without the gospel, and therefore it is unkind to send the gospel to them.

It is further objected, that charity begins at home; that it were better to bestow the money and labour on home missions; that we must take care of our own great country, where we have as

much as we can do; that our country is worth a score of heathen nations, etc. The objection assumes a protean form; but the amount of it is, that we shall be more in the way of our duty, and be doing more for our own growth in grace, for the spiritual interests of our own nation, and for the building up of the Redeemer's kingdom, by restricting our evangelical labours within the bounds of our own country, and neglecting the world at large.

Some people believe that the conversion of the world is not to be looked for in the present dispensation, nor to be accomplished by the present agencies; that Christ's advent is to be pre-millennial; that the world will grow worse, instead of better, till His coming, which is to be sudden, and attended by convulsions; that the wicked are then to be destroyed; and that the Jews are to be miraculously converted, and made the favoured people under this new Messianic reign, with Jerusalem for the capital. All I shall say in respect to this is, that it absurdly makes certain earnestly contested interpretations of prophecy as to Christ's second coming, and not His express command to "preach the gospel to every creature," the rule of action in this great matter.

Upon the other objections I shall make a few general remarks.

As to the degraded and wicked condition of the heathen, it will suffice to say—that Christ certainly commands His gospel to be preached to the heathen; that, for the most part, they are no more degraded and wicked than were our own wild and ferocious ancestors of Druidical times; and that, in point of fact, the gospel does elevate them.

As to the cost of life and money in missions, it may be replied—that the cost of life, on the whole, has been scarcely greater in the missions abroad, than in the ministry at home. The average missionary life in India, fifteen years ago, was sixteen years and a half, and it is longer now. In 1858, the more than sixty ordained foreign missionaries from the Andover Seminary, then living, had been prosecuting their work on an average of seventeen years.

As to the pecuniary cost of missions, it is easy to show, that the country is in no danger of being impoverished by them. The expenditure of the American Board

for fifty-six years, did not exceed the cost of a hundred and fifty miles of railroad in Massachusetts; and was nearly three millions less than the average expense of a single week in the late war. The cost of an iron-clad man-of-war was double the yearly expenditure of the American Board. The cost of the Sandwich Islands mission, for the whole forty-six years of its existence, was less than that of an exploring expedition of about three years, under Commodore Wilkes, sent by the United States government into the Pacific Ocean.

The objection, that but a small part of the money contributed reaches the missions, is founded on sheer ignorance. In one of our Western States, a banker when called upon by the collector for a subscription for foreign missions, gave him ten dollars as his annual contribution, and then gave him fifteen dollars more—to aid, as he said, in sending it to them. He meant, that it cost more to send his donation to the mission, than the donation was worth. This was wholly a misapprehension. The cost for everything in the administration of one of our large Missionary Boards, including every species of agency, is only about eight per cent. of its receipts. Of every dollar contributed, therefore, ninety-two cents find their way to the missions. The banker already mentioned is said once to have remitted his donation directly to the mission in Turkey, but he gained nothing by the operation. Indeed, it is not possible for this objection to be entertained by one who reads the well authenticated treasury reports of the missionary societies.

The proof that the heathen are not saved without the gospel, is in the explicit command of Christ to preach the gospel to them; in the argument of the Apostle Paul in the first chapter of his Epistle to the Romans; in his own labours among the heathen; and in the uniform testimony of missionaries to the unholy lives and characters of the heathen of our day, and to their acknowledged consciousness of sin and guilt. The assumed unkindness in sending the gospel to the heathen, is on the assumption that many of them, by rejecting it, will incur a deeper condemnation. This must be admitted; but then if the heathen perish without the gospel, and may be saved by it, there is obviously the same reason for

preaching the gospel to them, as there is for preaching it to the ungodly in christian lands.

What can a pastor say to objections founded on the exclusive claims of our own great country? An eminent clergyman residing in Missouri once said, that the religion they needed for the West, is one "strong enough for the conversion of the world." And we might well ask, whether our home missions would really be prosecuted with their present vigour, had we not, at the same time, missions in Asia, Africa, and the islands of the sea? The principle underlying this objection, were it to govern the churches throughout our land, would be a monstrous national selfishness, destructive of every generous christian feeling. It is important to remark, that this objection is generally made under an erroneous impression as to the proportion actually contributed to these two branches of the same great work. Dr. Mullens says that, in one hundred and fourteen London churches in 1865, not more than one fourth of the benevolent contributions were for foreign missions; and that in 1866, out of every £100 contributed by eighty Congregational churches in London and the country, only £15, or less than one sixth, were for foreign missions. In the Free Church of Scotland, during ten years, only six per cent. of the sum contributed for religious objects went for foreign missions. I am not prepared to say what is the proportion in our own country. But it should be remembered, that every foreign missionary society combines a number of objects, while what is actually the home missionary work is divided among several societies, as the Home Missionary, Church Building, Sabbath School, Education, &c. We are glad to feel assured, in the existing relations of the unevangelized world to the church, that the true church of Christ cannot have an exclusive regard for either home or foreign missions, since the spirit of the true church, so far as informed on the subject, will necessarily be responsive to the all-embracing command of its Redeemer and King. I shall be excused for the utterance of my own belief, that the subversion of foreign missions would be destroying the great wheel, in the vast machine of many wheels, of which our benevolent system is composed.

Such are some of the causes which keep the churches from putting forth their energies for the extension of the Redeemer's kingdom. It is thus that scepticism, in one form or another, paralyzes the arm of the church. Let a man doubt whether the heathen deserve our sympathy, whether they are in perishing need of the gospel, or whether they will be really benefited by it, and you cannot interest him in sending them the gospel. Let a man doubt whether God really intends to accomplish the conversion of the world, whether the time has really come for engaging in the work, or the efficacy of the means employed, and, until these doubts are removed, you cannot have his hearty co-operation.

I need not take time to prove, that upon pastors of the churches rests especially the duty of removing these obstacles. This they can do by seeing that their people are properly informed as to the facts, which bear so strongly on their personal duty in this peculiar age of the world. We are to aim at two things; correct information, and its bearing upon the development of christian character. The evidences of personal piety need now to be reinvestigated and reconstructed. In former ages, the tests of christian character were persecution, imprisonment, the rack, the stake; they were suffering in some form. Piety and the profession of it stood connected, in God's providence, with losses and privations. But times have changed. Piety and the profession of it are now respected. The grand test of piety now, is the life of faith, benevolence, giving for the cause of Christ, self-denying efforts.

The treatises on this subject need to have an additional chapter. Few christian people yet realize the vast change there has been in their position and relations, as regards the world perishing for lack of the gospel, nor the effect of this change upon the evidences of their own personal piety. Many a church member has a comfortable hope of heaven, while doing almost nothing for extending Christ's kingdom and the blessedness of His reign, and feeling no interest in the cause. This might have been safe for the soul in the days of Richard Baxter, or even in the days of our grandparents. But God has brought a mighty change over our situation, and our relations; and if any choose to be

ignorant of the fact, it is a wilful ignorance, that will not avail in the great day. In any view, it is disloyalty to the Lord of Glory. Just here is the grand defect in the practical christianity of our age. It responds not, as it should do, to the call of God's providence. Nothing can be more certain, than that the vast changes in the unevangelized world do immensely concern us as christians. And it is time that God's ministers should speak out plainly on this subject. Satan hath great wrath, because of the shortness of his time. By infidel philosophy he is seeking to gain possession of the human understanding, and to fortify it against all approaches of the truth to the hearts of men, and his emissaries are going into all the world. Moreover, the Roman hierarchy is prepared and determined everywhere to oppose the extension of Christ's spiritual kingdom, and will be the grand opponent of the true church in its effort to extend Messiah's reign; and if successful in that, it will be almost sure to recover once more its lost dominion in Christendom.

Pastors have much encouragement, then, in view of those providential tidal waves of influence from the unevangelized world already spoken of, which are flowing in upon the churches, and now more than ever. In most churches they will find there has been a favourable beginning, and some progress in the right direction; that there is no longer the profound indifference or the early opposition to missions. Perhaps they will find that one half, or even more, of their church members already contribute something for the cause. Perhaps as many as a third of them, and those the best, assemble at the monthly missionary prayer meeting. Perhaps even a larger number are more or less in the habit of reading missionary intelligence. Possibly a member of the church is a missionary, or among the honoured dead fallen in the service.

If all pastors of the churches could be induced to take the decided stand with their people, which many have taken,—educating them for the work of missions, and urging them forward in it,—we should soon have the men and the funds that are needed, and great would be the joy among the people of God.

RED INDIANS.

"THE noble red-skin is poison wherever you find him." So at least United States officials are beginning to think. They consider that the leopard is utterly incapable of changing his spots. Scattered over the far West, taking in the unsettled parts of Missouri, Arkansas, Kansas, Indian Territory, and New Mexico, there are the Cheyennes, Arapahoes, Kiowas, the Comanches, and some small bands of the Sioux, all with their hatchets dug up, and impartially ready to scalp a Peace Commissioner, or a traveller on the shortest notice. These are no insignificant foes. In one district it is computed that they muster six thousand warriors, each supplied with ten horses, available for swift incessant travelling.

The United States' Peace Commissioners have convened numbers of the Indian chiefs at various places, in order to stop their scalping tendencies. But friendly overtures have in many cases proved fruitless.

The Kiowas were offered food for the winter, if they would retire to their reservation. They took the provisions, placed their families in the stipulated settlement, and then attacked an outlying camp with ease and profit. Such failures occur amongst the Indians who are purely heathen. This year they have been especially troublesome, now scalping trains of travellers in New Mexico, now robbing the mails in Arizona, or running off with women in Colorado.

In September, 1868, they attacked Captain Graham's force protecting the stage line to Denver, and, shortly after this attempt, succeeded in breaking up Colonel Forsyth's command on Republican River.

It is now proposed to leave off negotiating, and transfer the Indian department to the War office.

In the meantime missionaries are trying the better mode of subduing the passions of the savage breast. From David Brainerd's time till now it has been proved to a demonstration, that when the Indians know and understand the Gospel, its power destroys their

murderous tendencies, and leads them to practise principles of love when brought in contact with white strangers.

RED INDIAN ACUTENESS.—An American minister went to a tribe of Red Indians to make a treaty with them for land. He said, "I want to make a treaty with you for land."

"Sit down upon that log," replied the chief.

The American minister sat down upon the log.

The chief said, "Move on a little further," and he moved a little further.

The chief said, "Move on further," and he moved again.

The chief then said, "Move on yet a little further."

The minister said, "I cannot move further."

The chief said, "Why not?" and the minister replied, "Because I have got to the end."

The chief replied, "That is it. In years gone by our forefathers lived out there with the rising sun, and the white man came and said, 'Give us room to spread our tents.' We gave them room to spread their tents; and they then said, 'Give us land; and we gave them

land. They said, 'Move up a little further;' and we moved up a little further. Again they said, 'Move up a little further;' and we did so; and now you come to us and say, 'Move further still.' But where can we move to, we have got to the end. The great sea is at the west? where can we move to? where shall we go?"

Does not such reasoning show great scope of thought?

"We Indians," said one of them, "are like iron, and you white men are like stone."

"What do you mean?" said the missionary.

"Why," said the Indian, "if you throw a piece of iron out into the prairie, and let it remain there, it will gradually waste away, until it is soon all gone; but if you throw a stone there it does not waste away. But if the iron, before it is all gone is taken up and rubbed against the stone it soon becomes bright and useful. We are like the iron: our people are wasting away, but you do not waste away; and if we can only manage to rub ourselves against you, then," he said, "we will become bright."

—*Missionary News.*

Foreign Letters Received.

BERHAMPORE.—G. Taylor, Sep. 14.
CUTTACK.—T. Bailey, Aug. 18.

CUTTACK.—J. Buckley, Aug. 21, 28, Sep. 9, 14.
,, —W. Miller, Aug. 30.

Contributions

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FROM SEPTEMBER 20th, TO OCTOBER 20th, 1869.

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GENERAL BAPTIST MAGAZINE.

 DECEMBER, 1869.

THE EXPIRING OF THE YEAR.

WORDS FOR THE WATCH-NIGHT.

"THE years of our life," as a Bible phrase, has gained general currency, and few forms of speech are more familiar to English eyes and ears than this. Why should we not also speak of the *life* of our years? The beginning of each annual division of time is like a birth, and the ending of it is like a death. In its initial period the year is called young or "new;" whilst its final portion is regarded as old. At a definite hour, struck by the clock, the old year is said to go out; and so noticeable a thing is the event considered that multitudes silently watch for its occurrence, and then audibly hail the nativity of another year.

All devout people may not be able, either from bodily weakness, or from social position, to conform to the custom of keeping the watch-night: and some may deem the observance superstitious rather than purely religious. The design of this paper is not to discuss the question that might be raised respecting this annual mid-night service, and to endeavour to decide any points at issue between those who eagerly attend it, and those who never think of going to

it. Our object is to indite a little matter which may be suitable for the watchnight, and to offer some helps for meditation alike to those who go to it, and to those who stop away.

The expiring of the year is a title not coined in our own mint, but moulded from a duplicate phrase in the Old Testament—"after the year was expired."*

The ending of a year is the termination of a large and an important portion of our existence. If the days of our life may be called "few" in number, the lapse of those hundreds which are comprised in a single year is a serious reduction of the entire sum. And if hours and even moments are precious, what a value attaches to the great aggregate of these which is crowded into the space of every year! After the year has expired it may be said to have gone from us, never to return. In this respect it is like a deceased friend, whose face we shall never see again, and whose society we shall enjoy no more. As we cannot take our leave of one who is endeared to

* 2 Sam. xi. 1, and 1 Chron. xx. 1.

us without some measure of pensive emotion, so we ought not to allow the year to expire without some special notice, a notice which bespeaks a sense of loss more or less deep and mournful. The best of human friends are not always pleasant to us. They sometimes look unkindly, or speak roughly, or act offensively. Yet this occasional interruption of the happiness we have enjoyed with them, and through them, does not abate the bitterness with which we bid them a final adieu. And so, if any parts of the expiring year have been dark, or disagreeable, or distressing, the main portion of it may have been otherwise. A year "crowned" with the Divine goodness, although some of its days have been mournful, and some of its nights wearisome, is to be regarded as an inestimable blessing whose departure may be wisely lamented.

The old year should not be permitted to expire without some retrospect of its completed course. When, in travelling, we have reached our journey's end, the mind's eye retraces the road by which we arrived at our destination, and the memory recalls the chief occurrences of the transit. The whole of life is likened to a pilgrimage, and each of its years is a separate stage in the extended progress. When this distance has been gone over it should not be forgotten, for it cannot but have furnished many materials for profitable review. Our daily preservations or special deliverances; the customary comforts which have been continued to us, or the unusual favours conferred upon us; the works we have been able to perform, or the tasks in which we have failed: the gains which have rewarded our industry, or the losses which have rendered our labours "vanity and vexation;" these, and many other things, are worthy of remembrance at the expiring of the year.

After the year has run its course

we may properly inquire what benefit we have derived from its opportunities and means of improvement? All time may be turned to some good account, and if its minutest portions are well employed, its larger divisions will yield substantial profit. Men of business are not satisfied with the expiring year unless its financial gains can be clearly estimated, and unless that estimate rises high. Those who are concerned for their intellectual advancement would bitterly reproach themselves if no evidence of a higher culture marked the end than those which were discernible at the beginning of the year. And as there is something more needful to man than increase of wealth, and progress in learning and refinement, we, who profess to be alive to this necessity, should be asking whether the closing year has been profitable to us in the best sense? It may be that our moral and spiritual privileges have been abundant. The Bible has been in our hands. The closet has invited our entrance. The sanctuary has afforded its services. Christian intercourse has been frequent. We have heard or read much that was adapted to instruct or stimulate us. We have seen many examples of pure morality and sterling piety, which were fitted to provoke us to emulation. Our own consciences have reminded us of duties to be discharged, and have accused us if those duties have been neglected. The good Spirit has exerted his influences upon us; or else has awaited our invocations that He might illuminate our minds, sanctify our hearts, and strengthen us with might in our inner man. And now what is the practical result? Does our profiting appear to all, or to any? Are we really wiser, holier, better qualified for the work of life, and more prepared to pass the boundary which lies between this world and the next?

After the year has expired it is not done with. As part of the term of life it is irrevocably past. We cannot live it over again. Its misimproved privileges and lost opportunities, how much soever regretted, will not be renewed. Some of its reiterated lessons may never be repeated: and many of the things belonging to our peace, through not being known when they might have been, may be henceforth "hidden from our eyes." Still, as a part of the time of our probation we have not finally done with it. It will return when the judgment is set, and the books are opened, and our eternal destiny is decided. We must then give account to God of the benefits it offered to us, and of the usage it received from us. We may have been so careless as to have kept no record of the thoughts, and words, and deeds, with which we filled up its hours and days and months: but they are all written in the register which is kept by the Supreme Inspector. And the things correctly written there, as things done in the body, will confront us again, either as the grounds of gracious rewards, or as reasons for unrelievable punishments.

The expiring of the year may well remind us of the multitude of human creatures that have passed away during its continuance.

The statistics of death may be impossible to be compiled with perfect accuracy, yet they have been collected with sufficient care to furnish some approximate idea of the numbers that annually die. No monarch has such wide dominions, and so many subjects, as those that succumb to the absolute sway of "the King of Terrors." Among the slain who are now lying in their graves are included many of our personal friends, and some of our nearest kindred, who were alive and well twelve months ago! Fathers and mothers,

husbands and wives, sons and daughters, brothers and sisters, and relatives a little further removed, who were then our daily companions or regular correspondents, have gone away, and will be seen "no more with the inhabitants of this world." The churches have lost many of their best members, and their well-filled seats in the sanctuaries of God are either still vacant, or are occupied by less familiar forms. Ought we to be—can we be—oblivious of these absent ones? Is any mnemonic device necessary to keep them in remembrance? The simile of "a dead man out of mind" is no doubt a correct figure of speech; but the fact from which it was formed would never have existed if the dead man had deserved a memorial, or if survivors had been duly conscious of his merits. A brief biography may make a few out of those who have died better and longer known: but affection will cherish the memory of many others, and will not suffer them to be forgotten.

The expiring of the year may be regarded as an additional memento of our own mortality. We are often pointed to the season of autumn, or of early winter, that we may learn our frailty from the desolations which are then wrought in the earth. The withering grass, and the fading flowers, and the deciduous foliage bestrewing the ground, forming, as they do, a sort of funeral dirge for nature, are all admonitory to mankind. For our "days are as grass"—We flourish as a flower of the field—"And we all do fade as a leaf." While the verdure and beauty of the vegetable creation undergo this periodical change and decay, it behoves us to consider that "all flesh" is subject to the same mutation and perishment. But as human existence is most commonly measured by years, the completion of one after another of these terms should lead

us to reflect that we are coming nearer and nearer to the last of them. The year of our death is certain to arrive, and some are already as near the termination of life as this old year is near to the point of its departure. What is now happening to the year, will sooner or later occur to every one of us. As we await the impending close of this cycle of

months, so may our friends wait around our beds of languishing, and watch for the last moment of our present being. It is surely meet for every one to indulge the salutary forethought which expressed itself so long ago in the seasonable words: "When a few years are come, then I shall go the way whence I shall not return." —EDITOR.

A BRIEF MEMOIR OF MR. THOMAS AND MRS. ANN BENNETT.

It has been thought desirable by some of their relatives that a brief narration should be prepared of the earlier history and latter days of two aged disciples, who, after "having served their generation by the will of God, fell on sleep, and were gathered to their fathers."

Though more than eight years have passed since one of them exchanged the worn-out garments of the flesh for the robes of immortality, and a considerable time has gone by since her husband likewise laid aside his earthly dress, no biographical sketch has as yet appeared of either in our denominational records. It is, therefore, the desire of their children, in presenting a simple, affectionate memorial of their departed parents, to unite in one those incidents of note which are associated with the lifetime of both.

Mr. and Mrs. Bennett commenced the journey of life within a short period of each other—the former Dec. 12, 1782; and the latter Dec. 25, 1783. Both were the offspring of parents whose names are fragrant in General Baptist history. Mr. B. was the eldest son of Mr. John Bennett, of Hoton Hills, near Loughborough, to whose ancestors belonged the honourable reputation of being defenders of the truth, and sufferers for righteousness' sake.

Mrs. B. was the second daughter of Mr. Joseph Parkinson, of Sawley, Derbyshire, by whose efforts, mainly, the General Baptist cause was introduced into that village. The religious history of both commenced in connection with the church at Castle Donington and Sawley. Mrs. B. was baptized at the early age of thirteen; Mr. B. not until after his marriage. The scene of their early married life and the birth-place of nearly all their children, was Isley Walton, a small village near Castle Donington, where for seventeen years Mr. B. occupied a farm.

In the spring of the year 1824, circumstances occurred which led them to remove from this neighbourhood to Hoton Hills, after which they were honourably dismissed from the church at Castle Donington to that at Leake and Wymeswold. During their residence here their worldly affairs were not prosperous; consequently, after a series of disadvantageous circumstances over which they had no control, they were reluctantly compelled to seek another change. Then came the anxious question, "Whither shall we go?" Ten children, diminishing resources, and a most uncertain future, rendered their position at this time peculiarly trying. In this emergency they felt the special importance of

seeking divine support and guidance, remembering the exhortation and the promise—"In all thy ways acknowledge Him, and He shall direct thy paths." The question respecting their future destiny was settled by what appeared to them a remarkable interposition of Providence. Through the medium of a kind friend, whose memory is still gratefully cherished, a farm was unexpectedly obtained for them at Braybrook, Northamptonshire, whither in March, 1830, they removed.

And now, having reached an eventful period of their lives, their children feel that they should hardly be doing justice to the memory of their departed parents did they omit to mention their work of faith and labour of love in connection with the cause at Market Harborough, which was then struggling into existence. In the autumn prior to their removal, preaching had been commenced by the Home Missionary Society; and though the distance from their new home to Harborough was considerable, and there were well-established Particular Baptist churches in the neighbourhood in which they might have found a spiritual home, neither distance nor the insignificance of the new interest deterred them from aiding in the endeavour to disseminate General Baptist principles in that locality. In the course of time the efforts of the friends at Harborough had been so far successful as to lead them to contemplate the erection of a chapel. In this project Mr. and Mrs. Bennett evinced the liveliest interest. All that could be afforded of time, labour, and money was cheerfully cast into the treasury of the Lord. Mr. B. also undertook several journeys for the purpose of soliciting aid from various friends in the Connexion, and was much gratified by his success. In the year 1831 the desire of their hearts was accomplished in the completion of a com-

modious house for God; and shortly after its dedication to His worship their happiness was greatly increased by the addition by baptism of several persons, amongst whom were their three eldest children. After a time Mr. B. was made a deacon, and for a lengthened period continued to serve the church with undiminished zeal. In the year 1841 they removed from Braybrook to Marston Trussell, a village adjacent to Harborough, which change did not prevent their continued co-operation with their former Christian friends. Whilst residing here they had the satisfaction of seeing the sanctuary, which they had taken so much interest in erecting, entirely free from debt, and the cause self-sustaining. The time of their residence in Northamptonshire, though not exempt from trials, may perhaps be considered as the most happy and interesting portion of their lives. Here their children arrived at maturity; most of them became connected with the church; and all, by marriage and other causes, left the parental roof. They were also blessed with a considerable degree of temporal prosperity.

In the year 1855 they exchanged the anxieties of business for the retirement of a home with their third son at Stretton-on-Dunsmore, Warwickshire, and thus bade farewell to scenes which were to them full of loved associations and pleasing reminiscences. In their new residence they retained their membership with the Harborough church, but worshipped with the Baptist friends at Dunchurch.

For some years previous to the death of Mrs. Bennett, the infirmities of age had been gradually undermining her bodily and mental powers. Her natural temperament was somewhat gloomy and self-distrustful; and though for many years she had retained an unimpaired constitution, and had been

enabled to sustain a considerable amount of bodily exertion, family cares, and her habit of seeking to pierce with an anxious eye that veil which covers the long, mysterious future, had throughout her life at times painfully oppressed her. In the midst of her trials and infirmities however, she was supported by a simple trust in her Saviour. As her end drew near, she grew oblivious of all transitory things, and experienced an intense longing to depart and be with Christ. On the 22nd of April, 1861, the great desire of her heart was realized in her translation from her earthly tabernacle to the "house not made with hands." Exactly seven years longer her husband continued to sojourn in the flesh. The latter part of his life, and his principal characteristics, formed a striking contrast to those of his wife. Being of an easy, sanguine turn of mind, he was spared those melancholy forebodings which were too often her sad experience. Their respective trials, moreover, probably reacted favourably, supplying in the one what was lacking in the other. Of him it might be said that his last days were his best days. His social

disposition enabled him to derive much pleasure from the society of friends and in attending denominational gatherings.* A remarkably cheerful spirit, and undiminished vigour of mind and body, combined with a freedom from the toils of life and domestic trials, shed a genial influence over the last stages of his pilgrimage. No darkness overshadowed the light of eventide, and without a cloud declined the last rays of the setting sun. On April 22nd, 1868, the last step of a long and somewhat toilsome, yet withal safe and pleasant journey, placed the feet of the traveller on the threshold of home. The travel-worn garments of mortality were consigned to the grave of his departed wife in the burying ground adjoining the Baptist chapel, Braunstone, Northamptonshire. Here, together with the only one of their children who had "gone before," rests their commingled dust, whilst the spirits of all three hold unbroken communion in the celestial regions.

* We scarcely remember any Association during the past five and thirty years at which the pleasing presence of Mr. Bennett did not meet us. But while always seen he was never heard, except when personally appealed to. A pattern representative to many.—Ed.

SKETCHES OF OTHER LANDS—ROME.

BY REV. J. H. ATKINSON.

THERE is so much to say about Rome, that the difficulty is to select and classify. It has been well said that "there are four cities in Rome. There is the Rome of to-day, Rome Imperial in its grey ruins, Rome Artistic in its galleries, and Rome Ecclesiastical stifling all." Of modern Rome I shall write but a few words. The streets are exceedingly narrow and dirty; in the centre is an open gutter, where refuse of all sorts floats when there is water enough, and lies stranded when there is not.

The houses have stone fronts, and are very high: each floor belongs to a separate establishment, lowering in rank as they ascend—the aristocrat at the base, the cobbler or poor artist at the top; the common stairs being as filthy as they well can be. The shops are of all kinds: prominent are the tobacconists—snuff being a commodity largely dealt in by the Pope and his fraternity; depôts for religious articles of various sorts, as rosaries, flowers for altars, crucifixes blessed by his

holiness, wax candles of all sizes, pictures of saints, and photographs of Pio Nono; but chief amongst all are offices for the sale of lottery tickets, where all day long you may see a little crowd studying the numbers for sale, or buying tickets with the official stamp of the "Vicar of Christ" upon them. I shall not describe to my readers the complications of single, double, and treble numbers which may be bought; merely saying, the higher and more perilous the stake, the richer the prize if obtained. This vile institution is a government speculation, presided over by a cardinal, and I am told that the weekly gain to the government is 30,000 scudi, or £6,250. The tendency of this is demoralizing to an extent which cannot be imagined by those who have not seen it on the spot. The very children are gamblers; the people, from the priest down to the beggar, are lottery mad, with all the immorality and degradation which that implies. The conduct of the Papal government in this matter is simply infamous; and what makes the matter even worse is this, the greater the public distress and poverty, the greater is the yield of the lottery to the exchequer. Want makes the people desperate; they will venture their last coin. So the government of the Vicar of Christ actually fattens on the wretchedness of his subjects.

But let us turn from modern to *ancient Rome*, and glance at its noble ruins. Most of the Roman ruins belong to the times of its empire. The only traces of the oldest kingly days are the arch of the great sewer, the Cloaca Maxima, and an earthen rampart; and of the republican period as little remains. First let us go to the Forum. It is now partly spanned by arches over which passes the road. Halting, we may lean on the railings, and gaze upon that

mass of excavations and ruins. There, in the foreground, are the three well-known groups of pillars, the weather-beaten arch of Septimius Severus, the irregular columns of the temple of Saturn. We cannot gaze upon these old sites and ruined columns without having the mind sent back to those times when other sights were to be seen. Here was the great heart that for many a century moved the world.

At the upper end of the Forum is the Capitoline Hill; at its base the site of the Temple of Concord, the meeting-place of the Senate; its coloured marble pavement is all that remains. On our left, beyond two small churches, we see great walls of brick rising high in air, with arching roof hanging in tottering masses, while lying near their base are broken columns and crumbling mosaics—the remnants of the vast Basilica of Constantine. On our right is a low mound with underwood on its sides: this is the Palatine, the first peopled and the most illustrious of the seven hills of Rome. It was here, between two and three thousand years ago, that the first colonists built their rude fortress and palisade, which has since given its name to the stateliest buildings in the world—the spot which afterwards became the habitation of the Cæsars. A little below the Palatine stands a marble arch. On the one side is Titus in his triumphal car, followed by his rejoicing people; on the other a group of captives, bearing the spoils of conquest. Some are carrying the tables of shew bread that stood before the veil; some are raising high their long silver trumpets, from which the proclamation of the jubilee was wont to sound; others are bearing the seven-branched golden candlestick that once stood in the temple court. This is the Arch of Titus, built to commemorate the fall of Jerusalem; and

here sacred and profane history meet. The vengeance of God upon the city which crucified the Lord of Life is here graven before our eyes by those who saw it. The waves of wild unbelief rise and beat in vain against a solid rock like this. Passing through this arch, we need not ask, "What is that gigantic pile before us?" It is the *Coliseum*. There is no building in Rome whose vast magnitude the eye seems to take in at once as this. Its walls are crumbling away every year. Most of its outer casing has been taken to build churches and palaces. At one point it remains untouched, rising to its full height—arch above arch is piled—five lofty portals dazzling the eye. Within, the sight is even more impressive. Standing on the centre greensward, we may look up to where the circling wall is highest, and see how, tier above tier, the broad platforms rise on which the seats were placed, where, in bygone days, the emperor with the nobles of the land, the sturdy warrior, the stately patrician, and the lowly plebeian, sat at ease, or rose in fierce excitement to their feet, when some poor wretch sank overcome in a desperate encounter here below. Picturing to ourselves the scenes of the persecutions during which many a noble martyr died, witnessing a good confession before eighty thousand cruel eyes, we could not but have the soul moved to its very depths, and exclaim, "God be thanked, the Coliseum is a ruin!"

Seeing that we were in Rome in "Holy Week," the season of the year when the most imposing ceremonies of the Papal church are witnessed, it seems meet that we should make special note of the churches and ceremonies of Rome. The churches equal in number the days of the year; bells are continually ringing; the commemoration of saints and martyrs is endless. Before I briefly

sketch the events of two days—Holy Thursday and Good Friday—there is one place, visited in the earlier part of the week, that I must not omit to mention. We had passed through the Coliseum, gazed upon the ruins of the Baths of Caracalla, when, turning a little from the highway, we came to the *Catacombs* of St. Sebastian, the resting place of the Christian dead, the God's-acre of that early church. Accompanied by a guide, and each carrying a lighted candle, we descend a long flight of steps into the darkness below, and find ourselves in a corridor eight feet high, and three or four feet broad, along which we march in single file, not without being often summoned to halt by the last poor unfortunate bringing up the rear, who is in constant fear of being left behind in the mazy labyrinth. These passages are several miles in length, and so intricate and winding that we can easily understand the safe retreat they would afford to the poor heart escaping from the cruel hands of its persecutor. On either side the wall is hollowed out into narrow recesses, very much the size and shape of berths in a steamer; the stones that once sealed the fronts are all gone, and the bodies that once lay there are all crumbled into dust. Here, in these narrow shelves, repose the ashes of the Roman Christians of the earliest times; here rests many a martyr's body from its torment; here the early bishops of the early church were laid with simple rites; and here, surrounded by the little that could die of those who had gone to bear the palm of victory and to sing the song of triumph before the throne, the hunted, persecuted church gathered to sing and to pray, to ask for strength that they too might be ready and willing to die for the Master when their time should come. Many of the slabs that once closed

these graves are to be found in the Vatican, and nothing afforded me greater pleasure in Rome than to walk down that long corridor, and read the simple records upon them. Generally it was merely the name accompanied by some word of hope—"In pace," In peace, or the more triumphant "In God." The church of Rome to-day is the very opposite of the church of Rome in the Catacombs.

But to return to the days above named. We were awakened at sunrise on the Thursday by the booming of cannon and the clashing of bells. This day appears to be the holiday of Rome. High mass is performed in the Sistine chapel; the Pope deposits the sacrament in the sepulchre in the Pauline chapel; after which, from the balcony of St. Peter's, he blesses the world. This latter ceremony is at noon. Early in the morning we wend our way with the multitude who go to receive this blessing. We go through narrow crowded streets without side pavement or any protection for the foot passenger, having every other minute to stand upright in some doorway to avoid being run over. Then across the Tiber; not the narrow muddy ditch some have called it. Yellow indeed it is; but for size and stateliness hardly to be surpassed by any English river. Past the fort of St. Angelo, once the marble covered circular tomb of the Emperor Hadrian, through another narrow street, and then we enter the immense piazza of St. Peter's. In the centre an Egyptian obelisk, and on either side of it a graceful fountain. Round the piazza stretch two long colonnades crowded with as long rows of colossal statues, "like warders on their rocks guarding the access to the temple." At the end of the piazza rise the long shallow flights of steps with statues of Peter and Paul at their base, which lead up to the church itself. We enter to gaze

for a few minutes at that wondrous world therein. How stupendous everything appears! Men are but mites in comparison with the magnitude around. Thousands of people, probably, were within the church, yet it looked almost empty. The great object of attraction was the well-known bronze statue of St. Peter, raised against a pier of the nave, a grim rough figure seated in a chair with extended foot. It is said to be an old statue of Jupiter taken from a heathen temple, into whose hand has been placed the key which has changed him into Peter. Before this, however, the people crowd and kneel, and kiss the toe, which is polished and almost worn away by the devout lips and subsequent wiping of the faithful. In other parts of the church there are confessionals for men of all nations, where each in his own tongue may find absolution. Returning to the piazza we sought shelter and protection at the feet of Paul. On the right of the church stands the Vatican, the palace of the Popes. There is no architectural beauty about it. On the contrary, it is a vast irregular mass of buildings erected in different periods, and fashioned in various styles. The largest portion of the edifice is erected on the spot consecrated by many a martyrdom. Nero's gardens were there. Some notion of the size of the Vatican may be gathered when I mention that it is 1,151 feet long by 767 feet wide; it has eight grand staircases, two hundred private ones, twenty courts, and 4,329 rooms. Peter left all to follow Christ, and our Lord had not where to lay his head. But the "Vicar of Christ," the successor of Peter, is somewhat better off. Things have changed since Peter's day. Still, that the mitred head sometimes lies uneasily may be judged from the fact, that this place was chosen as a residence in order to enjoy the protection of the Castle of

St. Angelo; so what the true cross, Veronica's handkerchief, and the Roman spear, cannot accomplish, can be admirably supplemented by the cannon on the ramparts.

The sounding of bugles and the beating of drums, called our attention to the scene around us. Regiment after regiment pour into the piazza, till all the soldiers, one would think, in the Papal States, are there; these occupy the centre, behind them are crowds of people, and at the back of all lines of carriages. All eyes are turned toward the church. On to the balcony the Pope is borne, under a canopy, surrounded by cardinals, from which he reads the benediction. As he lifts his hands the people prostrate themselves before him; and at the close the bell of St. Peter's, the music of the regiments, and the firing from the Castle of St. Angelo, simultaneously announce that the Holy Father, the head of the church, has given his blessing to the world. The Pope is to imitate the humility and the condescension of our Lord; he is to show himself the servant of men; so he returns to the church, girds himself with an apron, and washes the feet of thirteen poor pilgrims from various countries. They are said to be representatives of the apostles as nearly as possible in everything. This may be true; for a friend of mine, fortunate enough to get near to the one representing Judas, said, "a more covetous rascally sort of fellow she never saw!" This over, the apostles are conducted into one of the halls of the Vatican, where a table is prepared, at which the Pope serves the guests, and pours water on their hands.

Good Friday is intended to be the saddest day of the year. Not a bell rings in any church tower: the flowers are removed from every altar; lights are extinguished in the shrines, and incense is unlit in the censers. The Pope and his cardinals appear

in sombre habiliments of mourning. Still in the city the shops are open, and men at work. In the afternoon that musical performance commences in the Sistine chapel in which that grand pathetic "*Miserere*," by Gregorio Allegri is sung, a performance which, if once heard, can never be forgotten.

I should not omit to mention one place I visited on this day—the "holy stairs"—eight marble stairs brought from the house of Pilate, and upon which our Lord walked. There are twenty-eight in this staircase, and these are ascended on the knees. I counted one hundred and three persons thus ascending them at one time. At the top of the stairs are some iron gratings, said to be those of Christ's prison. In a little side chapel there is a door—an old Roman door, true—said to be the door of Christ's prison. Of course one is not obliged to believe it all.

I had intended saying something about the state of religion in Rome, and the character of her clergy—but my paper already exceeds its lawful length—and yet something should be said. Archbishop Manning lately held up Rome as a model city of purity and holiness, and many of our countrymen and countrywomen are taking in with all simplicity these false and honeyed words. But I do not hesitate to say that Rome is the cesspool of all iniquity, a disgrace to Christendom, a blot upon humanity. All that Luther said about Rome is true to-day, only a great deal worse. And to quote the words of one of England's greatest sons, I say, "Nothing will ever reform Rome short of the entire extinction of the temporal power of the priesthood. Better any secular misgovernment than the present hideous blasphemy against God and man: better any measure of earthly injustice than this assertion of celestial right, and perpetration of infernal wrong."

INCIDENTS IN A SEA-SIDE PASTORATE.

THE interesting meetings of the Baptist Union at Leicester being over, it was my privilege and pleasure to spend a Sabbath in ministering to my old and faithful friends at Wood Gate chapel, Loughborough. It was most pleasant to me thus to revive and strengthen a friendship extending over twenty years or more, but my joy was shaded as I noticed how many familiar faces were gone. With the permission of brother Gale, I announced my intention to give an account, at the prayer meeting on Monday evening, of my winter labours among the fishermen at this port, and was extremely gratified at the large attendance and sustained attention of those who listened to the story of Christian work I had to tell. While, however, I was detailing facts which appealed to the sympathies, and, I trust, stimulated the devotion and zeal of my audience, I little thought that on my return home I should so soon have to witness scenes unsurpassed in my observation since I came to reside here.

It may be known to some of your readers that the equinoctial gales along this coast were unusually severe; but we hoped, that as these had passed over without any greater loss than the interruption of trade, the latter part of the herring season would be a productive one. I reached Scarborough on Friday evening, Oct. 15, and the same night a violent storm suddenly arose, but lulled somewhat the next day, only to burst out on the Sabbath with increased intensity. During morning service the furious gusts of wind howled around my church like some infuriated beast, but toward evening they had greatly subsided. The same morning one of my congregation, who is master of a boat, was coming home, but could not enter the harbour, and had to run for Burlington Bay, which he did not reach, however, before his decks were swept by the waves, and two of his crew narrowly escaped being drowned. About four days before this occurred, two yawls left the port for the fishing ground, where they were seen the day after, but have never returned. They carried a crew of ten hands each; but in one, the son of the

owner—a widow—went a pleasure voyage with his brother-in-law—the captain; so here was a double sorrow to her who, seven years since, lost her husband, and had struggled hard to rear her family from the profits of the boat he left her. As soon as hope of the return of the missing ones was gone, I started out with a sad heart to visit the desolate homes. The first I came to was that of a man who had often attended my preaching at the pilot house, where, during the winter months, I have a weekly service. He was well known to me, and he leaves a widow, and a baby a few days old. He left home the morning after its birth, and the widow had hardly the requisites of life when I called upon her. I need not dwell on the cases of the rest, but ere I had half finished my visits I was compelled to return home sick at heart at the harrowing scenes I witnessed. Here I found a mother and her daughter-in-law plunged in distress, and several children left fatherless. There I saw another with two little ones, her maternal sorrows soon to be augmented, but no father to win bread for them. In another house a widow with three children; and in another one. I asked for the photographs of the husbands to see if I could recognise them, and was glad to know that in most cases the drowned men had attended the service already mentioned. Oh, that I may learn hereafter that these sowings in faith are not in vain!

But my story is not yet done. On Monday morning, Oct. 18, a yawl arrived laden with fish caught for the most part on the Sabbath-day; and the same evening at least forty boats, manned by four hundred men and boys, left the harbour at flood tide, the sea being now as calm as a lake. Thirty boats went out of Filey bay similarly manned. While at the house of a master fisherman that same evening, he told me his fears that a change of weather was pending. His apprehensions were realized; for about nine o'clock the wind arose, and now commenced a gale, unprecedented for length, if not for fury, in the memory

of living man, and unequalled in disaster and loss in the history of Scarborough. It was ten years that very night that the storm rose that wrecked the *Royal Charter* on the Welsh coast; but about thirty hours saw that gale subside. This, however, raged from Monday to Thursday night with unparalleled fury. On the Tuesday a brigantine was seen beating about the bay, and trying to round the Castle rock. Just as she was about to cross the bar, the wind failed her, and she drove on to the rocks about two hundred yards beyond the Spa. It was getting dark when she struck, and as soon as I knew I hastened to the cliffs. There in the darkness I saw the black hull lying, while the cries of the men in the rigging were heart-rending. By the aid of the rocket apparatus lines were thrown over the ship, and the crew, five in number, were brought safe to shore, when every comfort was provided for them, and I was glad to aid. For two days they had been at sea battling with the storm; for twenty hours they had not tasted food, and never left the pumps a moment during that time, or the ship would have foundered. It was indeed a sight never to be forgotten. Blazing tar barrels cast a bright and flickering light on the wreck and the poor fellows clinging to the shrouds. The sea raged and foamed as though incensed at the efforts made to rob it of its prey. Gallant hearts, however, were not to be daunted, and God's blessing crowned their efforts.

As nearly all my congregation who are fishermen were out at sea, I was restless and anxious as to their fate. Every day I went down to the pier to ascertain if possible, any tidings of the large fleet of boats that was at sea. It was an awful sight. The billows rolled and dashed. The sky was dark with sleet and snow. Some distance from the shore the waves were frightful to behold, and the wind sent the spray into the very centre of the town. Men whose nerves are like iron, grew anxious as they looked out on the thundering sea. Their little all was at its mercy. Dear ones out yonder were risking their lives to win the weltering spoil. I learned, however, that the danger is less when men are riding at their nets than when driving before the storm. The inhabitants of

the town shared the general solicitude, and I went from house to house to cheer the wives of my friends by telling them to trust in God. The gale still raged by day and night, shaking the houses with its roar, till on Thursday night the wind abated; and now, "Who will come home safely?" was the inquiry in hundreds of homes. I rose with the break of day, and having finished my preparation for the pulpit early, hastened down to the beach. Hundreds were there—owners of boats, and the wives and mothers of those who sailed in them. Glasses peered into the distance to read the number of the vessels now coming back. "What's her number?" says one pale-faced woman. "Do you see No. 5?" "That second one is mine," says a man at my elbow, who has lost £5,000 by this gale. "That's a Filey boat," cried another; and I ran down to it and greeted a member of my church who was in her; and another face and a more loving smile had greeted him before mine. "Glad to see you home, James," I shouted from the pier; for I thought of a wife and three wee bairns that were awaiting his return in a cottage close by. Now another and another yawl appears, and glasses stretch forth again to read the white figures that glisten on the boat sides. "Do you see No. 72?" said a female member of my church, who stood near me with a baby in her arms. "No: it's 76;" and away I ran to tell the good news to a weeping wife and children. In this boat sailed three brave men—brothers—all members of my congregation. Two of them had each a son on board; one of the little lads was in my Sunday school, and the day the gale was at its height he was heard singing the hymn, "There is sweet rest in heaven." As she rounded the pier, an old man, the father of the three brothers, took the glass and counted all the eleven safe on board, and satisfaction beamed in his bronzed face. As she lowered her mainsail and came into the harbour, I cried out (I could not help it) to the captain at the wheel, "Glad you're safe, Robert!" "Thank 'ee, sir," he said; and I got on board a smack and shook hands with him as soon as possible. As I turned away he cried out, "I shall come to the tea meeting to-night, sir;"

"and so shall I," echoed the father, though nearly all they possessed but their lives had been swallowed up in the yawning waves. So I waited for two hours to witness the return of the brave little vessels that had outlived the terrible blast. "I have eleven relations in the storm," said an aged woman. "Have you seen my husband?" cried another, as a boat neared the pier. Thus, unutterable anxiety was depicted on pale and troubled faces: wives, mothers, fathers, sisters, all shared it. We had our anniversary tea meeting that night, and my heart thanked God for the safety of my friends, who came with their happy-looking wives to the festival. One member of my church, however, was not there. In my dreams that night I was searching for him along the shore, and when I went to his house next morning I found his boat was the last to reach home.

But one other bark, is not. She had broken from her nets during the storm, and foundered between Filey and

Flamborough Head. Ten more souls have found a watery grave.

I must stop my pen, though my tale of sorrow is not told. May I never have another such to tell! This storm has drowned thirty-one men and boys, made fourteen widows and twenty-five fatherless children, and in four or five cases there are others to be born who will be sad memorials of this fearful visitation. At Filey and Scarborough alone £25,000 of damage is done—every boat without exception having lost its nets and gear. An appeal is being made first to the inhabitants of the town, then to the country; for our trade is ruined, and our prospects for the winter are frightful. Will not some of the readers of the Magazine—will not some of the wives and mothers who peruse this tale, send a little help to me that I may contribute to the comfort of the forlorn and the desolate? I will distribute their bounty wisely, and pray God to bless the giver.

Scarborough.

J. LEWITT.

Literature.

OUR reviewing must be done very briefly this month. We begin with a small paper covered volume at the price of two shillings, called "*A Group of Sermons*," by Thomas T. Lynch, of London. They form part of a series which has lately been reported by the wish and at the expense of members of his congregation. Mr. Lynch's preaching is not unfrequently a good deal like painting; and his pictorial paragraphs remind us of the curious grottos which are said to belong to many Roman houses, from which we have derived one of our descriptive epithets, the word grotesque. His inventive mind also prompts him to put forth many parables, and some of these continued metaphors are so simple as to provoke a smile. Yet, after having been struck with their simplicity, and made half-inclined to impute what is puerile to the parabolist, we are raised to a pitch of admiration by a succession of manly thoughts clothed in majestic diction.

These sermons may not suit the common people from their seeming strangeness or oddness; but those who understand and enjoy his peculiar manner of preaching will hail them as a real accession to their literary stores.

As adapted to general usefulness a high place must be assigned to a neat shilling work, which has been extensively sold already, entitled, "*Jesus all and in all*," by C. R. Howell, with a Preface by the Rev. Samuel Martin, of Westminster. This work gives pithy and proper answers to such momentous questions as, What is the Salvation of Jesus? Must I be saved by Jesus? Can I be saved by Jesus? It adduces encouraging examples of salvation by Jesus. It unfolds the blessings of salvation by Jesus. And closes with some last words concerning the salvation of Jesus to the saved and the unsaved.

The Disciples of our Lord during the Personal Ministry, by Dr. Lee, of Rox-

burgh, is an elaborate lecture delivered to the Student's Theological Society of the United Presbyterian Church in Queen Street Hall, Edinburgh. The Lecturer starts with a congratulation that his subject is altogether removed beyond the sphere of questions which cause disunion among the various sections of Christ's church, yet in treating of the first division of it—the number of the disciples—he obtrudes, most unnecessarily, much controversial matter in connection with the declaration of discipleship. He asserts that no form of baptism was invariably connected with discipleship—that our Lord Himself went down into the Jordan not for the purpose of introducing a new institution, but rather that He might comply with an existing Levitical one. "Thus it becometh us to fulfil all righteousness," meant "all the righteousness of the Mosaic law"! This piece of antiquarianism, which looks back to what was about to be abolished, instead of looking forth to what was coming in its place, does not bespeak a very advanced preacher to students for the ministry. It is hoped their regular professors will give them a truer exposition of the righteousness which Christ came to fulfil. Further on the lecturer endeavours to refute "an extraordinary argument against the practise of infant baptism" which he found in a recent number of the *Bibliotheca Sacra*, by Professor Arnold, of Madison University, and denies that there is any "evidence that the apostles had been accustomed to administer baptism at all." Why was it, then, that on recording for the *third* time that Jesus baptized, the Evangelist, John iv. 2, should think it necessary to explain that Jesus himself baptized not, BUT HIS DISCIPLES?

Bible Celebrities, Part 2, Noah, by J. Room, B.A., Vicar of Eastwood, is intended to hold up "the Saviour of his house" as an example of faith and a preacher of righteousness. The author may not have received, for he has not regarded, the facetious counsel, "Gaze at Noah and be brief." His production however, if rather long, is not tedious. It gives a clear and broad view of the man, and of his times, and of the memorable events with which his history is linked.

In a threepenny tract of thirty pages the momentous question, "*Who shall Live Forever?*" is answered by William Morris. And the same author, in a publication of similar size, expounds the doctrine of "*The Resurrection*." The theology of these tracts is the new-fangled thing which modern preachers and writers are trying to make fashionable. According to this the notion of man's native immortality is false—a sort of modified Platonism—a speculation of Grecian sophists. Or, as Mr. Morris is pleased to inform us, "Christ did not come to redeem and save a class of *immortal* beings who had sinned. That would have been a great and marvellous work." And to illustrate its magnitude and marvellousness he compares it to the process by which a dull and discoloured diamond is improved into a "brilliant." But in applying the illustration, he says: "We were *no diamond at all*, but were merely the worthless *lump of clay*: and the Lord Jesus has undertaken to transmute us into "*brilliant*s most precious, for the adornment of the throne of God, and to constitute the regalia of His Messianic kingdom, when He shall appear in His glory." From such clay-brained preceptors as these we could wish all churches to be preserved.

An excellent monthly publication has now reached its seventh number, called *Biblical Notes and Queries*.* It seems well conducted, contains some solid Scriptural papers, aims to be correctly critical on texts which are defectively rendered or commonly misapplied, and gives notices of books bearing on revealed theology and the Christian ordinances. It is Pædobaptist in its leanings, yet on all general grounds we are glad to commend it. The same publishers also issue some small works intended to aid the student in his acquaintance with the original text of the Old Testament.

Mr. Elliot Stock is issuing the *Baptist History*, by Dr. Cramp, in twelve monthly parts at threepence each. We spoke strongly in favour of this history in its complete form when it first reached us, and we beg to renew our recommendation of it as it now reappears. It is to be illustrated by more than fifty first-class engravings.

* George Adam Young & Co., Edinburgh.

Poetry.

HYMNUS ANGELICUS.

Nor to chant creation's story,
Not when o'er ten thousand thrones
Jesus shed His ancient glory,
Rose those highest angel tones—
Gloria in supremis Deo,
Et in terra pax.

When He stooped from all His splendour
To a woman's breast to cling,
Then from voices high and tender
Rang the mighty angel hymn—
Gloria in supremis Deo,
Et in terra pax.

Bird and breeze, wild wave and thunder,
Star and flower, with tree and stream,
Never raised the joy and wonder
Ringing in that angel theme—
Gloria in supremis Deo,
Et in terra pax.

Then for every age and nation
Trampled by the dragon sin,
Those child-hands brought down salvation
Sounding in the angel hymn—
Gloria in supremis Deo,
Et in terra pax.

Chapel House, Castle Donington.

Raised He man, through depths of sadness,
Gulfs that sink to penal fire,
Up to heights of morning gladness,
Then out-poured the angel choir—
Gloria in supremis Deo,
Et in terra pax.

Him they saw, their great defender,
Stoop to share with sinful man
All His riches, power, and splendour,
Then His shining angels sang—
Gloria in supremis Deo,
Et in terra pax.

Shout it through the wide creation,
Hope and love sing loud and long,
Till each man, and tribe, and nation
Comprehend the angel song—
Gloria in supremis Deo,
Et in terra pax.

He will bless earth's thousand races,
Quiet all creation's groans,
Fill all dark and cruel places
With those joyous angel tones—
Gloria in supremis Deo,
Et in terra pax.

E. H. J.

Correspondence.

DANCING.

TO THE EDITOR—

Dear Sir,—I have read the question in your last number on this subject with profound astonishment. It is matter of regret that there should be any ground for such an inquiry, and that any member of any General Baptist church should deem it necessary to ask "whether it is right for members of our churches to dance at athletic sports, public houses, and other places of amusement amongst worldly per-

sons." Sir, I should regard any formal and extended answer to this question as a reflection on the morality of the whole denomination.

Why did not the querist ask whether it is right for the *pastors* of our churches to dance at athletic sports, public houses, and places of amusement amongst worldly persons? Why not? Is there one law of morals or one standard of holiness for pastors, and another for members? Certainly not. If it is right for members to go to such places, and for such a purpose, it is

right for their pastors to go too, and by all means let them take the pastors with them.

If any of the members of our churches have the right to dance at athletic sports, &c., all have it. Let this be established, and the same evidence will serve very well to show that we have gone on and on progressing, till, like men lost in a wood, we have all got back to the very place from which we started—the world, and to one of the most immoral places in it—a public house; and that the time has come when, as honest men, we ought to drop the name and doff the garb which do not belong to us.

RICHARD HARDY.

Queensbury, Nov. 5, 1869.

*** As all the answers received agree with the above, our other respondents must excuse our not publishing their letters. We inserted the query because it was accompanied with the name of the sender, and because we had sufficient evidence that the subject needed to be considered. Our own opinion is, that "athletic sports" should be distinguished from athletic exercises. The latter are useful in strengthening the body, the former may be baneful as diversions for the mind. So far as we are acquainted with their nature and purposes, we are inclined to regard them as the most ridiculous antics of the silliest zany: sheer fooleries to which none but "lewd fellows of the baser sort" would think of stooping. "Public houses" are necessary places for the temporary accommodation of travellers, and for the transaction of some kinds of business; but as places of resort, either for drink or company, all Christians are bound to shun them. Town and city fairs and village wakes are notably dangerous to the morals of the people; and so far as they are kept up for purposes of carnal pleasure, they can receive no countenance from spiritual persons. Good ministers have always dreaded the damage they may do to the young and the unwary; and churches have often suffered from the relapses of their members in these perilous times. But for any professing Christian to go to these places of amusement in quest of personal gratification, and to participate in their proceedings, is an act of conformity to this world so flagrant as to merit remonstrance and censure. "Dancing" at such times, and in such circumstances, is utterly indefensible. As a part of paganism the old heathen might uphold it. As an expression of unusual transport in counec-

tion with an extraordinary religious occurrence, David might be justified in attempting it. But these are not precedents to be pleaded in excuse of caperings at feasts and holidays which begin in some evil, and are likely to end in more. It is quite true that amusement is one of the needs of mankind, and recreations have been fitly called "the breathing of the soul which would otherwise be stifled with continual business." Yet even in this "the children of God are manifest, and the children of the devil." Let not the former, for the sake of a little enjoyment, overleap the line of demarcation which the grace of their Father has drawn; and let them not dishonour Him and disgrace themselves by indulgence in any pastimes which belong entirely to those who are under "the power of Satan."

THE CENTENARY BAZAAR.

TO THE EDITOR—

Dear Sir,—I am not sure that all the readers of the Magazine read the advertisements. I purpose, if allowed to do so, to say something in these pages next month on behalf of the Centenary Fund; but I wish now, with your kind permission, to call attention, in the columns of correspondence, to the appeal on behalf of the Centenary Bazaar, to be held at Leicester in the June of next year.

The Committee of ladies at Leicester, moving with all promptness in this matter, have asked in their advertisement that a "number of churches" furnish a stall each, and that others combine to furnish one. It has been suggested to me that the Temperance Hall at Leicester will afford room for eight good stalls; and that if Leicester, Nottingham, Derby, supply articles for three of them, as I sincerely hope they will, five will remain to be supplied by the different districts of the denomination—say one for the London district; one for Lincolnshire; one for Yorkshire; one for Cheshire, Staffordshire, and Lancashire; and one for Warwickshire and the country districts of the Midland Counties. It has also been suggested to me, that to secure variety in the contributions of articles and a ready sale thereof, each district, in addition to its gifts of the customary bazaar-adorning character, should give

prominence to its own special and peculiar produce and manufacture; that, for instance, Barton, Tarporley, Fleet, and other churches might send cheese, bacon, hams, eggs, flour; that the northern districts might furnish cotton and woollen goods; Leicester, boots, shoes, stockings; Nottingham, lace; Sheffield, cutlery; Staffordshire, earthenware; Warwickshire, silks and hardware; and so on. I do not know how far one suggestion may be found to be in harmony with the other, or whether in all cases it may be practicable to make the contributions of articles to the bazaar representative of local produce and manufacture, but I venture to ask for both these suggestions due consideration, and to urge the importance of mutual consultation among the ladies of the different districts; and I am sure that in deciding what are suitable articles for the bazaar, it will be helpful everywhere to remember that, while the costly and ornamental are not to be overlooked or omitted, *that is especially suitable for which there is a prompt and ready sale.* It is a bazaar, not an exhibition simply that it is proposed to hold; and while the eye should be gratified and pleased, yet most of all should the common want and need be met, if the articles contributed are to be disposed of without difficulty and with advantage to the fund it is intended to aid.

There are still two other suggestions which I beg permission most respectfully to offer. One is, might not our Mission churches contribute articles of Indian growth and make to this Centenary bazaar? Missionary bazaars have been frequently held, and boxes of goods have been sent to Orissa from this country for sale on behalf of some object connected with the Foreign Mission. It has been a very pleasant service to the ladies at home interested in Orissa's evangelization to work for the mission churches and schools. We often speak of the beneficial and stimulating reflex influence of Foreign Mission enterprise, and say that "teaching we learn, and giving we receive." It would be unworthy of us to be self-regardful in our works of faith and love, but I cannot forbear saying that an opportunity of an extraordinary kind offers itself to the Foreign Mission churches to show an interest in our

Home Mission efforts, which it would be a happy thing if they could improve. A few boxes of goods of native produce and workmanship, such as might be collected at no very great cost from Cuttack, Berhampore, and the other stations, including the American Free-Will Baptist stations, would be most gladly received by the Ladies' Committee at Leicester, would give an additional and even novel interest to the bazaar, and help to complete its representative character. I hope this suggestion will be found practicable, and by request I have written to Orissa in much faith and expectation.

The other and at present the last suggestion is, could not brethren in each district both at home and abroad send photographs of chapels, of places of historic interest, of ministers and prominent laymen past and present, so that a Centenary album could be filled with pictures and portraits illustrative of denominational history? I feel convinced that there would be a ready sale for such a denominational gallery of illustration.

As Secretary of the fund this bazaar is projected to help, I venture to appeal with all confidence to the ladies of the denomination at once to commence preparations, where preparations have not yet been commenced, to promote the success of the Centenary bazaar. In a thousand ways of which I know but little or nothing, they may aid the Committee at Leicester by their quick intuitive judgment, their clear-sighted, practical wisdom; and in a thousand ways of which I am equally ignorant, they will, I doubt not, help on this movement by their taste and toil, by their persuasive words and deftly-moving fingers. The ladies at Leicester are anxious to do all they can, and I plead for them that they may be heartily and warmly sustained in their effort to make this bazaar THE BAZAAR OF THE CENTURY, eclipsing and surpassing in its character and results every other bazaar that we have ever held by so much as the occasion is more distinguished, and the celebration more memorable and extraordinary.

Faithfully yours,

THOMAS GOADBY,
Hon. Sec. to Centenary Fund.

Derby, Nov. 18, 1869.

Intelligence.

Denominational.

YORKSHIRE AND LANCASHIRE CONFERENCE.—The next Conference will be held at North Street chapel, Leeds, on Monday, Dec. 27, when the Rev. J. Fletcher, of Vale, will preach. Morning service to commence at eleven o'clock.

J. ALCORN, *Secretary*.

The **WARWICKSHIRE CONFERENCE** was held at Gosford Street chapel, Coventry, on Tuesday, Oct. 26th. After a short devotional service in the morning, the Rev. L. H. Parsons, of Birmingham, read an excellent paper on "Female Agency; or, Woman's Sphere and Labour in the Church." Conversation followed on the subject, in which several brethren took part. It was unanimously resolved, "That the thanks of this Conference be given to brother Parsons for his excellent paper, and that he be requested to print it in our Magazine."

The afternoon meeting assembled at half-past two o'clock. Brother Wood, of Wolvey, engaged in prayer. The Rev. T. Goadby, B.A., of Derby, was appointed chairman for the afternoon.

The reports from the churches were exceedingly pleasing. One hundred and ten had been baptized since the last Conference, and thirty-three remained as candidates. Never before have the churches in this district reported such a large number of baptisms. May the Lord continue to pour out His Spirit upon us.

1. The Minutes of the last Conference were read and confirmed.

2. The Rev. C. Clarke, B.A., of Ashby-de-la-Zouch, and the chairman, attended as a deputation from the Association on behalf of the Home Mission. After giving the brethren a cordial welcome, and hearing their earnest appeals, the following resolution was passed—"That having heard the report of the deputation from the Association regarding Home Missionary operations, we resolve to recommend to the churches connected with this Conference to send contributions, and to make an annual collection on behalf of the Midland Home Mission Funds."

3. The church at Netherton, an offshoot of the one at Cinder Bank, made an application for admission into the Conference. Brethren Lees, of Walsall, and Harrison, of Birmingham, were appointed to make inquiries respecting this church, and report to the next Conference.

4. The next Conference to be held at Walsall on some Tuesday in April, 1870. The subject of the morning paper to be, "The Presence of the Holy Spirit in the Church necessary for the development of the personal gifts of its members." The Rev. T. Goadby, B.A., of Derby, to be the writer. The Conference sermon to be preached in the evening by the Secretary.

In the evening, owing to the illness of our esteemed brother Harrison, of Birmingham, who was the appointed preacher, Mr. Goadby gave us his Centenary Lecture, "The Story of a Hundred Years," which was listened to with great interest.

HENRY CROSS, *Secretary*.

The **LINCOLNSHIRE CONFERENCE** was held at Long Sutton, on Thursday, Nov. 18th.

An earnest sermon was preached in the morning by Rev. W. E. Winks, on 2 Cor. v. 14, 15, "For the love of Christ constraineth us," &c.

The usual reports from the churches were given in the afternoon, when it was reported that since the previous Conference fifty-six persons had been baptized, fourteen received, and that there were twenty candidates.

A grant of £15 was made in aid of the church at Chatteris.

Reports were given by the committees appointed to inquire as to the chapel property at Gedney Hill and St. Ives.

The next Conference is to be held at Louth on the first Thursday in June, the Rev. T. W. Mathews to be the preacher, and the arrangements for the evening meeting to be in the hands of the Secretary and the friends at Louth.

WILLIAM ORTON, *Secretary*.

CHATTERIS.—We have just completed the enlargement of our chapel. We have added about twenty feet to the length, and erected a commodious gallery across the end, thus providing room for about double the number accommodated in the old chapel. The re-opening services were held on Thursday, Nov. 11. In the morning a meeting for thanksgiving and prayer was well attended. The Rev. J. P. Campbell, of Cambridge, and J. Gillings, of Chatteris (Wesleyan), and other friends, took part in the service. In the afternoon an excellent sermon was preached by the Rev. H. Varley, of Notting Hill, the subject being, "The man with a withered hand." At the close of the service a public tea was held, of which about one hun-

dred and forty persons partook. In the evening a public meeting, presided over by T. T. Ball, Esq., of Burwell, was very encouraging. The chapel was filled in every part. The speakers were the Rev. H. Varley, J. H. Millard, B.A., of Huntingdon, J. P. Campbell, of Cambridge, and T. Barrass, of Peterborough, the Rev. H. Gee (Independent), and J. Dan (Particular Baptist), both of Chatteris, assisted in the devotional exercise. On Lord's-day, Nov. 14, our minister, the Rev. H. B. Robinson, preached two very excellent and suitable sermons; in the morning from Psalm xc. 17, in the evening from Exodus xxxiii. 11, 19. We are under very great obligation to the Rev. T. T. Wilson, of March, to the Students of Chilwell College, and other friends, for the effective aid they have rendered while we were without a pastor. The cost of the alterations is £350, towards which about £200 has been contributed by the church and congregation. We shall be glad to receive help from Christian friends to enable us to liquidate the debt.

BURNLEY—Re-opening of Aeon Chapel.—The above chapel having undergone extensive alterations, and been painted, re-lighted, and beautified, was re-opened, Nov. 7th. Lord Teynham conducted the services morning and evening. On Thursday evening, the 11th, a lecture was delivered by the Rev. J. P. Chown, of Bradford, at which R. Shaw, Esq., M.P., presided. On Lord's-day, the 14th, the re-opening services were continued, when two sermons were preached by the Rev. Dr. Underwood, of Chilwell College. [This chapel is now one of the most commodious and the best belonging to our body; and it is most important that sympathy and help should be given to the able minister, and the willing church, under the heavy pecuniary burdens which they are trying to bear.—ED.]

COALVILLE.—The Bazaar for the liquidation of £500 on our chapel and school-rooms was held on Nov. 15, 16, 17, in our school-room. The Bazaar was opened at half-past one on Monday afternoon. The minister of the place gave out a hymn and offered prayer, and brief addresses were delivered by W. Kempson, Esq., of Leicester, and the Revs. J. J. Goadby, J. Salisbury, M.A., and W. Salter. Mr. Dennis presided over the musical entertainment, which was given at intervals, and a goodly number of visitors attended, especially on the first and third days, when the ladies of the stalls were kept very busy. The proceeds during the Bazaar was nearly £140, which, with previous subscriptions and collections during the year, enables us to remove £330 of our debt. We sincerely

thank our friends from other churches who have helped us so far, and we intend to continue our efforts until the remainder is removed. Many of the things are left unsold, with which we intend to have another bazaar on a smaller scale at Christmas, and hope by the new year to reduce the debt to £100.

NORTHALLERTON.—The services connected with our chapel anniversary were truly interesting and profitable. On Lord's-day, Oct. 24, the Rev. R. Ingham, of Halifax, preached afternoon and evening. On the following Tuesday evening the Rev. W. Gray, of Birchcliffe, preached. The sermons were admirable; all who listened to them must have felt that they were earnest, devout, soul-stirring. A delightful tea meeting was held on Monday the 25th. The year had been a trying one in many respects; several families have removed from our locality to find employment elsewhere; it was feared by some that we should have a small tea meeting, but with grateful and joyous feelings we have to record that the present was by far the largest and most animated meeting of the kind that has ever taken place in Northallerton. Two hundred and fifty-nine persons partook of an excellent tea, gratuitously provided by seven ladies. A public meeting was held in the evening, and addresses delivered by the Revs. R. Ingham, W. Gray, H. Rowson Masham, P. W. Grant, W. T. Adey of Darlington, W. Stubbings (Baptists), G. Gregor (Wesleyan), and T. Faulder (Primitive Methodist). Hitherto the Lord has helped us; and though he has removed some dear friends from us, yet we would bless His name that our sufficiency is of God.

QUORNDON—Farewell Meeting.—The Rev. I. Stubbins having resigned his pastorate of the church here, in consequence of the ill health of Mrs. Stubbins, which necessitated a change of residence; the members of the church and congregation, with their late pastor, assembled on Monday, Oct. 25, at a tea meeting, for the purpose of exchanging their mutual sentiments on the separation, and bidding each other farewell. After tea, Mr. Baldwin, of Loughborough, (who with the Rev. E. Stevenson had kindly come over) was called to the chair, and in a very suitable address expressed his high regard for Mr. Stubbins, and his great interest in the church at Quorndon, giving also valuable suggestions as to the future course to be pursued. Mr. Crofts, one of the deacons, in a few words, spoke of the good feeling subsisting, and the regret of the church at losing Mr. S. The Rev. E. Stevenson, of Loughborough, in a terse and vigorous speech, referred to the long and eminent services Mr. Stubbins

had rendered to the denomination as a devoted and ardent missionary, and to his well-known liberality in connection with all denominational enterprises. Mr. J. S. Smith, secretary of the church, spoke of the unbroken harmony and cordiality which had and still prevailed among all the members, owing, in a great measure, to the influence which Mr. Stubbins had exercised by his unvarying Christian courtesy and kindness; of the order and regularity with which the affairs of the church had been managed under his wise direction; and of the encouraging amount of success which had resulted from his ministry, stating that twenty persons had been baptized and added to the church during the short term of his pastorate. He referred also to the generosity Mr. Stubbins had displayed in connection with the church at Quorndon, and was assured that Mr. S. would long hold a place in the grateful recollection of his people, and would be followed by their prayers for his future happiness and usefulness. The Rev. I. Stubbins, in addressing his friends probably for the last time, said, that his intention, when he returned from India with broken health and shattered nerves, was not to undertake a pastorate at all; but being led to reside at Quorndon, and seeing the church required oversight and direction, he was induced to alter his decision, and he had not regretted it. The church had passed through a severe ordeal since his coming, in the removal of so many friends, but he was thankful that, though enfeebled, such a united spirit existed. J. S. S.

HALIFAX, North Parade.—*Recognition Services.*—The Rev. Isaac Preston, late of Chesham, having recently entered upon his labours as minister of North Parade chapel, the customary recognition services on such an interesting occasion took place, when about three hundred persons assembled and took tea together in the school-room under the chapel. The party adjourned to the chapel, where the number was increased, and the chair was occupied by the Rev. T. Michael, of Pellon Lane chapel. After singing, prayer was offered by the Rev. C. Springthorpe, of Heptonstall Slack; and the chairman then delivered a very appropriate address on the respective duties and obligations of pastors and people, being followed by Mr. D. Wilson, senior deacon, who gave a statement of the circumstances leading to the unanimous invitation of Mr. Preston to the pastorate of the church, and concluded by giving the right hand of fellowship to the rev. gentleman on behalf of the church. The meeting was then addressed by Mr. Preston, who briefly gave the reasons

which induced him to accept the invitation; after which the Rev. J. C. Gray, of Harrison Road (Independent) chapel, in the name of the other Congregational churches in the town, welcomed Mr. Preston to Halifax. The Revs. G. Needham, of Burnley, W. Gray, of Birchcliffe, and R. Hardy, of Queensbury, also addressed the meeting, and welcomed Mr. Preston to the district. The Rev. R. Ingham, late minister of North Parade chapel, gave a brief address in testimony of the character of Mr. Preston; after which, on the motion of the Rev. J. Fletcher, of Vale, seconded by Mr. Jos. Holt, a vote of thanks was passed to the ladies and others concerned in providing the tea, this being followed by a vote of thanks to the chairman, moved by Mr. Preston, and seconded by Mr. J. Bramley. The proceedings closed with a musical performance by the choir.

STALYBRIDGE.—On Sunday, Sep. 5, two sermons were preached by the Rev. T. Goadby, B.A., of Derby, after which collections were made on behalf of our Sabbath school. The amount realized, by collections and donations, was £21 16s. 5d.

WEST BUTTERWICK.—The friends here desire, through the medium of the Magazine, to return their very sincere thanks to their beloved brother, Thomas Chessman, for his handsome gift of new iron palliading to adorn the front of the chapel and burial ground, and presented to the church, at his own expense.

SAWLEY.—On Wednesday, Oct. 27, our minister, the Rev. E. H. Jackson, delivered his interesting and very instructive lecture on the Human Body, illustrated by large coloured diagrams. There was a large attendance; and it was evident, from the earnest attention which was displayed, that the lecture was received with pleasure and profit.

TARPORLEY.—The annual missionary services were held here on Nov. 14 and 15. Rev. J. Burns, D.D., of London, delivered two very impressive sermons to full congregations on the Lord's-day; and on the Monday evening a delightful meeting took place, when addresses were delivered by Revs. E. Bott (who presided), J. Holmes (Wesleyan), J. Everett (of Nantwich), and Dr. Burns (the deputation from the Society).

CARRINGTON.—On Sunday, Nov. 14, the annual sermons in aid of our Benevolent Society were preached by Mr. C. Severn, of Hucknall Torkard. The report read by Mr. C. Stevenson was interesting and encouraging. The sum of £17 6s. has been distributed during the year.

LEICESTER, Archdeacon Lane.—On Monday, Nov. 22, a tea meeting was held in the school-room for the benefit of the Tract

Society, and to receive the report of its operations. The Rev. T. Stevenson occupied the chair, and after the reception of the report, addresses of an interesting character were delivered by the Rev. W. Bishop, the newly-appointed co-pastor, G. Stevenson, Esq., and other friends. A selection of sacred music was performed by the chapel choir, and a vote of thanks was accorded to them for their cheerful assistance.

MR. E. K. R. EVERETT, who has been pursuing a course of private study for the Christian ministry, has commenced his public labours at Nantwich and Audlem, under the auspices of the Cheshire District Home Mission Committee. We wish our young brother much success.

THE REV. E. BOTT leaves his present sphere, Tarporley, where he has laboured between five and six years, to undertake the pastorate of the church at Sutterton.

THE REV. I. STUBBINS, late of Quorndon, desires to state that his present address is Belsize House, Tenby, Pembrokeshire.

THE NEW MAYOR OF LEICESTER. — We have unfeigned pleasure in recording the fact that the new Mayor of Leicester is Mr. George Stevenson, youngest son of the late Rev. Thomas Stevenson, of Loughborough.

BAPTISMS.

LEICESTER, *Archdeacon Lane.*—On the last Sabbath evening in October the Rev. T. Stevenson baptized six friends, who were received into the church.

PORTSEA.—Nov. 3, two friends were baptized by the Rev. R. Y. Roberts. We are happy to learn that the state of the cause here continues to afford the prospect of still greater revival and of permanent prosperity. The congregations are good, and the attendance at the evening classes conducted by the pastor is encouraging.

CROWLE.—Three candidates were baptized by the Rev. J. Stutterd before a numerous congregation. Two of these will unite with our Butterwick friends. One was the beloved sister of our esteemed friend, Thomas Chessman.

PETERBOROUGH.—On Lord's-day, Oct. 31st, three persons were baptized by Mr. Barrass.

STALYBRIDGE.—On Lord's-day evening, Oct. 3, two young persons put on Christ by baptism. Our pastor preached a special sermon to the young on the occasion, from 1 Chron xxviii. 9. Also, on Nov. 7th, two more were publicly baptized: one a young man from the Sunday school; the other the wife of our senior deacon, who was a member of another Christian church.

NOTTINGHAM, *Broad Street.*—Lord's-day, Nov. 7, was a high day with us. In the morning twenty persons were baptized in the presence of a crowded but very orderly congregation. Owing to the convenient form of the chapel in the new arrangement, almost all present could witness the administration of the rite and remain seated—a fact which conduced much to the interest and impressiveness of the service. In the evening nineteen of the newly baptized were received into the church. On this occasion the candidates, with the pastor and deacons, occupied the platform; the lower part of the chapel was well filled with church members; whilst the gallery was crowded with spectators. The fact that on the ensuing Monday evening a number of additional inquirers presented themselves for conversation with the pastor was a very pleasant proof of the hallowed nature of the impressions made by the services of the preceding day.

COVENTRY.—After a sermon by our minister upon the relations of Christians to each other and to God, nine persons were baptized, seven of whom were advanced in life and heads of families. In the evening they were joyfully received into the church. It is especially pleasing when fathers and mothers set such an excellent example to their children.

HITCHIN, *Walsworth Road.*—On Sunday evening, Oct. 26, the Rev. J. H. Atkinson baptized four males and two females, and on Sunday, Nov. 7, they were received into the fellowship of the church.

NORWICH, *Priory Yard.*—Nov. 14, four were baptized.

THE COLLEGE.

At the regular meeting of the College Committee, Nov. 8, held in the College Library, there was an unusually large attendance, and the ordinary business was transacted in an agreeable manner. The two probationers, Messrs. Greenwood and Staynes, were admitted to the full course of study. Some applications were considered, but none were accepted, and the Committee regret that a larger number of eligible young brethren do not seek the advantages offered. The Treasurer reported favourably of the finances, but as the account is always overdrawn at this period of the session, it is hoped that the contributions which are available will be promptly forwarded.

THE COLLEGE LIBRARY.

Of the sum of nearly £50 promised at the last Association for the improvement of the library, not much more than half

has yet been paid. A sub-committee is to meet during the current month to decide on the purchase of new books; it is therefore hoped the promised amounts may be sent without delay to the *President*. Post office orders may be made payable at Reeston, Notts.

N.B.—Mr. Read, of Ipswich, has offered his collection of old and scarce works by more than *eighty* General Baptist authors. The offer was submitted by the *President* at the late Committee meeting, and he was authorized to accept it at a cost of nearly £20. This sum is to be separately provided, and is not to be taken out of the fund started at the Association. Seven members of the Committee have already contributed a sovereign each. A few others made promises, but from seven to ten

pounds additional may be required; and for this the *President* hopes no other application may be needed than what he now respectfully addresses to the friends of the College. As he has already advanced the purchase money, he will be glad to be reimbursed as soon as possible.

The 100 vols. kindly promised by the Rev. Dr. Burns have been duly received, with hearty thanks to the generous donor.

Marriage.

WARREN — WOOLLATT. — Nov. 25th, at Osmaston Road chapel, Derby, by the Rev. T. Goadby, B.A., Mr. John Warren, to Miss Emma Woollatt, both of Derby.

Recent Deaths.

JOHN THOMAS POWNALL, after about three days' illness, breathed his last, Aug. 21th, 1869, aged 44 years, at his residence at Dukinfield Hall, a village near Stalybridge. During his boyhood and youth he attended the Baptist Sunday school at the latter place. When about twenty years of age he was baptized, and became a very useful member of the church, taking an active part in Christian work. From the year 1848 he had been the leader of the choir, in which position he gave general satisfaction. In the performance of his duties he was very regular, never failing unless something occurred over which he had no control. An instance of this is manifest in the fact, that for eleven years he was never once absent from his class in the Sabbath school. Firmness was a prominent feature in his character, yet he was gentle and kind to all. He was remarkable for his evenness of temper. The children in the school will feel his loss greatly. He leaves a widow and seven children to mourn his loss.

SMITH.—Maria, relict of the late William Smith, was the oldest member on the church register of the little cause at Carington. She was baptized in 1847, being more than fifty years old at the time. Her life from childhood was one of hard toil, and after the death of her husband she had to contend with many difficulties, and her path was beset with trials. The last two years of her sojourn on earth were spent in the furnace of affliction. Like other Christians, she was inclined to complain at the rough way by which the Lord was leading her; nevertheless, though her

faith sometimes wavered, we feel assured of her acceptance into the family of God. She was frequently visited by our friends, and their endeavours to build 'her up in the faith were crowned with God's blessing and success. When visited about twelve hours before her departure, she said she had entered upon her last day on earth, but had no fear of the last enemy. As our loss is her eternal gain, we murmur not, but pray that we may meet her in heaven. Our sister died Nov. 8, and was 73 years of age.

KELSEY.—Oct. 9, aged 64 years, Mrs. Mary Kelsey, widow of the late Mr. P. Kelsey. She was for forty years an esteemed member of the General Baptist church, West Butterwick, and was nearly related to the late Rev. W. Thompson, formerly pastor of the church at Boston. Our departed sister was a very consistent Christian, eminent for her piety, and devoted in her attachment to the interests of the cause here. Her last illness was of short duration, but she gently passed away, supported by the consolations of the gospel.

SMITH.—Oct. 31, at Burton-on-Trent, Ann Smith, the widow of the late Mr. W. Smith, of Stone Bridge Farm, near Wirksworth, aged 83 years.

WOOD.—Nov. 15, at Mansfield, the Rev. John Wood, aged 74. He had been fifty-four years in the ministry, thirty-three of the number being spent as pastor of the General Baptist church at Mansfield.

BAILEY.—Nov. 9, suddenly, at New Fletton, near Peterborough, Mr. Samuel Jackson Bailey, aged 50 years.

Missionary Observer.

THE WRECK OF THE "CARNATIC."

Cuttack, Oct. 14, 1869.

OUR friends will have read in the papers of the melancholy wreck in the Red Sea of the steamer *Carnatic*, with the Indian mails of September 3rd, *via* Marseilles, and August 28, *via* Southampton. It was at first reported that the letters would probably be recovered, but all hope of this is now gone, so that any of our friends who sent important letters by this opportunity should write again; and it should be known that any periodicals or pamphlets sent cannot be received. It is altogether a more melancholy occurrence, especially in the loss of life it has involved, than any which has occurred since the establishment of the Peninsular and Oriental Company.

We have heard through Mr. Brooks that some of the patrons of our orphan children are anxious to have likenesses of those whom they support. It may be well to state that the cost of each, including postage, would be 4s. 10d.; but we shall be always glad to do what we can to meet the wishes of friends.

The Lord has "sent a plentiful rain," and provided of His "goodness for the poor." Since the famine we have naturally felt more interest in harvest prospects than ever before, and I am thankful to say that this year they are as good as could be desired.

I have no other particular news to give. If our brethren and sisters be inquired about, I may say that we are toiling on, crying to God for that help which *must* be sent if the Mission is to be carried on, and which ought to be sent *soon*. Like Gideon's host, we are "faint yet pursuing;" but some of us cannot hope to "pursue" much longer, and we are anxious that "after our decease" the work may be carried on more efficiently and prosperously.

JOHN BUCKLEY.

P.S.—One important thing I have forgotten which I had intended to make prominent. A quarter of a century was completed on Saturday since our marriage. It is a time to be devoutly thankful to God for His goodness to us, and

for permitting us to serve the good cause so long. Many who read in your pages the notice of that interesting and happy event on 9th October, 1844, have fallen asleep, but those who remain, and many others not then born, or too young to notice such an occurrence, will, I am confident, share in our thankfulness and joy. (Psalm ciii. 1, 2.) May the little of life that remains be holy, faithful, and useful.

CREED OR PROGRAMME OF THE CALCUTTA NATIVE THEISTS.

ON August 24 the new house of worship for the Progressive Brahmos or native Theists of Calcutta was opened for divine worship. Devotional exercises were continued from early morning till late at night. In the evening a sermon was preached by the Congregational minister, Baboo Keshub Chunder Sen, on the benefits of truth and toleration. The following is the formal declaration of principles by which the sect is to be guided:—"Every day, at least every week, the One only God without a second, the Perfect and Infinite, the Creator of all, Omnipresent, Almighty, All-knowing, All-merciful, and All-holy, shall be worshipped in these premises. No created object shall be worshipped here. No man or inferior being or material object shall be worshipped here as identical with God or like unto God, or as an incarnation of God; and no prayer or hymn shall be offered or chanted unto or in the name of any one except God. No carved or painted image, no external symbol which has been or may hereafter be used by any sect for the purpose of worship or the remembrance of a particular event, shall be preserved here. No creature shall be sacrificed here. Neither eating nor drinking nor any manner of mirth or amusement shall be allowed here. No created being or object that has been or may hereafter be worshipped by any sect shall be ridiculed or contemned in the course of the divine service to be conducted here. No book shall be acknowledged or revered as the infallible word of God; yet no book which has

been or may hereafter be acknowledged by any sect to be infallible shall be ridiculed or condemned. No sect shall be vilified, ridiculed, or hated. No prayer, hymn, sermon, or discourse to be delivered or used here shall countenance or encourage any manner of idolatry, sectarianism, or sin. Divine service shall be conducted here in such spirit and manner as may enable all men and women, irrespective of distinctions of caste, colour, and condition, to unite in one family, eschew all manner of error and sin, and advance in wisdom, faith, and righteousness. The congregation of the 'Bharatbarsea Brahma Mandir' shall worship God in these premises according to the rules and principles hereinbefore set forth.—Peace, Peace, Peace!
KESHUB CHUNDER SEN."

INDIAN FACTS.

THE following facts have been gleaned from recent issues of the *Friend of India*; they will, I think, interest the readers of the *Observer*. W. BAILEY.

"The Brahmas have taken to the rite of baptism. The Jat-Karma, or birth festival of Baboo Keshub Chunder's fourth child, was celebrated on Sunday week by the infant's immersion. After the usual service, the presiding minister offered a short prayer, gave the child the name of 'Nirmah Chunder,' and pronounced the benediction."

The Church Missionary Society have 10,269 communicants and nominal christians in Northern India, 12,162 children under instruction, and the native congregations contributed this year 6,445 rupees.

In Benares, Mrs. Leupolt has successfully established a school of industry for native christian women.

Sewing Machines and stocking looms have been imported, and may be seen in full operation, intelligently worked by girls from christian schools.

The Propagation Society have in Southern India 21,375 communicants and nominal christians, and the congregations contributed last year 16,316 rupees. The great success of this Society lies in the large number of its native ministers, who are year by year increasing in intelligence and efficiency, and they receive almost all their support from the native churches.

There are in all parts of India 4,090½ miles of railway. The longest (the East Indian main line) is 1,131 miles. The total receipts for 1869, for all the lines, was £1,633,071. Among the projected lines is one from Midnapore to Madras, this will go direct through Orissa.

It has often been thought that the population of India has been over estimated. When the kingdom of Oude was annexed it was taken at six millions, but after a careful census it is found that it contains 11,220,747, or 465 to the square mile. In 1871 all the English speaking and English ruled countries of the world will have their inhabitants counted. We shall then know the power and extent of both Great and Greater Britain.

THE TRADE OF INDIA LAST YEAR.

A RECENT number of the *Friend of India* contains a very instructive article relative to the material prosperity of India. Believing that many readers of the *Observer* will be interested in the material as well as the spiritual advancement of this vast country, we will lay before them some of the leading facts gleaned from the above article. It is gratifying to observe that the trade of India, as a whole, goes on increasing. The foreign trade reached its highest point, under the influence of the inflated price of cotton, in 1865-66, when it stood at £123,813,004. With the panic of 1866-67 it fell to £95,440,109, but even that was three millions higher than the figure at which it stood in 1862-63, when the influence of the American War first began to tell directly. The year 1866-67 may be taken as the lowest point of the trade in the new era on which it has entered, with cotton and other old staples improving, tea and other new industries developing, and railways opening up the most secluded and distant fields and villages to the great sea-ports. In 1867-68 the trade rose, healthily and from purely normal causes, to £99,927,157; and in 1868-69, the year ending March last, it went on increasing in a most satisfactory way to £107,687,637. The facts for the two years are as follows:—

FOREIGN TRADE.	1869.	1868.
<i>Merchandise—</i>	£	£
Imports	36,093,938	35,705,783
Exports	51,676,232	49,596,664
Re-exports	1,385,933	1,277,392
	89,136,103	86,579,839
<i>Treasure—</i>		
Imports	15,155,954	11,775,374
Exports	1,395,580	1,571,944
	107,687,637	99,927,159

In one year, and that a dull year, there has thus been an increase of nearly

eight millions sterling. The increased export trade of last year, we may add, was carried away by 5,103 vessels of 2,036,522 tons, against 5,834 of 2,090,192 tons in the previous year, a fact to be accounted for by the higher prices of produce exported.

The articles of import comprise cotton twist and yarn, cotton piece goods, machinery, railway materials, metals manufactured and raw, malt liquors, spirits, wines, raw silk, silk and woollen goods, salt and sugar. By far the highest amount is for Manchester piece goods, the value of the imports being £16,072,745. In the year 1850 the amount was only three and a half millions, so that in eighteen years it is nearly five-fold—a fact which ought to give satisfaction to those engaged in the production of these articles. The consumption of wines, spirits, and malt liquors goes on steadily increasing, and is now one and a half millions, or a million more than in 1850.

The articles of Export consist chiefly of indigo, rice, hides, jute, opium, seeds, coffee, tea, silk, sugar, and wool.

Tea and coffee show a most gratifying development, the export of the former being close on a million sterling in value, and that of the latter above a million. Raw cotton has risen from three and a half millions in value in 1850, and only five and three quarters in 1859, to upwards of twenty last year, or a million more than in the preceding year. We can only hope, but not believe, that this will last when the Southern States of America have recovered themselves. Indigo, the average export of which is about two millions sterling, stands at nearly three millions, but the present year will show a great fall. The continued increase in the export of rice is the more satisfactory when we remember that it is burdened with an indefensible duty. Hides and skins, seeds and wool, all show a considerable increase. The jute trade, which began practically about 1850, when it stood only at £196,936, has increased to nearly two millions sterling.

It is satisfactory to learn that the foreign trade of India, in a dull year, has risen to one hundred and eight millions, and that the whole trade, including the coasting, one hundred and thirty millions sterling in value, or nearly a fourth of that of Great Britain, which is the emporium of the world.

DIFFUSION OF MISSIONS.

In proceeding to state the progress of the Evangelical Church in measures for obeying the Saviour's command, I notice—

1. The progress made in special missionary explorations. These have been found indispensable to the advantageous occupation of an unevangelized country by missions. A mercantile house sends a man to explore for it who is skilled in trade; the warrior sends a soldier; the missionary society sends a missionary. There is a great deal in the point of view. Our traveller must have the eye, the ear, the heart of a missionary. Lion-hunters would not answer our purpose in Africa; nor would the members of the London Anthropological Society. Nor can we implicitly rely, in such a country as China, so far as vital points in missions are concerned, upon the reports of unmarried Jesuits, with their unscrupulous concealment of their own character and objects, and the half-christianized Buddhism of their religion.

We must make our own surveys. We do it geographically, that we may know where to find the people, and what physical causes affect their pursuits and characters, and will facilitate or obstruct our operations. We do it statistically, to know the number of youth to be gathered into schools; of families to be supplied with the Bible; of cities and villages to be furnished with the stated preaching of the gospel; and of souls to whom a Saviour's love must be proclaimed. We investigate the social relations of the people, in order to know the ties of family, neighbourhood, business, pleasure, government, and religion, which bind them together; and also, what repellant influences there are to produce "hatred, variance, emulation, wrath, strife, envyings, and such like;" of which we are assured, that "they which do such things shall not inherit the kingdom of God."

That to which I would call special attention is, the extent to which this work of MISSIONARY EXPLORATION has been carried. Somewhat more than forty years ago, the late Dr. John C. Brigham, afterwards Secretary of the American Bible Society, was sent by the American board to Buenos Ayres, in South America, with instructions to cross the southern continent and visit the republics along the western slopes

as far north as Mexico; which occupied him about two years. Dr. Brigham's report, published in the "*Missionary Herald*," was adverse to an occupation at that time, mainly on the ground of the predominant influence of the Popish priesthood in the several governments. The world has moved forward since then, and recent missionary explorations in several of these countries have reached a more favourable result. Ten years later, the Rev. Samuel Parker was sent by the American Board, with some others, across the continent of North America, to see what could be done for the Indian tribes on either side of the Rocky Mountains. The investigation was pushed to the shores of the Pacific, and was the first step in the demonstration, afterwards made by a missionary of the same Board, of a practical waggon-road through the Rocky Mountains; which demonstration history will testify to have saved Oregon, the Washington Territory, the Columbia River, and perhaps even the golden mines of California, to the United States. In 1829, the Rev. Eli Smith and myself traversed the Peloponnesus and Greek Islands. Out of the exploration just mentioned grew directly the more important one of Messrs. Smith and Dwight through Asia Minor, Armenia, and Georgia, as far as to the region inhabited by the Nestorian christians of Persia; who before that time were scarcely known to the modern christian church. The whole of Palestine, and a large portion of Asia Minor and Syria, had previously been surveyed by missionaries of the American board, and of the Church Missionary Society, as were also several districts of Northern Africa. There has since been a missionary survey to some extent, by German missionaries, of Abyssinia and the interior of Eastern Africa; also, by English missionaries, of a part of the island of Madagascar. The missionary exploration of a large part of Southern Africa by Campbell, Moffatt, Livingstone, and others, furnish chapters of surpassing interest in the history of missions. Of the Western coast of Africa there has been a missionary survey along at least two thousand miles, and also for a considerable distance up the river Niger. But in Africa there is yet much unknown land.

The whole great country occupied by the two hundred millions of India, is

now sufficiently known for missionary purposes. So are Assam, Burmah, and Siam. And a process of missionary exploration is now advancing somewhat rapidly in China, with its four hundred and fourteen millions of inhabitants, and its thirteen hundred thousand square miles. Some parts of the Indian Archipelago are not well known in a missionary point of view; neither is Corea, nor Japan, nor Chinese Tartary, nor Central Asia. But the Isles of the Pacific Ocean are known to a very great extent, and so are the Indian tribes of our Western wilderness.

Indeed it may be truthfully said, that the missionary survey of the world has now been carried so far forward that scarcely anything more needs to be done in that way at present. As a preliminary work this exploration was necessary, and it has been in a great measure accomplished, and by missionaries under the supervision of missionary societies; and it will not need to be repeated.

2. It will be natural for us to consider the progress which has been made in the *MISSIONARY OCCUPATION* of the unevangelized world. Regarding the smallness of the invading force, the number of important centres occupied is truly marvellous. The single point we have now in view is the occupancy of central and influential posts. We commence in the countries of the Mediterranean.

The English Church Missionary Society was the first to move towards this part of the world, which it did in 1815; sending Mr. Jowett, an enlightened scholar, whose published "*Researches*," as I thankfully remember, were a valuable guide and incentive forty years ago. He was followed by Mr. Lowndes, of the London Missionary Society. In 1819 Messrs. Fisk and Parsons, of the American Board, went forth to occupy Jerusalem, then believed to be an important centre in that part of Western Asia. Beirut, the capital of Syria, was next occupied by Messrs. Goodell and Bird. This was in 1823, and it was the beginning of that great movement of our American churches, which has since extended through Turkey and into Persia, and gained a footing in most of the more important influential posts among the races speaking the Arabic, Turkish, Syriac, Armenian, and Bulgarian languages. The churches have taken possession, moreover, of what may be regarded

as the religious centres of the Greek, Armenian, Bulgarian, and Syriac churches; and there are but few places in Western Asia, north of Arabia, not now occupied by foreign missionaries, which we should desire to see occupied for any length of time by others than native labourers.

Passing over the countries of Central Asia, all yet destitute of evangelical missionaries, we step from among the bigoted Moslems of Afghanistan into British India; and there, in the north-west corner of India we find missionaries. From thence, down through the hundred and twenty millions in the great valley of the Ganges to Calcutta, we find a large number of the more important posts in possession of different missionary societies; though as yet, for the most part, with an altogether inadequate missionary force. The valley of the Indus is also beginning to be occupied by missionary stations; and so is Rajpootana.

From Calcutta towards the southwest, and from Surat and Bombay towards the east and southeast, and over the great populous peninsula of India, missionaries are found at very many of the more influential centres; and the same is true of Ceylon. A late number of the "*Friend of India*," published in Calcutta, affirms, that thirty societies in Great Britain, the United States, and Germany are at work in India, with five hundred and forty white and two hundred and twenty native clergy, and eighteen hundred native catechists; working in four hundred central stations, with two thousand three hundred branches; and that they have eighty thousand boys and thirty thousand girls in their schools.

India is of great extent, and travelling has heretofore been exceedingly laborious and expensive. It has been hard to see in what manner missions could permeate the country. It is therefore important to mention, that durable railways are now considerably advanced through its whole extent, under the patronage of government, which guarantees an income of at least five per cent. to these several English companies building the roads.

The railway system embraces an extent of about five thousand miles, and the larger part of it has been completed. What is called the "*East India Railway*," running up the valley of the Ganges, connects Calcutta with Delhi, a distance of a thousand miles. The "*Great India*

Peninsular Railway" connects with the one in the Ganges valley at Allahabad, about five hundred miles above Calcutta, crosses the Deccan plateau, and descends thence to the Concan and Bombay, and from Bombay it proceeds to Madras; the whole length of the line being twelve hundred and sixty-six miles. The ascent of the ghauts on this line from Bombay to Madras was a work requiring upwards of seven years, during which as many as forty thousand labourers were occasionally employed upon it at one time. "Beginning its ascent along a spur thrown out from the main range, this incline continues its upward winding way through long tunnels piercing the hardest basalt, across viaducts spanning ravines of great width and depth, often along what is simply a large notch cut in the face of a precipice." The "*Madras Railway*" crosses from Madras to a port on the Malabar coast, eight hundred and twenty-five miles. The "*Bombay, Baroda, and Central India Railway*" goes northward from Bombay into the fertile province of Guzerat, three hundred and twelve miles, and may yet be extended through Rajpootana to Delhi. The "*Punjaub Railway*" extends from Delhi through Lahore, the capital of the Punjaub, and thence westward to Mooltan; from whence there will be a connection by steamers and by the "*Scinde Railway*," with Kurrachee, a seaport near the mouth of that river. The extent of the "*Punjaub Railway*" is five hundred and sixty-six miles, and of the "*Scinde Railway*" one hundred and nine miles. From Calcutta, the "*Eastern Bengal Railway*" runs northeasterly one hundred and fifty nine miles, and may yet be extended to the borders of China; and the "*South-eastern Railway*" twenty-nine miles, to a point on the neighbouring coast. The "*Southern India Railway*," one hundred and sixty-eight miles, connects Madras with Negapatam, a seaport on the eastern coast of the continent; and will probably be extended through the Madura and Tinnevely provinces to Travancore.

On the 1st of May, 1868, nearly four thousand miles on these railways were open to travel and traffic, and an additional thousand miles were under construction. Bombay is therefore to become "the sea-gate, through which the postal communications of Europe and India are henceforth to flow.

The estimated cost of these five thousand miles of railway is four hundred and fifty millions of dollars; and, under the orderings of divine providence, the whole is built as really for the church as for the world, and *wholly at the expense of the latter*. These railways are not less important in a missionary point of view than they are in relation to the social, civil, political, and commercial interests of India. The saving to the church, in its work of converting India, will be immense in travel, labour, time, exposure, health, life, and expenditure. Bombay, and not Calcutta nor Madras, must henceforward be the great landing place and point of departure for missionaries to India. And how easy, how comparatively inexpensive and safe will be access to every part of the country. In how short a time will the lines radiating from that great commercial entrepôt transport the missionary to the valleys of the Ganges and the Indus, to the northern provinces, and far down into the Peninsula.

The more influential posts in Burmah, Assam, and Siam eastward of India, are occupied by missionaries. There are also missionary stations on the great island of Borneo, and on the Molluccas and Celebes. In the maritime provinces of China, nearly every important port

has missionaries; and there are missionaries some hundreds of miles up the Yangtszkiang, the great river of China, others half-way from the sea to the capital, others in Peking, and there is a missionary post beyond the famous Chinese wall. Japan has also been entered by Protestant missionary societies, and so are different portions of Papal Europe, and of Spanish and Portuguese America.

In the Pacific Ocean, a large portion of the more important groups of islands are occupied, and so extensively that the chances of shipwreck among savage pagans have been greatly reduced—as I presume the rates of insurance would show.

Nearly the whole of Southern Africa has for many years been under religious culture by missionaries. So is a small portion of the eastern coast, and a part of Madagascar. So is the coast of Western Africa from the equator a long distance westward; and there are missionaries on the Niger, and also in Egypt.

This will suffice for an illustration of the extent to which the more important regions of the unevangelized world have been occupied.

—Rev. Rufus Anderson, D.D.

Foreign Letters Received.

CUTTACK.—T. Bailey, September 21. J. Buckley, October 14.

Contributions

RECEIVED ON ACCOUNT OF THE GENERAL BAPTIST MISSIONARY SOCIETY,
FROM OCTOBER 20th, TO NOVEMBER 20th, 1869.

	£	s.	d.		£	s.	d.
ASHBY & PACKINGTON—				MACCLESFIELD...	8	13	0
Collections, Books, Cards, & Boxes...	30	13	4	MALVERN—			
AUDLEM—				Executors of Thos. Reynolds, Esq....	20	0	0
Collections and Subscriptions ...	9	17	7	PORTSEA ...	10	14	0
BATH—				QUEENSBURY—			
Dr. E. W. Eyre ...	0	10	0	Collections and Subscriptions ...	6	0	0
BIRCHCLIFFE ...	24	12	9	ROCHDALE—			
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DERBY, Osmaston Road ...	13	16	8	VALE, near Todmorden... ..	5	14	2
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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. PRICE and the Rev. H. WILKINSON, Secretaries, Leicester, from whom also Missionary Boxes, Collecting Books, and Cards may be obtained.

THE ORISSA MISSION CONFERENCE

HELD AT

St. Mary's Gate Chapel, Derby, December 8th, 1868.

Containing Report of Proceedings by Rev. T. GOADBY, B.A., Chairman ;
and Papers on the following subjects :—

"THE STATE AND NEEDS OF THE MISSION,"

BY THE REV. J. C. PIKE.

"OUR ORGANIZATION & PLANS OF OPERATION AT HOME,"

BY THE REV. H. CRASSWELLER, B.A.

"NATIVE AGENCY,"

BY THE REV. W. BAILEY.

THE Committee and friends of the Orissa Mission met for special Conference, at St. Mary's Gate Chapel, Derby, on Tuesday, December 8th, 1868. About 200 ministers, delegates and subscribers assembled, the different districts of the General Baptist Connexion being well represented. There was something attractive and suitable in the place of meeting—the scene of the labours of the honoured and devoted founder of the Society in the closing years of his zealous and useful life. The present circumstances and needs of the Mission were the chief reasons for calling the Conference, and were also the main cause of so ready and large a response to the summons of the Committee. The Chairman of the Association for the year, the Rev. Thomas Goadby, B.A., presided. There was a preliminary devotional service. The

Rev. T. Yates, of Kegworth, asked the divine blessing upon the proceedings of the Conference. Prayer was offered for the prosperity of the Society in its work, for the grace and power of God to rest upon the missionaries in their toils and trials, and for the raising up and sending forth of additional labourers into the field. The Revds. J. Finn, of Todmorden, J. Lawton, of Berkhamstead, J. Stevenson, M.A., of Derby, and Mr. B. Baldwin, of Loughborough, took part in the devotions. The deliberations of the Conference were opened by two papers; the first by the Rev. J. C. Pike, one of the secretaries of the Society, on "The State and Needs of the Mission;" the second by the Rev. H. Crassweller, B.A., of Derby, on "Our Organization and Plans of Operation at Home." There was a third paper, at the opening of the afternoon session, by the Rev. W. Bailey, late missionary in Orissa, on "Native Agency." The hearty thanks of the Conference were given to the writers of these papers, and it was requested that the Committee publish them forthwith. The discussions which followed were chiefly upon topics suggested by the first and second papers, and were characterised by the greatest freedom and outspokenness, tempered by kindly feeling and the warmest love to the Mission. The questions of economy at home and in Orissa in the expenditure of funds, of efficiency in the work of the secretariat, of the habits and social standing of the missionaries in Orissa, of the salaries and expenses of secretaries and missionaries, of the neglect or deficiency of organization in congregational auxiliaries, of the lack of fresh interest in public meetings, were freely and fully considered. It was shown in the course of the discussions, that every regard was paid to economy in all the workings of the society at home, that there was no wasting of funds whether by travel or otherwise. It was distinctly announced that the half of what one secretary of a sister society received was the whole of what was paid to both the secretaries of the Orissa Mission. It was shown by the most emphatic testimony that the salaries of the missionaries were so low that they were hindered and hampered

in their work by the pressure of poverty, rather than remunerated so as to place within their reach comforts easily obtainable at home; that though nominally a larger sum was given to them than most ministers in the denomination received, it really left them as poor as the poorest of their brethren in England; and that there was no question of high social standing considered so much as the means and ability in that fatal climate of doing the work well for which they were sent out. It was painful enough to suffer from the unavoidable discomforts and privations of a missionary life in India, without adding thereto the pinch and straits of pecuniary wants. Brethren at home on half the sum they would receive if in Orissa, acknowledged themselves in possession of more ample means, and the Society would only impair the capacity of their missionaries for their service in the work of the Lord by substituting for the present system of rigid economy a miserable, niggardly, and self-defeating parsimoniousness. But it was better that this dissatisfaction and these misunderstandings of the Society's course of procedure, which existed only where too little information was found on these subjects, and too little attention was given to the Mission and its work, should "come out" and be made known, than that they should work mischief in the minds of weak brethren. The distastefulness to the Conference of some of the charges made and questions proposed, was again and again emphatically manifest, but it was thought advisable not to prevent their expression.

The suggestions as to home-plans were very valuable. Complaints and murmurings should be a reason for holding meetings, not for their suspension. Sometimes a missionary meeting on the Lord's-day, with addresses, instead of a sermon, would be useful; a larger audience would thereby be secured. Prayer on the Sabbath for the Mission should never be forgotten. Information of the freshest and newest character should be promptly and widely circulated. Reports should be read and mastered. A Congregational Mission Conference might be profitably sought by means of a mission

breakfast or otherwise, to meet objections and remove doubts and misgivings. Ministers would find labour and thought on this subject very advantageous. The presence and help of intelligent laymen on the platform would be an incalculable benefit. There is too little of voluntary unofficial labour, and we want more of it. We are poor because we have no complete and efficient plans of working. Local organizations are very defective. Scarcely any churches have a sufficient staff of collectors. Juvenile auxiliaries should be encouraged, for those who begin to love the Mission in their childhood, love it most and deepest when they grow up. The arrangements for public meetings should be well made, and punctually observed, and never should the platform neglect boldly and manfully to grapple with every form of modern objection to mission work. The missionary spirit cannot be sustained, still less kindled afresh, by thrice-told tales and the common-places of traditional rhetoric. Such was the general drift of the observations made by the speakers at the Conference. The suggestions and proposals of the writers of the able and exhaustive papers presented were on the whole very fully endorsed. The brethren who took part in the discussions were the Revds. Dr. Underwood, T. Yates, J. J. Goadby, J. Clifford, M.A., LL.B., T. W. Mathews, S. Cox, W. Hill, S. Allsop, E. H. Jackson, C. Clarke, B.A., W. Chapman, I. Stubbins, W. R. Stevenson, M.A., W. Evans, W. Orton, E. C. Pike, T. Barrass, J. H. Atkinson; and Messrs. C. Roberts, R. Johnson, T. W. Marshall, R. Argyle, W. B. Bembridge, R. Baldwin, and possibly some others. The following were the resolutions, unanimously adopted, by which practical expression was given to the deliberations of the Conference. Resolved—

1.—That the best thanks of the Conference be presented to the Revds. J. C. Pike, H. Crassweller, B.A., and W. Bailey, for their valuable papers, and that they be requested to place them at the disposal of the Missionary Committee for immediate publication.

2.—That this Conference recommend the Mission Committee to enact as a law through the Association that all Trust Funds on which

annuities depend, be henceforward preserved intact until such annuities shall have ceased.

3.—That ministers be requested to place an offer of their services for two Sundays in the year, with the intervening days, at the disposal of the secretaries, for deputation work on behalf of the society.

4.—That it be an instruction to the secretaries to correspond with all our churches, with a view to the organization of a thorough working auxiliary in connection with every church.

5.—That we do not think it expedient to send out at once more than one missionary and his wife, but that the committee and officers of the society be urged to adopt immediate measures for raising the income to such a sum as shall suffice to sustain a staff of at least seven missionaries.

In the evening a public meeting was held in the chapel; Mr. Alderman Longdon occupied the chair. The Rev. Isaac Stubbins, a returned missionary, opened with an interesting and touching reference to the toils and self-sacrifice of the servants of the Mission in Orissa; the Rev. E. H. Jackson, of Castle Donington, in an eloquent and poetical speech, spoke of the claims of India upon English Christians; the Rev. J. Clifford, M.A., LL.B., of London, answered in a most masterly and argumentative way, the objections of modern scientific men to missions; the Rev. Giles Hester, of Sheffield, dwelt upon the advantages to ministers and churches of a careful study and thoughtful consideration of the various mission fields and their work; and the Rev. W. E. Winks, of Wisbech, enforced upon all supporters of missions, system, method, adequacy, and cheerfulness in their contributions. The meeting broke up at a quarter to ten, with thanks to the chairman, and a brief devotional service. It was one of the best missionary meetings ever held on behalf of the Orissa, or any other mission.

THE STATE AND NEEDS OF THE MISSION.

BY THE REV. J. C. PIKE, OF LEICESTER,

The Sub-Committee to whom was assigned the duty of making the preparatory arrangements for our Conference to-day, have requested me to introduce the business by a paper on "The State and Needs of the Mission."

For a considerable time our brethren in Orissa have been urging upon us the old Macedonian cry, "Come over and help us." At their last Conference, held at Cuttack in November, 1867, "a serious discussion was held on the affecting changes that had occurred during the past three or four years. It was felt to be a most painful fact, that in proportion as their responsibilities had increased, their missionary strength had been reduced." Their earnest and deliberate convictions upon this subject were embodied in the following resolution:—"Agreed, that we earnestly and affectionately solicit the early and serious attention of the Committee to the present reduced state and gloomy prospects of the Mission; and record our conviction of the great importance of earnest and united prayer at this solemn crisis, that the Lord may send forth more labourers from home into this wide and important field, and also raise up in this country able and faithful men to proclaim the gospel of his grace."

Since then the providence of God has taken up their case, and given fearful intensity to their appeal. One of the brethren who united in the passing of that resolution—the

one who, speaking after the manner of men, appeared to be the strongest, the most robust, the most likely to live for many years of useful labour—has received from his Lord the summons—"Come up higher." Our laborious and much-beloved brother, John Orissa Goadby, finished his course on the 27th of last July. His death at such a crisis is a loss to the Mission that no words of mine can adequately describe, and renders the speedy help (before so much desired by our brethren) absolutely imperative, if the Mission we all so much love is to be sustained.

Under such circumstances the Committee could not longer forbear requesting this meeting of the friends and supporters of the Mission, that we might lay the whole case before you, and that unitedly, with much humiliation and searching of heart, we might all join in laying the matter before our God and Father in heaven, and asking from Him wisdom and grace in the present emergency.

The facts as to the state of the Mission are few, but they are sufficiently startling. We have only four brethren in Orissa at the present time.

Mr. Buckley has been out	24	years.
Mr. Miller "	23	"
Mr. Taylor "	13	"
Mr. T. Bailey "	7	"

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This gives an average of $16\frac{3}{4}$ years to each. It is usually reckoned, I believe, that the mortality among Europeans in India is twice or thrice what it is in England. The length of time our beloved and honoured brethren Buckley and Miller have lived in Orissa, forbids the expectation that their labours can be continued many more years. Indeed, it is a matter for thankfulness to God that He has given to the four brethren just named so good an average of life already as $16\frac{3}{4}$ years. Had the missionaries died as English soldiers do, after being out only five or six years, the Mission must years ago have become extinct.

I need not remind you how important and responsible is the position of our few missionaries in Orissa. The "care of all the churches" devolves on them—the training and superintending of the native ministers, the press, the schools, and now the charge of some 1300 famine-stricken orphans.

In the latter they are nobly aided by the sisters of the Mission. God has thrust these various departments of labour upon our friends, and through them upon us. Great will be our honour and reward if we acquit ourselves worthily. The encouragements were never greater than now. In some districts the fields appear to be "white already to harvest."

We rejoice, that although the present state of the Mission is critical, and requires the most anxious and prompt attention, it is not discouraging nor disheartening, but most emphatically in every respect the contrary

I turn now to the Needs of the Mission.

I.—Every one will expect that I should say—our first need is more missionaries.

I do not plead for a large number of English missionaries; for I am well persuaded that it is impracticable to evangelize Orissa, or any other heathen country, simply by Europeans. At present we cannot do without some. There should be sufficient to take a general oversight of the native churches and evangelists, to provide a christian literature for the people, to train up fresh native preachers, and by taking the lead in evangelistic labours, to open up fresh centres of usefulness to be occupied by the native brethren, and so eventually to diffuse the light of the gospel through the length and breadth of the province. Without such a supply of English brethren, we shall lose much of the ground already gained.

Viewing the subject from this point, and remembering the zealous labours of our American brethren in the North of Orissa, I think that in order to the efficient working of our portion of the province, we require not less than seven English missionaries, in addition to the brother who has the charge of the Mission Press. I would apportion them as follows:—Two to Cuttack and neighbourhood; two to Piplee, as the centre of a large district, perhaps the most promising of our purely native communities, and near to Pooree, the city of all conceivable abominations on this side of hell, and where the Temple of Juggernath has for long ages bid defiance to the claims of the true Jehovah.

Of the remaining three, I would locate two at Berhampore, and the third might labour somewhere on the Berhampore side—say in the neighbourhood of Russell Condah; or,

if the importance of the locality demanded it, one brother might be spared from Piplee, or from Berhampore, and two might specially labour among the Khonds. My impression is, that unless we could sustain a larger staff than seven, two missionaries for the hill tribes would be a disproportionate appropriation of our strength, and more than could be spared from the plains. It should be considered that with a staff of seven missionaries, we could not calculate upon having more than six of them engaged in active service at one time. A furlough to England every ten or twelve years is essential to the continued health and vigour of the missionary. On this calculation rather more than one out of the seven would on an average be taking his furlough at home. I think the most efficient appropriation for six brethren would be—Two to Cuttack, two to Piplee, and two to Berhampore. We should on this plan carry out the practice of our Lord, who sent forth his disciples “two and two before His face.” They would be sufficiently far apart to prevent any interruption with each other’s spheres of labour. Each missionary would have plenty of elbow room (indeed, sadly too much if our means were only greater), and the whole would be within reach for occasional united counsel and fellowship.

How, then, do the present needs of the Mission as to labourers strike us ?

We hope that the good providence of God will permit our brother Mr. Brooks to return to his important sphere at the Mission Press next summer. We then have in addition to him four missionaries only, and we want three more.

I naturally look to our brethren, W. Bailey or W. Hill, to supply one of these vacancies. They both have their hearts in the work. The former would have gone without hesitation, but the voice of Divine Providence speaks to him distinctly, and says—“You may not go; your work is at home for the present.”

Under all the circumstances of the case, and considering the many years already spent in the field by our senior missionaries, what Mr. Buckley calls “an infusion of young blood” appears to be essential to the vigour and life of the Mission. Two young men are needed; but seeing that our number of missionaries is so limited, they need to be young men specially qualified. In addition to hearts full of love to the Saviour and the souls of men, they need to have peculiar

In the latter they are nobly aided by the sisters of the Mission. God has thrust these various departments of labour upon our friends, and through them upon us. Great will be our honour and reward if we acquit ourselves worthily. The encouragements were never greater than now. In some districts the fields appear to be "white already to harvest."

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I turn now to the Needs of the Mission.

I.—Every one will expect that I should say—our first need is more missionaries.

I do not plead for a large number of English missionaries; for I am well persuaded that it is impracticable to evangelize Orissa, or any other heathen country, simply by Europeans. At present we cannot do without some. There should be sufficient to take a general oversight of the native churches and evangelists, to provide a christian literature for the people, to train up fresh native preachers, and by taking the lead in evangelistic labours, to open up fresh centres of usefulness to be occupied by the native brethren, and so eventually to diffuse the light of the gospel through the length and breadth of the province. Without such a supply of English brethren, we shall lose much of the ground already gained.

Viewing the subject from this point, and remembering the zealous labours of our American brethren in the North of Orissa, I think that in order to the efficient working of our portion of the province, we require not less than seven English missionaries, in addition to the brother who has the charge of the Mission Press. I would apportion them as follows:—Two to Cuttack and neighbourhood; two to Piplee, as the centre of a large district, perhaps the most promising of our purely native communities, and near to Pooree, the city of all conceivable abominations on this side of hell, and where the Temple of Juggernath has for long ages bid defiance to the claims of the true Jehovah.

Of the remaining three, I would locate two at Berhampore, and the third might labour somewhere on the Berhampore side—say in the neighbourhood of Russell Condah; or,

if the importance of the locality demanded it, one brother might be spared from Piplee, or from Berhampore, and two might specially labour among the Khonds. My impression is, that unless we could sustain a larger staff than seven, two missionaries for the hill tribes would be a disproportionate appropriation of our strength, and more than could be spared from the plains. It should be considered that with a staff of seven missionaries, we could not calculate upon having more than six of them engaged in active service at one time. A furlough to England every ten or twelve years is essential to the continued health and vigour of the missionary. On this calculation rather more than one out of the seven would on an average be taking his furlough at home. I think the most efficient appropriation for six brethren would be—Two to Cuttack, two to Piplee, and two to Berhampore. We should on this plan carry out the practice of our Lord, who sent forth his disciples “two and two before His face.” They would be sufficiently far apart to prevent any interruption with each other’s spheres of labour. Each missionary would have plenty of elbow room (indeed, sadly too much if our means were only greater), and the whole would be within reach for occasional united counsel and fellowship.

How, then, do the present needs of the Mission as to labourers strike us ?

We hope that the good providence of God will permit our brother Mr. Brooks to return to his important sphere at the Mission Press next summer. We then have in addition to him four missionaries only, and we want three more.

I naturally look to our brethren, W. Bailey or W. Hill, to supply one of these vacancies. They both have their hearts in the work. The former would have gone without hesitation, but the voice of Divine Providence speaks to him distinctly, and says—“You may not go; your work is at home for the present.”

Under all the circumstances of the case, and considering the many years already spent in the field by our senior missionaries, what Mr. Buckley calls “an infusion of young blood” appears to be essential to the vigour and life of the Mission. Two young men are needed; but seeing that our number of missionaries is so limited, they need to be young men specially qualified. In addition to hearts full of love to the Saviour and the souls of men, they need to have peculiar

adaptation for the foreign work. If one needs to be a Lacey, a prince among bazaar and festival preachers, the other needs to be a Sutton, the man of studious habits, the compiler of dictionaries, and translator of the Word of God ; or, if I may speak of living men, without any invidiousness or flattery, if one needs to be an Isaac Stubbins, the other is wanted as a John Buckley.

It is not anybody that will do for a missionary. It is not men who cannot get churches at home that are suitable for missionaries. The Mission needs, yea, the Lord of the Mission needs, at this time, the flower of our ministry—the truest, the purest, the realist amongst us ; the most robust, physically, mentally, and religiously. They should be men of some measure of scholarly attainment, of critical genius, and well acquainted with the original languages of Holy Scripture. At any rate, I think it important, other things being equal, and if we may not have both in the same man, that one of the two should be a scholar rather than a preacher—one who in a few years would be able to take the department of translations and literature, now so efficiently occupied by our senior brother in the Mission. Where shall we seek such men ? We will pray the Lord of the harvest to give them to us. He knows the qualifications specially required. He knows the very men—who they are, and where they are at this moment. May His Spirit prompt them to say, “Here are we, send us.” At any rate our gathering here to-day is for the very purpose of carrying out the Saviour’s own direction for an emergency like this,—the harvest so plenteous and the labourers so few. “Pray ye, therefore, the Lord of the harvest that He will send forth labourers into his harvest.”

II.—Our second need is increased funds to sustain a slightly larger staff of missionaries.

I do not appear before you to-day as an advocate of extreme measures. Indeed, I rather fear some friends may be disposed to blame the moderation of my suggestions, as not sufficiently “go-ahead.” Should it be so, all I can say to such brethren is—“Give me any practical, workable scheme, and I will try to keep pace with the fleetest of you.” My aim has been purposely not to say anything rashly. I will not, as one esteemed brother fears, weary out the best

friends of the society by special appeals for money; and most assuredly I will not advise that, under the influence of a generous but transient enthusiasm, we should plunge ourselves again into debt and difficulty. I content myself by asking whether we cannot unitedly devise some measures for bringing up the income of our Society to the necessary amount.

Let me, however, first mention the amount of income necessary in order to carry out the plan I have sketched, viz. :—

	£	s.	d.
Salaries of six missionaries in India, at £200 each	1200	0	0
Incidental expenses of do., £20 each	120	0	0
Children of do., say £50 for each missionary	300	0	0
One missionary in England, say	150	0	0
Native preachers	300	0	0
Schools and College	200	0	0
Passage money—a yearly average	200	0	0
Home Expenses—Secretaries, Interest, Travelling, Printing Reports, Heralds, Boxes, Collecting Books, Photographs, and Incidentals, say.....	450	0	0
Making a total of	£2920	0	0

In several instances my estimate exceeds the sum the Society actually pays; but to cover all contingencies, a home income of £3,000 a-year would be ample. With this we could keep clear of debt, and carry on the good work efficiently.

Our home income last year, exclusive of legacies and sacramental collections, was £2,524 9s. 1d. The addition of £395 10s. 11d.—not quite £400—would have brought it up to my estimate. Speaking, then, in round numbers, we have now a home income of £2,500; we want another £500; in all £3,000 a-year, and then there is nothing, humanly speaking, to prevent a prosperous and happy career for years to come in behalf of the Mission which God has already so greatly honoured and blessed.

One of the largest American societies, “The American Board,” have a Prudential Committee, for the special management of the home and financial affairs of the Mission.

Their annual meetings are held in the month of October. The Prudential Committee meet at the same time, and decide upon the amount that will be required to meet the expenses of the next year. At the meeting in October this year, they reported, we shall want 600,000 dollars; and it was determined to recommend the churches to raise that sum. They are often fearful and apprehensive of a deficiency; for it is with them as with us—a large part of the income of the year is received within a few weeks, or even days of the annual meeting. When there is serious reason to apprehend a deficiency, they make it known to the churches beforehand. Speaking in a former report of the alternative between a debt and special appeals, they remark:—

“There are three ways of avoiding such expedients. 1st. We can reduce the appropriations to so low a point, that there will be little or no danger of an insufficient income. But if we begin this experiment, we may expect to repeat it, till the prosperity of our Missions shall have departed for ever. 2nd. In case of a deficit, it can take the form of a debt, to be liquidated at some future time. In this contingency, however, we shall probably find ourselves driven, in the end, to the necessity of electing between an appeal, at a manifest disadvantage, or disastrous curtailment. 3rd. The churches, after being seasonably informed of the amount to be expended, can transmit the same to the treasurer spontaneously and promptly. This certainly is the more excellent way.”

The object of my paper is to state the needs of the Mission, not how to meet them. Otherwise I might work a few sums in arithmetic, and show that the whole General Baptist Connexion really could raise an income of £3,000 a-year for its Orissa Mission! We are more than 20,000 strong. I might tell you that an extra sixpence a year from each of the members of our churches would more than realize the additional £500 that we need; that an average contribution of one penny a week from our church members would raise over four thousand three hundred and fifty pounds, or £1,450 more than my estimate of our urgent needs; and that a contribution of three shillings only a year from each member, or about three farthings a week, would be sufficient. I need not remind you this leaves all contributions from friends not members of our churches, and the larger sub-

scriptions of the more affluent members, and public collections too, to set against the deficiency arising from such members in our community as either have not the ability or the heart to give three farthings a week as their contribution towards the evangelization of a lost and ruined world ! My suggestion is simply this : that we all here to-day form "The Prudential Committee" of the General Baptist Missionary Society. That we resolve that the income for the current year must not be less than £3,000, and that we return to our homes in faith and prayer, determined that this amount shall be forthcoming before our next Annual Association.

III.—Our third and last need is a more hearty and prayerful interest in the work of the Mission by all our ministers and churches.

How can this be secured ? We want every minister and every member of our churches to be so identified with the Mission as to feel—"This is MY Mission. These brethren and sisters are gone to Orissa as my representatives ; I will daily pray for them, and sustain them according to my means, as I would my own children when absent from me." Beloved brethren, pray tell us how we may enlist such genuine and general sympathy and interest in our great work.

We publish information ; but then many friends will not take the trouble to read what we publish. Quarterly Heralds are sometimes thrust aside as waste paper. Reports are thought to be very dry and uninteresting.

We send deputations ; and it has been said, although I have not heard it in reference to our own brethren, they tell the old tales over again, until we could almost wish that the bears, or lions, or tigers, or crocodiles, had really munched up the missionary ; for we are dreadfully tired of hearing his tales.

But seriously—and I can assure you it is in no spirit of jocoseness I have prepared this paper ; it has rather seemed as though a burden of the Lord was weighing me down ; I consider this to be one of the most difficult problems we have to solve—how to secure an intelligent interest in the work of our Mission on the part of friends throughout the Connexion. If we can only get this, I for one have no fear about the money.

The London Missionary Society are trying hard to grapple with the same difficulty, and to diffuse a general interest in their missionary work throughout the Congregational body. I find, on referring to their last report, a list of nearly 400 directors of the London Missionary Society in all parts of the United Kingdom. Printed abstracts of letters, received from the missionaries in different parts of the world, are furnished periodically by book-post to the directors. These papers state, "Printed for the use of the directors only."

The effect of this plan is, that a director living in the extreme North of Scotland, or the far West of Ireland, is nearly as well "posted-up" in all that relates to the society's work, as if he lived at the Mission-house in London. The plan must involve considerable labour and expense. It is easy to see that it must have many advantages.

For myself, and although without consulting my brother secretary, I am sure I may speak for him also—we would begrudge no time nor labour that might tend to secure the hearty sympathy and co-operation of our ministers and friends throughout the Connexion. THIS IS ONE OF OUR GREATEST NEEDS.

I thank you, dear brethren, for the patient hearing you have given to these remarks; and again commend to your earnest and prayerful consideration the whole question as to "The State and Needs of our Mission."

OUR ORGANIZATION AND PLANS

OF

HOME OPERATION.

BY THE REV. H. CRASSWELLER, B.A., OF DERBY.

I AM not responsible for the subject of this paper. It was dictated to me by the Committee of Preparation for this Conference; and, it may be added, the task of treating it was accepted by me with real reluctance. It is proper, also, to state that it was accepted on the express condition that I am to be allowed perfect freedom of speech. Whatever I may feel it right to say, the officers of the Society, and the members of the Committee, are pledged to take no offence, but to give me full credit for pure motives, and for brotherly feelings. Nor am I bound to confine myself, rigidly, to the topic just announced, but am to be allowed such range and latitude as it may appear to me necessary to take. The allotted time being short, and the paper itself being far less important than the discussion it is meant to provoke, I plunge at once *in medias res*.

The stipulation just referred to fitly introduces the first suggestion that will be made. It is, that we should speak and hear, as perfectly exercising the spirit of charity. We always meet as Christian brethren; and it ought, therefore, to be unnecessary and wrong, either to impute motives, or to suspect that they are imputed to us. Unless this be, without exception, the accepted law of our conduct, the truth must suffer, and frankness in discussion be impossible. If real reason be given us to fear, that the honest expression of our opinions will be set down to any other cause than the true one—viz., to the interest we, in common with all, feel in the

matter in hand ; or, if we, on our part, ascribe to any cause but this what is said or done by others ; our minds will be clouded, and the irritation of personal feeling will preclude soundness of judgment. It is submitted, then, that the SPIRIT OF TOUCHINESS should be banished from this Conference, and for ever from our Mission Committee meetings as well. To be thin-skinned when any criticism is passed in the councils of Christian men, on the management of matters which are under our care, is less a proof that we are jealous of our honour, than it is that our honour is vulnerable : it lowers our just influence, lessens the number of our friends, and padlocks the lips of truth. Our Mission deliberations are always opened with a petition for the help of the Spirit of wisdom and love ; and let it, therefore, be henceforth remembered, that whoever after that lets feeling warp his mind or raise his temper, does, though from Christian lips, give thereby a practical denial to the utility of prayer, and smites with an affronting blow the face of the good Providence of God !

An inquiry into our Organization and Plans of Home Operation raises the two points of their economy and efficiency. These will be kept, as far as possible, distinct. We begin with the question of the Secretariat, and we give first of all a few of the facts of it. It is asked, What proportion does the cost of working the Mission bear to its income ? Now there was paid last year for home management the sum of £439 12s. 9d.—a sum which includes the salaries of the Secretaries, the cost of supplies for missionaries, of travelling, of publications, and as well of incidental expenditure—and, since the whole of the Home income was then £3,174 10s. 0d., the cost of management was about $13\frac{1}{2}$ per cent. Or, if disposed to, we may take another view. Deducting from the Home income such sums as are properly the Treasurer's care, and require, therefore, but little, if any, attention from the Secretaries, it is found to amount to £2,577 10s. 10d. ; in which case, the cost of management being of course stationary, would rise from $13\frac{1}{2}$ to 17 per cent.

Again : we may next turn these figures round, and look at them from a new, and at first, a startling point of view. The whole cost at home of carrying on the Society is much larger than the cost just given as that of management, and is, of course, to be ascertained by subtracting the monies

actually sent abroad from those which are given to be sent abroad. The difference will shew what were our liabilities last year. Now the General Purpose Fund, and the Special Fund, of our own subscribers, together amounted to £2,848 14s. 3d. Of this sum there reached India, or was spent at home on the Indian account, £2,049 1s. 2d. In other words, there was detained at home to meet our liabilities, and was consequently diverted from its proper channel, the sum of £799 13s. 1d.—or almost enough to support three missionaries and their families in the field.

I propose to deal with the latter point first. On inspection it is found to be by no means so alarming as it appears. Two large and legitimate items must be deducted from it—one, that of the £439 12s. 9d. for the cost of management; and the other, that of £259 15s. 8d., which, owing to the comparatively small amount paid during the year for sea passages, became available for the reduction of the debt due to the Treasurer. Leaving also out of the account what was paid in interest to the Bankers, there remains a balance of £70 5s. 0d. It is to this I ask your attention. It consists of £50 paid on account of the conditional legacy left the Society by the late Dr. Sutton; and of £20 5s. 0d. paid on account of a like legacy bequeathed by the late Miss Barnes, of St. Ives. It is not material to the question which will be raised, for us to know when these charges will cease. Both these sums were given, not in the usual way of bequest, but in the less common one of being subject to annuities—annuities which are of course terminable only on the death of the annuitants. Now (at least as I understand the principles of finance), such bequests ought to be invested as soon as they are received, and then as long as is necessary be kept invested; in which case the interest they produce will be a set-off against the annuities they involve, and the principal will come into the Society's hands immediately those annuities end. A conditional legacy cannot, properly speaking, become property until the conditions annexed to it are fulfilled. Only then, and not before, can they be regarded as estate. But what has really happened? Briefly this—that one of these two legacies has disappeared, and a part of the other has been diverted. Miss Barnes' was appropriated eight years since, to what is called in the balance sheet "the Society's use"—which means, it is presumed, the reduction of the then-existing debt. We owe, consequently, less by £450 than we should have done. It is strongly doubted,

however, whether this is not cause rather for sorrow than rejoicing, for we still have to pay away £20 annually out of our scanty resources for the cake we have eaten, but should yet *have* to eat, if only the debt had been defrayed in the usual way. The money has gone, though the charge on it remains. As this is a bye-gone, it would not be referred to, had it not, in a certain sense, been taken as a precedent. The thin end of the same wedge of treatment was last year driven into Dr. Sutton's fund. To use the polite phrase of the balance sheet, there was "borrowed" from it £373 13s., which sum was duly audited as a part of the balance due *to the Treasurer*. No sign has been given of its reinvestment; for anything that is known it may never be reinvested; it is possible—nay, probable—that the process of disintegration will go on, until, like the other, this legacy vanishes; and it is accordingly urged both with confidence and energy, that such appropriation, or diversion, or "borrowing"—call it what you will—is, not to put too fine a point upon it, as unsound in morals as it is in finance. If John Smith is receiver to an estate A., and is at the same time trustee to a separate fund belonging to it, B., no court would hold him blameless if he permanently "borrowed" from the fund to meet the separate liabilities of the estate. Nor ought we to tolerate similar conduct. In a day when the system of commercial finance is, on all hands, condemned as being largely rotten, we cannot be too jealous of our own; and this part of ours is, it is submitted, unquestionably unsound. This, then, introduces the first practical suggestion that will be offered touching our management. It is, that there should go from this Conference to the Committee, a respectful, but emphatic and unanimous request, that the amount which has been taken from it should without delay be repaid to Dr. Sutton's fund. If this be done, it will yield about as much as it costs; but with this great difference, that a trust will have been respected, and that, whenever the charges on it cease, the Society will be the richer by one thousand pounds.

Having for the sake of convenience inverted the points which have been started, we now return to speak of the Secretariat. Whether for a small society like ours two Secretaries are a luxury, or a need, is not a point on which I feel quite competent to pronounce. All I can do is to prepare it for discussion, and to state the somewhat unsteady opinion I have formed. One thing, however, is quite clear, and that is, that we get our Secretaries at a cheap rate, and

that they work their office economically. We claim the whole time of one of them, and part of the time of the other, and yet we pay them together only just a half of what the other Baptist Missionary Society pays *each* of its two Secretaries. Those gentlemen receive £400 a year a-piece, while our Secretaries have but £200 a year between them. Moreover, we have no Mission House expenses to pay; and it is due to our Travelling Secretary to state, that much as he goes about, his railway, and where needed, hotel expenses, never exceed £50, and constantly fall short of it. It is also to be remembered that costly, perhaps, as compared with our funds our machinery is, it would be far less so than now if those funds were half as large again. Its expensiveness is really owing to the accident of our littleness. If a man in business must have a foreman, he will pay him no more for superintending eight men than for superintending five; and if we *must* have two Secretaries, we must pay them as much for seeing to £3,000 as we should for seeing to £4,500. I have carefully, jealously even, examined the cost of management, minutely going over it item by item, and the conclusion I have come to is, that it is quite economical, and cannot be reduced. It is for those who dissent from this view to state theirs with equal candour.

This seems to be the right place for tendering these brethren, and our rather large staff of returned missionaries, a little very respectful advice. It is laid, deferentially, at their feet as a group, so that the minimum risk may be run of being invidious on the one hand, and unfaithful on the other. It is submitted to them, then, that all business letters, but especially those which relate to public meetings, should be promptly replied to; that it is due to such meetings that the attendance of the speakers should be punctual; that whoever deals largely in anecdotes should keep a well-posted ledger account of them, in order to avoid their repetition at the same place; that under no circumstances, should an anecdote be related which is (say) more than ten years old; that thankful as we are, and ever must be, for the conversion of the late Gunga Dhor, it is possible we may hear of *him* to weariness, and that the incessant repetition of his name may create the undesirable impression, that he is almost the only convert our Mission has known; that the practice of singing a little hymn in the Oriya; of telling us what is the vernacular for "How doth the little busy bee"—"It is a fine morning"—"Will you have some more rice?"

being about as intelligible as would be a chaunt in a dialect of the Cannibal Islands, and subserving about as useful an end : is, after all, a frittering away of great opportunities, a weakening of the power of the speakers, and an act of contempt done on the intelligence of the audience. These suggestions, which are themselves suggestive of a few more, are presented as a passing contribution to the efficiency of our great work.

I have next to place before the Conference some statistics connected with the missionary work of our churches, as preliminary to certain observations to be founded on them. This is the most difficult and delicate part of my duty, and one that cannot be performed without the appearance of personality. Indeed I must be personal if I am to be honest, and since I am bound to be the latter, I may crave the generous indulgence of my brethren in being the former. The vital question will be found to be, not whether particular references that will be made are right or wrong, but whether I am right in the main ; and if I am, what practical remedies the state of the Mission demands. The facts presented are collected almost exclusively from last year's Report. Our Connexion is composed of 154 churches, of which 41, or more than a fourth, give nothing to the funds. Of these churches nine contain from 70 to 100 members ; five from 100 to 150 ; and three from 150 to 180. The aggregate of their membership is 2551—or about an eighth of the whole denomination. Of subscribers in our churches of a sovereign a year, and upwards, we have fewer than 250—or less than one in 80. Among these there are but ten subscribers of £5, three of £10, and two of £20. It is also more than probable, that if the returns of subscribing churches could be accurately analysed, it would be found that nearly three-fifths of our members do not subscribe at all. The broad, general inference to be drawn is, that as yet our churches most imperfectly understand their responsibility in respect to the Mission ; and as the soundness of this depends on a more particular inquiry, delicate as it is, I proceed to furnish my instalment of it. The instances taken are, of course, samples only, and not intended to be exhaustive. As becomes me, I begin with the church at St. Mary's Gate, Derby. It raised last year for the Mission £96 15s. 0d., or nearly £10 more than any church in the body, and £21 more than it did the year before ; and yet, although it returns upwards of 500 members, but 56 of them subscribe largely enough to

secure the insertion of their names in the Report. It is submitted at once, that although this is an improved condition of things, and one for which, therefore, they ought to be grateful, it is *not* one with which the pastor and officers of this church should be quite content. And further; since in these and the following statistics, the monies raised by the Juvenile Societies are of necessity omitted, except when the collectors return the names of subscribers; it is asked, whether, valuable, and indispensable even, as these Societies undoubtedly are, they do not sometimes trench on the work of the larger auxiliaries?—and whether, therefore, the most jealous watchfulness is not required, lest they afford a shelter for the parsimonious from whom larger gifts are to be expected than they exist to receive. It is believed, that if the whole truth were known, many persons would be found to be contributing under cover of them of but a penny, or twopence, a week; who ought to contribute ten shillings, or a sovereign, a year; and that great care is therefore required, lest in some cases, the apparent increase of their funds should, after all, be so far a real loss to the nett funds of the Society. The case of the Church at Osmaston Road is the next that will be cited, and as it had not a minister last year, and was therefore possibly a little dis-arranged in these matters, the statistics of it will be taken from the 1867 report. It then consisted of two hundred and ninety-five members, and raised the considerable sum of £103 13s. 6d.; but of this amount nearly two fifths was given by two persons, and the subscription list contains altogether but twenty-six names, or less than one in eleven. From Derby we pass on, as neighbourly courtesy demands, to Nottingham; and there we find that the Broad Street church, with three hundred and fifty-five members, furnished but twenty-nine subscribers, or one in twelve; ten of whom moreover gave but five shillings or less:—but the church at Mansfield Road with three hundred and thirty-nine members, contributed but £26, that it had but thirteen subscribers, or but one in twenty-seven:—and that the Stoney Street church with a roll of five hundred and fifty-seven members, raised but £42, that it furnished but seventeen subscribers, or one in thirty-one; of which limited number seven gave five shillings or less. In other words these three churches, which contain twelve hundred and thirty-one members; which constitute more than a twentieth part of the denomination, and which are not only in a large centre of industry and wealth, but

possess more than the usual proportion of wealthy members, together gave but three more subscribers, and but £16 more than a single church near them, whose membership is less than their's is by quite seven hundred. These facts are, through this Conference, respectfully presented to such of their ministers, and members, as happen to be present. It is possible that there may be an unknown something in the locality which would account for them, for the church at Old Basford, with one hundred and ninety-seven members, contributed but £4 3s. 6d. Three more cases will close this short selected list of illustrations, one which, unhappily, might easily be enlarged. The first is that of a church in Lancashire, the united contributions of whose one hundred and eighty-five members, were but £2; one half of which was given by a single friend; and which, the previous year, whilst raising nearly £11, sent no subscriber. The second is that of a church in Lincolnshire whose three hundred and eighty-nine members contributed but £27 18s. 8d., and which has, apparently, but two subscribers; whilst last year its contributions were but £32, and its subscribers numbered but five. And lastly there is an instance which seems even more remarkable:—a church which has two ministers and may therefore, be fairly supposed to be well worked; which claims to have more than 500 members, but which, though its annual collection was much above the average, yielded but four subscribers, one of whom is one of the pastors. An examination of the Reports of the two years immediately preceding, gives results respecting it which are substantially the same. There are, however, several very bright exceptions for which we cannot but be deeply grateful: as for instance, for Knipton, where a little fellowship of seven persons positively had its annual collection, sent three subscribers, and raised £13; for Ilkeston and Newthorpe, which, under the care of the Rev. J. Stevenson, has improved upon next to nothing by a clear £20; and for Tarporley, whose 52 members can devote £50 to the Mission, and of their small number present it with 22 subscribers. There is no need to go further into detail. These examples will suffice; and you will, I am sure, believe they have been selected impartially—from no lower motive than that of fidelity to truth.

It remains now to generalise these facts, and to lay before the Conference the suggestions they give rise to. Taking for granted, both that they reveal a condition of things with

which we must be righteously discontented, and the wisdom of existing arrangements; the main questions are—what are the proper remedies to be applied, and how can we further develop our resources? And here we may lay it down as the leading proposition, that the cure for such evils as we deplore, and the means of improvement, are possessed by the ministers and officers of our church. If we were what we should be, and were doing what we should do by the Mission, it would be as oil and steam to the machinery. It is easy enough to find fault with others; the necessary, but difficult thing is to purge out blameworthiness from ourselves. Are we *really* interested in missionary work, and therefore able to interest our friends? Has the Cross, interpreting to us the command—"Go ye out into all the world and preach the Gospel to every creature," so filled our heart with the spirit of its sacrifice, that joyfully, and not of constraint, we take up the glad duty it imposes? Does our acquaintance with missionary facts, does our intercourse with our fellow-members, do our prayers and our sermons, bear an indisputable witness that our hearts' desire for the heathen is that they may be saved? In a word, have we caught that living missionary spirit, which inspires its subjects to give where they cannot work; to sustain others in doing what personally they are not bidden to touch; and which, wherever it is found, spreads with something of the contagion of a divine enthusiasm from a man to men, and from a church to churches? If not, we may perfect our executive till it has become the cheapest and completest thing of the kind, and yet it will only be as a costly but un-fuelled engine on the rails. *The blot; the root of the matter; the seat of our languor and feebleness is here.* Righting that we right all. Leaving that untouched, every improvement that we can devise will only be transient as is the deceitful convalescence of the consumptive. Brethren, it is to a fuller missionary life we must look for a larger missionary work. If only we can secure a copious infusion of that personal love for it, which loses all painful sense of personal accountableness, in the glad, eager devotion, which is at once the necessity and the reward of the new nature; we shall straightway be lifted out of apathy and complaint into saintly zeal and praise, and shall force our Secretaries and our Committee with us, over every obstacle into an unwonted triumph.

It would be very wrong, however, to speak as if we were wholly destitute of this animating principle; and I proceed,

therefore, to specify three possible means of improvement with which the paper will be closed. The first, is that of larger comprehension in our local arrangements. I hold it to be, as the prevailing rule, best that the missionary services should be conducted by the ministers of the place, that they should preach the annual sermons, and do the bulk of the annual speaking. Where there are two or more churches in a town, let there be—whatever the Deacons' Vestry may say to the contrary—a half-day interchange of pulpits; let the auxiliaries of the churches act as though they were one, and let the churches combine to hold one good public meeting, instead of two or three poor ones. It is of a piece with this, that where the want of a deputation is felt, the churches in a given district should arrange to receive him at the same time; and then the ground will not have to be trodden over more than once, and travelling expenses will often be divided by five. These changes cannot be effected without mutual concession, and in some cases without some loss to the collections; but, on the whole, the balance will be largely on the right side; and this coveted good will be gained, that the necessity for a travelling secretary will at last cease to exist, and the wicked isolation and jealousies of sister churches,—churches which in the eye of Christ are not two or three, but only one,—being rebuked, they will be drawn together into something of a real unity.

Secondly. Much may be done by importing a new element into our deputations. At present we almost wholly rely for this department of our work on our Secretaries. They may be good men, and good speakers, but the more they are kept at home the better. It is utterly beyond human ability for anybody to lead the wandering life one of them necessarily does, with its stereotyped round of journeyings and talking, without some impoverishment of mind and much loss of freshness. The same tale cannot be told fifty, or a hundred, or perhaps two hundred times a year, without even those who hear it for the first time knowing that it is the same tale; and without, therefore, defeating in a large measure the end that has to be gained. Moreover—in my idea of him at least—a Secretary is not employed so much to do the work, as to see that it is done, and to keep others at it. He is not to be our proxy, but our agent and our memory; and we, for the sake of our common Master, are to be his very humble servants. If we so employ him, that he stands between us and personal effort, we are perpe-

trating a great wrong; and we must rectify it by commanding him to stand on one side. And here I wish to see two principal things. The first and most important, is the employment of our intelligent christian laymen. They are among the foremost to find fault; they are the most critical on the Society's management and its balance sheet; but the most silent on our missionary platforms. Let us give them some deputation work to do. They can speak fluently on political questions; they can preach admirably at our stations; and there will be a racy freshness in their talk that will act as a magic charm. This duty is as much theirs as it is ours; and I venture to add, that as a rule, they can, if they will, find as much leisure for its discharge; while they are free from the drawback which harasses us, that people are weary of hearing our voices, with every intonation of which they are perfectly familiar. It will be a wise and telling deed to put the more gifted of them in the front. Their knowledge of men and things; the common sense view of them they usually take; the naturalness of their speech; their freedom in it from theologic twang; the consciousness of their hearers that they are not professionally filling a part; will endue their gifts with unusual power, and conspire to mark them out, as the very men for a work whose performance would react with signal benefit on themselves.

The next desirable change just hinted at is, that our ministers, and especially our leading ministers, should lend themselves more freely to deputation work for the Society. They cannot do it without some self-denial; but they can do it with, and the exigencies of the Mission seem to require that they should. The plain truth is, that it is a blemish to maintain a professional advocate. Our Secretariat should be regarded as a sort of head-quarters, where the year's campaign is early mapped out, and arranged; where work is prepared for, and posts are assigned to, the volunteer soldiers in the camp; and if this, its true intention, were realized, the need for its being costly, because duplicate, would become small by degrees and beautifully less; an item much grumbled at would disappear, and the business would be even better transacted. Nor can we easily overrate the advantages which would accrue to our ministers, and through them to the churches. A false dependance on external official aid would be cut away; and being compelled to familiarize themselves with its facts, they would be brought

en rapport with our enterprize. They would feel an increased interest in what is being, and yet needs to be, done, if the opaque screen of the Secretariat, interposing no longer between it and them, their eye looked direct on to, and their hand freely mingled with, the inspiring scene of operations. Only, let us understand what it is that is wanted. It is that consenting brethren—and conspicuous among them should be such as are conspicuous by position—should put their services for a given period every year,—say for two Lord’s-days, with the intervening time,—into the Secretaries’ hands without any reservation, that they may do with them, after they have consulted the churches, precisely as they will. We must be prepared to go where we are sent;—not electing our own routes; nor huffing and grumbling, should poorer districts be assigned, as though a slight were put on us; but obediently, as having a simple desire to do the best we can for the Mission, and as remembering that small churches need help even more than do large ones. The question being shortly put from the Chair:—Shall we do this? it is trusted that the response will be a hearty and unanimous “yea.”

Finally: has not the time come for our speakers to deal rather with teaching than with tales; and for our preachers to enforce christian giving, less by appeals to duty, than by demonstrating that it is of the very essence of the Gospel? No doubt we do want both facts and anecdotes on the platform, but we want the enunciation of principles more. The primary intention of our missionary meetings is to instruct the people, not to amuse them; and, therefore, their intelligence, and conscience, ought to be considered rather than their pleasure. We all know something of the increasing difficulty there is in getting them, and particularly the more influential of them, to attend; and if, as they broadly allege is the case, it is because when they do come they are tickled instead of taught; who amongst us does not sympathize in the plea? A larger-handed grasp of the principles at stake; a clearer perception of the great work and its relations; and a more generous respect for the conscience and acumen of the audience; will, it is firmly believed, do more almost than anything else, to revive the flagging interest we deplore. And as a model nearly of what is intended, I may be permitted to refer to Mr. Clifford’s speech at Bristol: not the most popular, perhaps, which was delivered there, but one which will assuredly be found to have left its mark, and to be successfully advocating the cause of Missions, when much

which at the time was more taking has ceased to be remembered. Such speaking, done according to the measure of our gift, would require closer study and more careful preparation ; but it would redeem our platforms from whatever is *ad captandum* and silly, and be an incalculable gain in power.

And it is to this very alteration, brought to bear upon Christian economics in the pulpit, we must look for the permanent augmentation of our funds. It is sheer absurdity to ascribe their scantiness, as we constantly do, to the poverty of our people. They *are* comparatively poor ; but poverty is not penuriousness, any more than wealth is liberality. The truth is, that we are too fastidious in speaking of money, and that when we do speak of it, it is often as though we thought those who heard us were Jews,—not under grace but under the law. We pelt them with the fragments, sometimes heavy, almost as those of the old tables of stone, of a broken commandment ; we brandish before their shrinking eyes the terrific scourge of our statistics, instead of trying to make them feel the constraint of the Love which redeemed them ; and to make them understand, that spontaneous, and systematic, liberality, is a sure fruit of the work in them of salvation,—an outcome of the influence inevitably exerted by an accepted Cross. For giving is of the very essence of the Gospel, and we preach the Gospel just as truly when, in season, we proclaim it to be so ; as when we seek by it the conversion of the soul. Then talk about money becomes spiritual ; it is secular no more. To confine ourselves to strong appeals, mingled as they often are with inconsiderate scoldings, is to be content with what is not most but least. It is to do worse than put out the eyes of it, it is to denude of its strength-giving locks, the Samson of our Christianity. The principle of giving first, and then appeal as based on it ; that is the true order. For the great desideratum is not a faultlessly constructed Executive ; it is not even an exchequer filled to overflowing ; it is, as Mr. Clifford aptly said, “ Christ in the conscience ; ” and, we may add, because there, Christ the Lord of the man’s conscience, and therefore of his purse. Let our collections be occasionally prefaced by this teaching, and our missionary work be seen avowedly to rest on it ; and then the stream of liberality will flow both large and pure ; and, as a branch of the river of the water of life, it, also, will be for the healing of the nations.

NATIVE AGENCY.

BY THE REV. W. BAILEY, LATE MISSIONARY AT BERHAMPORE,
GANJAM, INDIA.

If it be a fact that the boundary line of the great continent of India is not less than 11,260 miles, and if one-sixth of the population of the globe is to be found within its vast boundaries, it will easily be seen that its numerous races and peoples can never be evangelized by Europeans. From our earliest connections with India, the officers of the Hon. East India Company were not slow to perceive that it would be impossible to retain our possessions in the East, except by the employment of natives. Before the mutiny the native army exceeded half-a-million, while the European army in India scarcely ever reached 40,000; so that our conquests, which have excited the envy and wonder of the world, have been mainly secured by native soldiers fighting our battles. For many years it was not thought safe to place natives in any positions of trust in connection with our civil administration; but latterly, for the safety and consolidation of the Empire, it has been considered the part of wisdom to allow all natives, irrespective of caste or creed, to compete for the various branches of the civil service.

Her gracious Majesty, in proclaiming herself as the Queen of India, says—"It is our royal will and pleasure, that, so far as may be, our subjects of whatever race or creed, be freely and impartially admitted to offices in our own service, the duties of which they may be qualified by their education and integrity to discharge." So that now we have native magistrates, judges, surgeons, physicians, barristers, engineers, surveyors, members of the Legislative Councils in the three Presidencies, members of the Supreme Courts, and also of the Governor General's Council in Calcutta. The Hon. Mr. Maine, in his report of the Converts Re-marriage

Bill, states how greatly indebted he was to two native members of the Supreme Council—the Maharajahs of Vizianagram and of Burdwan—for their wise and judicious suggestions. And it is worthy of note that the chief seat in the Calcutta University is filled by a native. Physically and morally, the native may suffer by comparison with the Anglo-Saxon, but let him have the same advantages, and he will be found in mental power and ability equal to any of the nations of Europe. If the children of this world have been thus wise in their generation, what shall we say of the children of light? Have they been as keenly sensible of the importance of sending native apostles to the gentiles, and of training “pastors and teachers for the work of the ministry, and for the edifying of the body of Christ?” If England, with all her immense resources, is compelled to employ natives in every department of the service, are missionaries fully aware of the fact, that the churches in Europe and America combined can never find either men or means for the conversion of these myriad races to Christianity?

Without drawing any invidious comparison between the native and European, there are certain advantages which the former possesses over the latter which cannot be denied. He is not an exile—the burning heat does not militate against his health and usefulness—he has no language to learn to fit him for his work—he knows without years of patient study the system he has to attack—he can travel at all seasons without any incumbrance—he has social influence which a foreigner never can command—and what is of great importance to the managers of missionary societies, he can be sustained at one-sixteenth of the cost of a married European missionary. Expressions of surprise are not unfrequently heard that missionaries do not give more time and attention to this very essential part of their work! We have frequently heard them, and have been led to wonder, after all, whether missionary reports were ever read? Whatever may be said of the plans of operation pursued by the Orissa missionaries, no charge of indifference can be made against them in reference to this matter. From the commencement of the Mission they have ever considered the raising up of a native ministry as the most important part of their work. There has not been a single convert who has shown any desire or aptitude for ministerial labour that they have not encouraged, and if found worthy, sent into the

field. "It would be doing missionaries generally cruel injustice to suppose they are not ready to employ all the native talent they have, as far and fast as they can. Amongst all the members of the rising Church of Christ in Orissa, the eye of the Christian missionary can rest on no one so interesting, or so dear to his heart, as the native preacher. Looking at him through the sacrifices he has made, the obloquy he is called to endure, the position he nobly sustains among his gainsaying and reviling countrymen, and contrasting all with the noble end he seeks to accomplish, and the real effects of his labours, he approximates to a moral heroism, surpassing all human standards of appreciation, and to honour which, not man, but angels and God alone can understand."*

The ardent attachment of the late Charles Lacey to the native brethren, and his continuous efforts to strengthen, encourage, and in every way to promote their usefulness and happiness, can never be forgotten.

Since the commencement of the Mission, thirty-five ordained and assistant native preachers have been employed. The proportion of preachers to the number of communicants in our Mission churches has been very large. For sending out preachers, the church at Cuttack may claim the pre-eminence over all the churches in the denomination. It is too an interesting fact that, with two exceptions, all these brethren were of such castes as to command respect in all grades of Hindoo society. The first preachers did not receive any regular course of training, but they were well grounded in scriptural knowledge, and their extensive acquaintance with the idolatrous systems of the country, admirably fitted them for pioneers in the work. The unrivalled eloquence of Gunga, the effective teaching of Rama, the deep earnest piety of Bamadabe, the transparent humility of Bonamallee, and the stern uprightness of Sebo, will be remembered beyond the present generation. These men were "our dear fellow-servants and faithful ministers of Christ." Dr. Mullens, on his visit to Orissa, said that these men were a fac-simile of those Carey, Marshman, and Ward sent forth, and that for the hard work of itineracy, they were superior to any other preachers he had seen in India.

* Dr. Sutton—"Orissa and its Evangelization."

In 1845 the Orissa Mission College was founded, and the missionaries deliberated long on the plans to be adopted to raise up an educated native ministry. The students were to receive all their instructions through the medium of the vernacular, and special care must be taken that their habits and manner of life should be such as would fit them for their future work. They were to obtain such a knowledge of Sanscrit as would give them influence in the company of the learned, and every year they were to pass an examination on the best modes of preaching to the heathen. The Conference will learn with pleasure that the rules adopted by the great Missionary Conference at Liverpool, on the subject of training native ministers, were in almost every particular the same as were adopted fifteen years before by the Orissa Mission Conference. As an evidence of the interest the late Dr. Sutton felt in the movement, he generously placed at the disposal of the Committee the proceeds of his literary labours, amounting to £500, for the support of the students.

While our native brethren have laboured with commendable zeal to preach the gospel to their countrymen, they have not been unmindful of the importance of a christian literature. Several of our most popular poetical tracts were written by them. In real poetic genius, we should very much doubt whether any native christians in the whole of Northern India could be found equal to three or four connected with our Mission. It would not be difficult, if we had funds at our disposal, to publish a hymn book containing a thousand hymns, and many of them equal to our best hymns in England. Ghanushyam and Shem Sahu are translating the Pilgrim's Progress, and Sebo Sahu left as his legacy to the native church a metrical version of "The Harmony of the Gospels," a work of rare excellence, and the labour of years; and Jagoo Roul, the assistant tutor in the College, has for a long time been engaged with Mr. Buckley in the revision of the Oriya Scriptures. This, then, will be sufficient evidence to show that the missionaries have been alive to the importance of native agency. If there have been any manifest tokens of the divine approbation in connection with any department of our work, it has certainly been seen on the rising ministry in Orissa.

We come now to the more important question which has often engaged the thoughts of the warmest friends of the

Mission—as to whether the natives cannot, in some measure at least, supply the place of European missionaries. This certainly, in the present crisis of our Mission, is worthy of our most serious consideration. The late Rev. J. G. Pike, who was so wise in counsel, often urged the missionaries in the later years of his life to look out the best men, and set them apart as pastors of native churches.

Preaching the gospel to the heathen has been thus far considered the chief work of our native brethren, and from the beginning of the year to the end of the year, except prevented by illness, they are found at their much loved work. Those located at our out-stations supply the pulpit on the Sabbath, and those at the European stations preach in turn with the missionaries; but not one of our native brethren has ever sustained the whole duties of the pastorate. We should rejoice to see self-sustaining independent churches planted in Orissa, but as yet this has not been given us. Let not our friends, however, be discouraged; for the Baptist Mission, many years older than our own, with its fifty-six native churches in Bengal and upper India, has only two that can be called independent, and in both cases the pastors support themselves from their own resources. For many years to come we shall want earnest, self-denying evangelists far more than pastors of small churches.

We have now eighteen ordained and assistant native preachers. Eight of these are ineligible from want of mental power, youth, and other causes, to take any other position than that in which they are now engaged. Two must soon retire from age and infirmity. Shem Sabu has become the agent of the Cuttack Auxiliary Mission, and Jagoo Roul cannot relinquish his engagements connected with the College and the revision of the Scriptures. So that there are only six available for any change that may seem desirable to be made.

After much prayerful consideration we venture to suggest to the Committee the following plans:—1. The employment of assistant native missionaries. 2. The co-pastorate, European and native. 3. The native pastorate. 4. The employment of unpaid agents as occasional preachers.

I give special prominence to the employment of assistant native missionaries, as this plan has been proposed by the native gentlemen composing the Committee of the Auxiliary

Mission, Cuttack, and has met with the warm approval of the Orissa Conference. I would place such assistant missionaries in suitable districts, and I would give to them the same freedom of action and entrust to them the same responsibility as I would a European. For some years it might be desirable to have them engaged as assistants to the missionaries. This position would not be at all strange, for we have "assistants" in almost every department of Government. In the present state of the country the help of the missionary would occasionally be needed in cases of persecution and oppression, in procuring locations for converts, and sometimes, perhaps, in settling disputes which do unhappily take place in Orissa as they did in the church at Corinth. Another very important reason for this course is, that such assistant missionaries would prefer to have the counsel and help of the missionary. We have men whose ability and moral worth no one can question—men who will face any difficulty, endure any hardship, and whose devotedness commands our most devout admiration. Mr. Goadby, in his last journal, makes frequent reference to the efficiency of one of these men. "My beloved native colleague's addresses were literally 'Christ and Him crucified.' His tongue seemed on fire with love, and his words glowed with heartfelt earnestness and affection. Often did the tears rush to my eyes as I listened to his melting appeals to his fellow countrymen. The key-note he always struck was, Who is like Jesus? Who can be compared to Him? Love like His may be sought, but cannot be found."

The Scotch Free Church Mission has several assistant native missionaries, and a few who sustain entirely the same position as a European missionary. One of these, the Rev. Behari Lal Singh, who introduced the Mission into Rampore Booleah, has been remarkably successful. Besides planting Anglo and Vernacular schools, he has officiated on the Sabbath-day, as occasion offered, to the English residents, while he has been constantly engaged in vernacular preaching.

The American Baptist missionaries in Burmah have many native missionaries and pastors, who have been for years entirely sustained by the native churches. San Qualla, one of these native pastors, was anxious at the close of the last Burmese war to visit the wild Karens, or mountain tribe, that had never before been visited by any missionary. He

went, we believe, without purse or scrip, and in two years baptized 2000 converts and organized thirty churches.

In connection with all the evangelical missions in India, Ceylon, and Burmah, there were, in 1862, 1776 native catechists, and 183 native missionaries, but I regret to say that not one of the latter was to be found in Orissa.

To these native missionaries I would give such a salary as would place them in a respectable position in the eyes of their countrymen, and which would be regarded as some compensation for the additional responsibility they would have to undertake. "Were the plan of bringing forward the natives to places of responsibility followed out, we should soon have a band of missionaries trained up on the ground, to go to the regions beyond with ten-fold better qualifications for their mission than all the universities can give their students, and at little or no expense. Is it to be done? or are native preachers whose labours God blesses beyond example in the history of missions to be kept in everlasting pupilage and made nonentities in the eyes of their fellow countrymen?"*

The co-pastorate might be tried either at Berhampore or Cuttack, and the Native Pastorate at any of our out stations. When a native pastor has been appointed to a church, the members should be given to understand that it was their duty to support him, but where that was impracticable, the Mission would make up the deficiency. Last year the native church at Cuttack contributed £46 7s. 0d.

Some brethren, who are, I confess, more cautious than I care to be, have fears that the native pastors, for want of courage and judgment, would soon get things into a muddle; and if they did, they would only make the same mistake as the native pastors did in the apostolic age; but let all the fears be realized, even then our churches would not suffer by comparison with the churches at Galatia, Ephesus, and Corinth. The young pastor at home, even with the help of very grave and sober deacons, does not always keep the church in the most perfect order; but age and experience give wisdom, and if human nature and christianity be the same all the world over, we see no reason why age and experience should not do for the brother in India what it has done for the brother in England. If "this care of all the

* Dr. Mason, Toungoo. "Gospel in Burmah."

churches" from Jerusalem and round about unto Illyricum, rested upon the first missionary to the Gentiles, the few churches in Orissa will not lack needful counsel and help whenever it may be required from the European missionary. Any increase to the staff of efficient native helpers will very much depend upon the number and character of the men you send out from this country. Perhaps there is no people under the sun so quick at discerning character, and so easily influenced by example, as the Hindoos. Let us, then, have men whose very "meat and drink shall be to do the will of God"—men to whom the preaching of Christ shall become the absorbing passion of their lives; and if such can be found, men who, like the prince of missionaries, shall get joy out of sorrow, riches out of poverty, and life out of death, and their influence and enthusiasm will be worth more than thousands of gold and silver.

The hope of India is in the development of native agency, and to seek its extension is only to go back to the plan which was so successful eighteen hundred years ago. We sometimes forget that the first disciples were Asiatics, and that an Asiatic can read the imageries and allegories of the gospel, and its descriptions of natural sceneries, of customs and manners, with greater interest and a fuller perception of their force and beauty than Europeans. And that the men and women of Asia, form that "great cloud of witnesses" which, to the end of time, will remain as an example and stimulus to the church.

The Anglo-Saxon may enkindle the spark, but it will be the religious enthusiasm inherent to the native, that will set the continent on a blaze. No nation, not even the Jews, has ever been so intensely religious as the Hindoos. Religion has been the warp and the woof of their very existence. The Hindoo is fond of home and averse to travel; but his reverence to the gods of his fathers will lead him, beneath inclement skies, to visit shrines twelve hundred miles distant. He is naturally timid, fond of ease and indolence, but to make himself more holy he will dwell solitary and alone in some wild mountain fastness, and subject himself to the greatest hardships. He is covetous to the last degree, but his religious instincts, without any pressure from without, will induce him to spend the fruits of a lifetime in building a temple, or doing some other holy deed which will be acceptable to the gods. The entire surplus wealth of

this great nation for three thousand years has been spent for the glory and perpetuity of Hindooism.

On national or social grounds there is little bond of sympathy between its numerous races and peoples ; a state or province might be swallowed up by an earthquake, or its inhabitants might die of pestilence, without even a tear being shed ; but a single thought affecting their religion will vibrate through the nation like an electric shock. In this intense devotion we see not only the hope of India, but the whole of Asia.

The finger of prophecy points to a mighty shaking which shall precede the final overthrow of idolatry ; and the throes of this great moral convulsion are already perceptible in that great movement which has been commenced by the educated classes in Bengal, Behar, and Orissa.

If it shall come to pass in the latter days that where sin abounded grace shall much more abound, then may we expect to see the most signal triumph for christianity in India. If India, with one or other of her multifarious systems of idolatry, has been the curse of nearly all the peoples in the East, from thence one day must go forth the blessing. The hope of Asia is India, and the hope of India, under the divine Spirit, is in the self denial, devotion, and enthusiasm of her own people.